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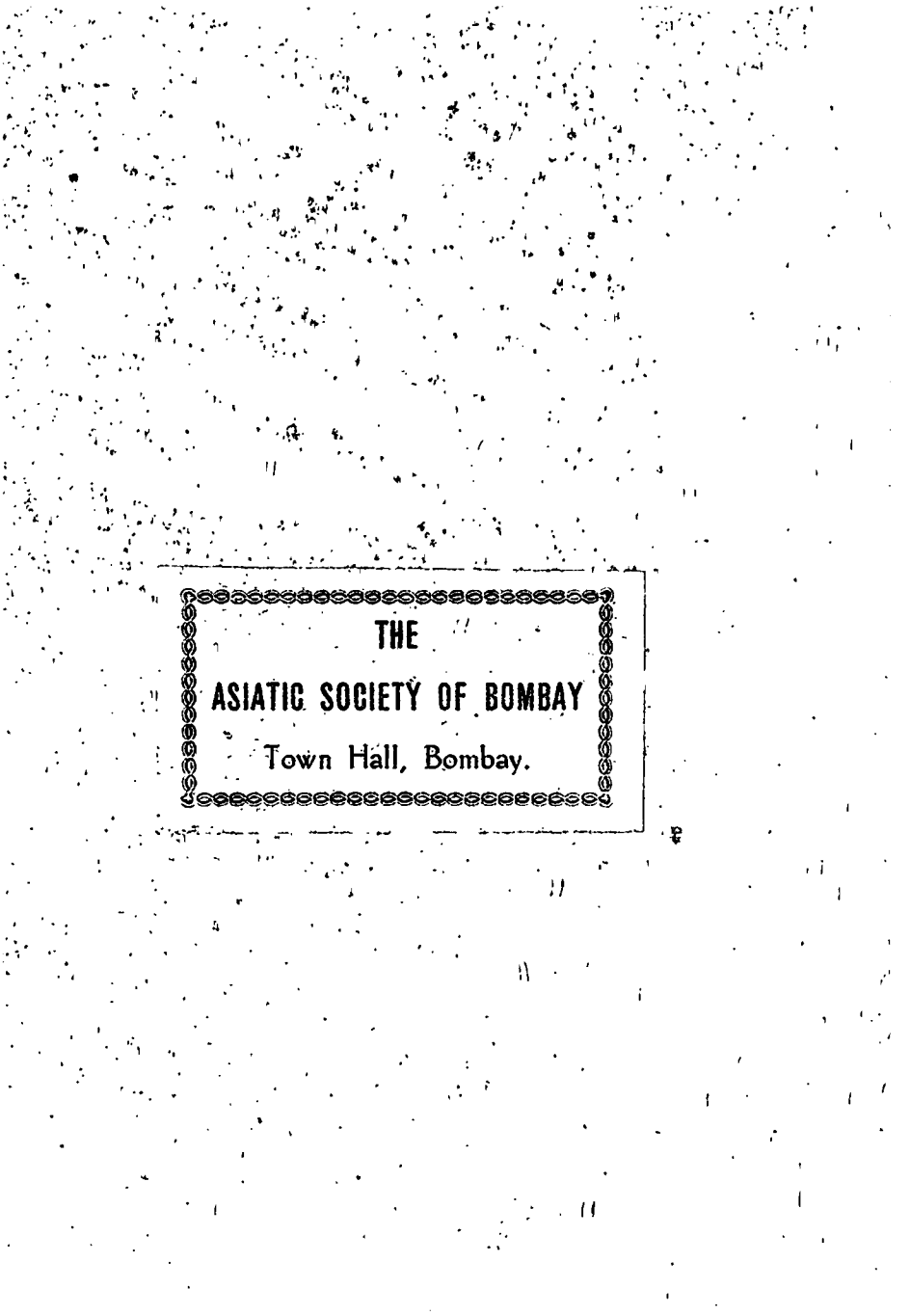

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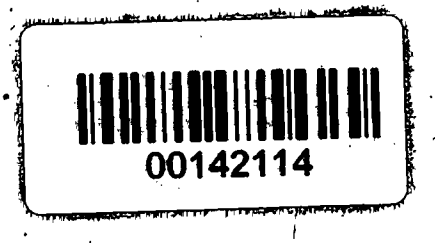
THE EARLY WORKS

OF

THOMAS BECON.



The Parker Society.

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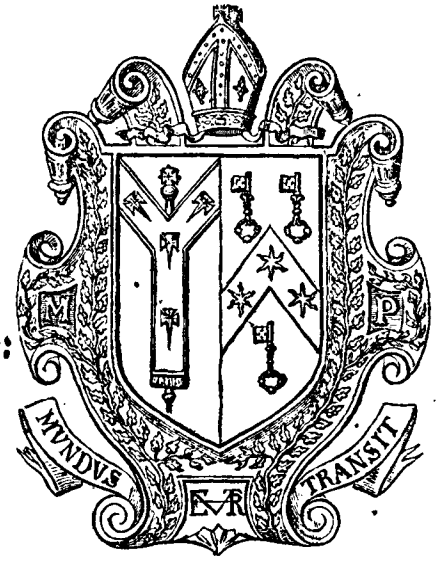

For the Publication of the Works of the Fathers and Early Writers of the Reformed English Church.

Early Works

OF

THOMAS BECON, S. T. P.

CHAPLAIN TO ARCHBISHOP CRANMER, PREBENDARY
OF CANTERBURY, &c.

BEING THE TREATISES PUBLISHED BY HIM
IN THE REIGN OF KING HENRY VIII.

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142114

EDITED FOR

The Parker Society,

BY THE

REV. JOHN AYRE, M.A.,

OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE, MINISTER OF ST JOHN'S CHAPEL, HAMPSTEAD.

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BIOGRAPHICAL NOTICE

OF

THOMAS BECON.

Of Becon's personal history much less is known, than from the evident popularity of his works, and the estimation in which he was held by his contemporaries, we should have supposed would be recorded of him. It is true that memoirs of his life have frequently been written; but those of older date are peculiarly meagre in detail, and later biographers have been able to add but little[1]. Besides, he has frequently been confounded with another person of the same name and of the same university, and has therefore sometimes been represented as holding offices, or obtaining preferment, at a period when in truth he was no more. Hence it is mainly from the incidental notices of himself which are scattered up and down in his writings[2] that we derive our most authentic, certainly our most interesting information.

Even the county in which he was born has been variously stated, by some as Norfolk, by others as Suffolk[3]. There can be little doubt, however, that it was the one first-named; as, in the general preface to the collected folio edition of his works, he speaks of "my country of Norfolk[4]." The year of his birth must have been 1511 or 1512; since we find his age inscribed upon the portrait which frequently accompanies his writings: for example, in "The Governance of Virtue," 1566, we read, "Ætatis suæ 41, Anno Domini 1553;" and in the folio edition, "Anno Ætatis suæ 49, 1560." It seems probable that he lost his father in early life; for his mother had married again and become a second time a widow, as he himself informs us, at the close of Henry VIII's reign. Of his elementary training we have no account; but it appears that before he was sixteen he was a member of St John's College, Cambridge, where he proceeded to his first degree of bachelor of arts, in 1530. It may be added here, that he eventually graduated doctor of divinity.

It was during his residence in the university that Becon, who had been from his [ear]h studious of the holy scripture, was a diligent hearer of Latimer, "to whom," [he] says, "next to God, I am most especially bound to give most hearty thanks for [all] e knowledge, if any I have, of God, and of his most blessed word." He mentions [also] his obligations to George Stafford[5], fellow of Pembroke Hall, and reader of divinity, [and] d quotes the saying which had passed into a proverb: "When Master Stafford read,

[1] A life of Becon appears in Lupton's "History [of] the Modern Protestant Divines." Lond. 1637. [Wa]itson, ranking him with the poets of the sixteenth [cen]tury, gives a very brief inaccurate sketch of him [in] his "Bibliographia Poetica." Biographies are prefixed to the late selections from his writings published by the Religious Tract Society ("British Reformers," Lond. 1828—31), and by the Society for [Pro]moting Christian Knowledge ("Selections from the Works of Thomas Becon," Lond. 1839). Several particulars may also be gleaned from Fox and Strype. All these with some other works have been consulted by the writer of the present notice.

[2] By Philemon, the name of an interlocutor in his dialogues, Becon seems generally to mean himself: the chief particulars he has noted are in his treatise called the "Jewel of Joy."

[3] Strype in his life of Cranmer calls him a Suffolk man; in that of Aylmer, says he was of Norfolk.

[4] See below, page 9.

[5] George Stavert, or Stafford, of Durham, was the first who read lectures from the scriptures: previously only the *Sentences* were read. He was proctor of the University 1523, and University preacher. He died of the plague caught from a person whom he went to visit and instruct.

and Master Latimer preached, then was Cambridge blessed." Under such instructors as these was God training up the youthful Becon for future extended usefulness. From these he imbibed the great doctrines of gospel truth; and though at that time even the most zealous and enlightened divines in England had not altogether emerged from the darkness of popish superstition, and Becon for several years after still held various tenets, which he ultimately rejected, yet there can be no doubt that a solid basis was then laid, and that the good seed was sown in his heart, which yielded very soon the fruit of blessing and yet further promise.

Of the interval between his graduating in arts and his ordination we have no account; and it is but a conjecture founded on his own statement that he was "a poor scholar," and on his known subsequent practice, that he might possibly be then engaged in the instruction of youth. He was not, it seems, ordained till about the year 1538, when he was twenty-six or twenty-seven: for in his general preface, dated Jan. 17, 1564, he speaks of himself as having then been 26 years in the ministry[1].

His first preferment was the vicarage of Brensett or Brenzett, near Romney in Kent, at present a very small village, and probably more insignificant three centuries ago. By his labours here, and his writings, (for he soon began to be an author,) he appears to have attracted the notice and obtained the friendship of several of the neighbouring gentry. His earlier treatises are, with scarcely an exception, dedicated to gentlemen whose residences were in the vicinity of his cure. About this period, it may be added, he suffered much from long and dangerous sickness[2].

The times when Becon entered the ministry were full of danger. And though he was exceedingly cautious in his manner of speaking of the doctrines and ceremonies then prescribed, and, as may be seen, almost lavish in his praises of the reigning monarch; and though also he had published under a feigned name, styling himself Theodore Basil; yet the sharp eye, which under the act of the six articles was ever awake to detect what was called heresy, was fixed upon him; and he was compelled, besides suffering, it would seem, some imprisonment, to make a public submission. We have no exact detail of the opinions for which he was troubled, and of the extent to which he submitted. But we find in the list which Fox[3] has given of persons presented in London in the year 1541, that Becon, and also his friend Robert Wisdom[4], parish priest of St Margaret's Lothbury, "were brought to Paul's cross to recant and to revoke their doctrine, and to burn their books." Bishop Kennett fixes this recantation in the year 1542. It commenced: "Worshipful Audience, for declaration of my penitent heart and the testifying unto you of mine unfeigned conversion from error to truth, I occupy this day the place of a penitent, praying you to give credit to that which I shall now say of myself, &c.[5]" Bale (for to him the Epistle published in the name of Henry Stalbrydge is attributed) supplies some particulars. "You," he says, addressing Gardiner and Bonner, "made Alexander Seton most miserably to recant for your false free will; William Tolwyn, for your holy water making; Thomas Becon, for your images, your chastity, and your satisfactions; Robert Wisdom, for your saints' veneration, your ceremonies, and the pope's old religion, with such other[6]."

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[1] See below, page 27.

[2] See below, page 308.

[3] Fox, Acts and Monuments. Lond. 1684. Vol. II. p. 450. Also Strype's Eccles. Mem. Lond. 1721. Vol. I. p. 367.

[4] Wisdom was one of the persons recommended, on the deprivation of archbishop Dowdall in 1551, by Cranmer for the see of Armagh. He was afterwards archdeacon of Ely. He was the author of the old version of Psal. cxxv., and also of the hymn subjoined: "Preserve us, Lord, by thy dear word."

[5] Bp. Kennett's Collections. Lansdowne MSS. Vol. XLVI. No. 12.

[6] Epistle Exhortatorye of an Englyshe Christiane, &c. fol. xv.

This submission did not secure him from future danger: and finding the metropolis and its precincts no safe residence, he retired into the country. "When neither by speaking nor by writing I could do good, I thought it best," says he, in the "Jewel of Joy," "not rashly to throw myself into the ravening paws of these greedy wolves; but for a certain space to absent myself from their tyranny, according to the doctrine of the gospel." Bidding farewell, therefore, to his mother and other friends, Becon repaired first into the Peak of Derbyshire, intending to support himself by pupils. He was a stranger in this part of the kingdom, and had no reason to expect a welcome in a region then regarded as most rude and uncivilized, and where it appears popish superstition at the time generally prevailed. But that God, who leads his people safely by a way they know not, soon raised him up friends, and introduced him to those who were his brethren in the faith. Coming into a little village, called Alsop in the Dale, he met there a gentleman bearing also the name of Alsop, the proprietor of the place, a man both advanced in years and ripe in christian character. This Becon soon discovered. For on their first acquaintance Mr Alsop shewed him his library, wherein he said were his choicest treasures. Among those books were the scriptures in Coverdale's translation, with several works of the reformed writers, including all the treatises of Becon himself put forth under the name of Basil. The man who prized these volumes must be like-minded with their author; and doubtless the two enjoyed delightful intercourse.

While in the Peak, Becon learned that Robert Wisdom was in Staffordshire. He forthwith resolved to join him. They had stood together in peril and persecution; and it would be pleasant to meet in comparative safety. It was in the house of John Old[7], a faithful brother, that Wisdom was; and with equal hospitality and good will did Old entertain Becon. But in a short time Wisdom was called away by urgent letters; and the friends parted with tears. Becon remained in Staffordshire upwards of a twelvemonth, again occupied in the instruction of youth; and his labours, he had every reason to believe, in endeavouring to implant in their breasts the true knowledge of the gospel, were not in vain. The people here were somewhat less superstitious than in Derbyshire, though the priests savoured generally little or nothing of scripture truth.

Becon afterwards removed into Warwickshire, where he was again employed as a tutor to gentlemen's sons, and also again participated in the hospitality of John Old, who was now a resident in this county. In Warwickshire the happiest hours of his retirement were spent. In other parts—and besides the counties mentioned, he was in Leicestershire, where he met his countryman, John Aylmer, afterwards bishop of London, living as tutor in the family of the marquis of Dorset—in other parts he found a few friends; but in Warwickshire he had the friendly acquaintance of many learned and pious men. While he was in their company, "methought," he says, "I was clean delivered from Egypt, and quietly placed in the new glorious Jerusalem which is described in the Revelation of blessed John."

Among these worthies was one whom Becon had especial cause to honour, one from whose lips he had long before learned the lessons of eternal wisdom: it was the venerable Hugh Latimer, a name never to be mentioned without affectionate reverence. A meeting under such circumstances between the aged teacher and the more youthful disciple must have had peculiar interest. Latimer might now see the fruit of his earlier labours: and he doubtless blessed God for it, and was encouraged

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[7] Old became vicar of Cubbington, Warwickshire, and afterwards prebendary of Hereford. He was an exile in queen Mary's reign.

to tread more strenuously that course which was afterwards gloriously terminated by the martyr's crown.

While in Warwickshire, Becon received the unexpected news of the death of his step-father: he felt it therefore his duty, and the friends around him fully approved his determination, to return to his native country, in order to comfort his mother, now for the second time a widow.

In addition to the tutorial employment already noticed, he had not been idle with his pen during his stay in the midland counties. Several treatises he had composed, of which the "Governance of Virtue" was one; written, as he says in the preface to it, "in the bloody, boisterous, burning time, when the reading of the holy bible, the word of our souls' health, was forbidden the poor lay people"—a fact which will explain why he made it in great part a mass of scripture quotations. He had also translated a few works from Latin into English. Some of these productions he had ventured from his retirement to put forth in print, though still under an assumed name: the rest he reserved till a more favourable opportunity should present itself. He incurred, indeed, no slight risk in publishing at all at this time; for his works were included in a proclamation dated July 8, 1546, (which may be seen in Fox[1],) against so-called heretical books.

The accession of king Edward VI. opened to Becon both personal security and a wider field of usefulness. He was instituted, March 24, 1547, to the rectory of St Stephen Walbrook, on the presentation of the Grocer's Company[2]: he was also made by archbishop Cranmer (to whom he was chaplain) one of the six preachers in Canterbury Cathedral[3]. The origin of his acquaintance with this eminent prelate does not appear. But there is reasonable ground for believing, that it was at a period much prior to the time at which we are now arrived. For in his "Book of Matrimony," while relating a conversation he remembered which took place at the archbishop's table upon the lawfulness of priests' marriages, he calls him "that glorious martyr of Christ, but now a most glorious saint in heaven, sometime my lord and master and most beneficial patron, and maintainer of my studies, not only of my studious travails, but also of many other." These words, coupled with the fact of Becon's earlier residence in Kent, may with some kind of probability be taken to indicate, that he had Cranmer's countenance at a time, rather when he was preparing for future labours, than when, almost arrived at middle life, he was actually engaged in those labours. The discussion referred to may be supposed to have occurred early in king Edward's reign, when the subject came formally before the convocation. Becon dedicated his "Treatise of Fasting," which is printed in the second part of his collected works, to archbishop Cranmer. In the preface he speaks gratefully of the kindnesses he received. He does not enumerate them, but he describes them as "the manifold benefits which ye have bounteously bestowed upon me." Strype, it may be added, calls him a man "well-known to the archbishop[4]."

Becon was also now chaplain to the protector duke of Somerset, and seems to have been for some time an inmate in his family at Sheen. During the duke's imprisonment in 1549, daily prayers were offered for him by his household; and when at length, Feb. 6, 1550, he was set at liberty, there was a form of thanksgiving for his grace's deliverance used, which was "gathered," we are told, "and set forth by Thomas Becon, minister there[5]."

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[1] Fox, Acts and Monuments, Vol. II. p. 496.

[2] Newcourt. Repertor. Eccles. Paroch. Londinens. Lond. 1708—10. Vol. I. p. 540.

[3] The other five are stated to have been Nicholas Ridley, afterwards bishop of London and martyr, Lancelot Ridley, Richard Turner, Richard Beaseley, and John Joseph.

[4] Strype's Life of Cranmer. Lond. 1694. Book III. chap. XV. p. 357.

[5] Bp. Kennett's Collections. Vol. XLVI. No. 12.

Becon is also stated to have read at Oxford in this reign. The precise station he there occupied does not appear: probably it was as a lecturer in divinity, and by the appointment, it may be supposed, of Cranmer. The statement we owe to Lupton, who says, that "he did profess divinity in the flourishing university of Oxford, without impeachment or molestation[6]."

During king Edward's reign Becon wrote many treatises. The second volume, or part, of the folio edition is, most of it, composed of works written at this time, their character being generally devotional, with but little of a controversial nature.

But the calm he enjoyed was rudely broken up, and he was destined to encounter yet greater perils and persecution than any through which he had previously passed. For on July 6, 1553, their young Josiah, as the writers of that age delighted to call king Edward, exchanged his earthly diadem for a crown of immortality. Immediately on his decease, after the assumption of power by queen Mary, the reformed preachers began to be silenced, deprived of their cures, and cast into prison. Becon was one of the first on whom severity was practised. He was committed to the Tower, by an order of council, as a seditious preacher, August 16. His companions in tribulation were John Bradford, and Veron[7]. He continued in confinement till March 22, 1554. He was also ejected from his living as being a married priest.

By what means Becon was delivered from his "most miserable imprisonment," as he styles it, is uncertain; but there is no reason to imagine that it was through any dereliction of his principles, that he escaped the fate by which so many sealed their doctrine with their blood. Indeed, Fox seems to attribute his release to a mistake on the part of Gardiner[8]. Immediately on his deliverance he composed, as a testimony of gratitude to him whose kindness had rescued him from the jaws of the lion, a metrical version of Psalms ciii. cxii., printed in the third volume of his collected works.

But England was now no place of safety for him. He therefore repaired to the continent, and addressed, from Strasburgh, an "Epistle to the afflicted people of God which suffer persecution for the testimony of Christ's Gospel." This he sent home; and it was read in the scattered assemblies of those who still dared to meet together. There was added to it a "Humble Supplication unto God for the restoring of his holy word unto the Church of England." These treatises were cheering to the poor persecuted remnant; and Becon gratefully acknowledged afterwards, that they had been "not read of the brethren without fruit." Such a humble hope indeed, as he expressed therein, was well calculated to cheer them with the persuasion that ere long the dark cloud would pass away, and the clear light of gospel doctrine again shine forth. He acknowledged that the visitation had come not undeservedly upon the land, and he called to deep repentance before God; but he shewed also the tender pity of him who will not always chide, and summed up, in nervous language, his assured belief that the time of deliverance was not far distant. "Let us not despair," he exclaimed, "but rather go forth to pray unto God, after the example of the Canaanite. If we on this manner behave ourselves toward the Lord our God, we shall without fail shortly behold the wonderful works of God. We shall see the downfal of our

[6] Lupton's History of the Modern Protestant Divines, Lond. 1637. p. 331.

[7] Veron was a Frenchman, and very eminent as a preacher. He was afterwards rector of St Martin's, Ludgate, and prebendary of St Paul's.

[8] "What should we say to Master Becon, who, although he recanted with other in king Henry's time, yet in queen Mary's days how hardly escaped he with his life out of the Tower, had not God's providence blinded Winchester's eyes, in mistaking his name," &c. This passage, found in the edition of 1563, pp. 682-3, was intended by Fox as an apology for not noticing certain recantations of those who afterwards returned to the doctrine they forsook. He therefore seems to have omitted it in his subsequent editions, as unnecessary, when the account of these recantations was given.

enemies, with all their tyranny, papistry, idolatry, &c. We shall see the glorious gospel of our Saviour Christ spring again, grow, increase, prosper, flourish, and triumph. We shall see God truly honoured, not after the fond fantasy of men, but according to his blessed will and commandment. We shall see antichrist, that son of perdition, slain with the breath of the Lord's mouth, and Satan trodden under our feet." These anticipations were not visionary. He *did* behold what he so longed for; and surely he and many of his fellow exiles, when they pressed once more the shore of their beloved country, and contrasted their sad leave-taking with their joyful return, must have been ready in the temper of the ancient saint to exclaim: "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Becon also, when abroad, wrote a letter or treatise addressed to popish priests, called the "Displaying of the Popish Mass."

But while thus usefully occupying himself upon the continent, his enemies at home were not inactive. For a proclamation was issued, June 13, 1555, against heretical books, among which those, as on a former occasion, of "Theodore Basil, otherwise called Thomas Becon," were included. This proclamation, printed by Fox[1], denounced a severe punishment against any who should sell, read, or keep any of these books or writings.

At length the unhappy reign of Mary closed; and a brighter day dawned for England on the accession of Elizabeth, Nov. 17, 1558. Becon therefore now returned home. It was reasonable to expect that a man so distinguished, and who had suffered so much, would speedily be placed in some prominent station. Accordingly we find his name in a list, made in 1559, of eminent persons, and with a mark against it denoting that he was one of those pitched on for the chief preferments[2]. Why he did not attain such a place, does not appear.

He was, however, restored to his London benefice, and also soon replaced in the cathedral of Canterbury. For when in September, 1560, the archbishop held his visitation, we find Becon mentioned on that occasion as one of the prebendaries of that church[3]. A little after he was presented to the rectory of Buckland, in Hertfordshire (the date of his admission being Oct. 22, 1560), succeeding there John Tilney, on the presentation of James Altham[4]. He was also appointed to Christ Church, Newgate Street, by the mayor and common council of London, as governors of St Bartholomew's Hospital; and he obtained Aug. 10, 1563, the rectory of St Dionis Backchurch[5] from the dean and chapter of Canterbury. These last livings it seems he held to his death.

But Becon's behaviour in the convocation of 1562 must be briefly noticed. After the establishment of the articles of faith, the matter of rites and ceremonies came to be debated. A paper was here put forward containing six propositions for the omission of some ceremonies that were yet retained. These propositions were rejected by a majority of one, Becon's name appearing in the large minority[6]. We also find his name soon after at the head of the petition of the lower house of convocation, for certain orders to be observed in the church[7].

In January, 1564, the ecclesiastical regulations which had been determined on were put to the clergy of London for their subscription. Several altogether refused, and were sequestrated and afterwards deprived. Others, among whom Whittingham and

[1] Fox, Acts and Monuments, Vol. III. pp. 225, 6. Strype, Eccles. Memor. chap. xxxii. Vol. III. p. 250.

[2] Strype's Annals, Lond. 1725. chap. xii. Vol. I. p. 154.

[3] Strype's Life of Parker. Lond. 1711. Book II. chap. ii. p. 72.

[4] Bp. Kennett's Collections. Vol. XLVI. p. 12.

[5] Strype's Life of Parker, Book II. chap. xiii. p. 130. Newcourt, Repertor. Vol. I. pp. 320, 330.

[6] Strype's Annals, chap. xxix. Vol. I. pp. 335-39.

[7] Strype's Annals, chap. xxx. Vol. I. pp. 339-43.

Becon are mentioned, declined at first, but afterwards subscribed and were preferred. Such is Strype's statement[8]; but it does not appear what preferment was subsequently bestowed on Becon. For though Strype seems, by what he afterwards says, to mean St Stephen's Walbrook, yet, as above shewn, that had been presented to him at an earlier date.

His objections, it would seem, by this statement, to the established ritual were but temporary, and not insisted on. That he was sincerely attached to the church of England, admits of no dispute. In his epistle before mentioned, from Strasburgh, he attributes the fiery trial which was then afflicting his country, among other causes, to the light estimation of "the godly prayers and thanksgivings in our English tongue, whereby we might have been greatly edified," (referring doubtless to the book of common prayer,) and to the little regard paid to "the godly, learned, and faithful bishops." The terms on which he lived with archbishop Parker may also serve to confirm the opinion here offered.

A letter may properly be subjoined, which he addressed, as it is stated by Tanner, to that prelate. It is preserved in the library of Corpus Christi College, Cambridge.

"My most humble duty considered toward your grace: it may please your honour to understand that, as it greatly delighted me to hear of your grace's prosperous return into this country, which (I doubt not) shall be greatly both unto the glory of God and unto the profit of his people, so likewise it not a little grieved me, that hitherto through certain infirmities and diseases, wherewith I have been troubled more than this half year at certain times, unto the great loss of my time and hindrance of my studies, I could not attend upon your grace according to my duty. But to declare in the mean season my serviceable and faithful heart toward your honour, I send unto your grace an old monument worthy to be preserved and embraced for the antiquity's sake, namely, an exposition upon the gospels of St Mark and of St Luke, with all the epistles of St Paul, both in Latin and English: whereunto my wife, your grace's daily oratrix, hath added her poor present, that is, a couple of fat capons and six chickens; both of us most entirely wishing from God unto your grace continual health and prosperous felicity, with daily increase of honour. From your grace's metropolitical church of Canterbury, this present Wednesday.

"Your grace's most humble,

"THOS. BECON."

In 1566 Becon preached one of the Lent sermons at Paul's Cross. His powers as a preacher must have been considerable; for we are informed, not only that generally the people flocked to his discourses, but that on the special occasion just mentioned so deep was the impression made, that the lord mayor, requested of the archbishop of Canterbury, that Becon might be appointed to preach one of the Spital sermons the ensuing Easter.

In this same year he published his latest work—his "Postils," or lectures on the gospel of the day, being doubtless those which he had in course delivered to his people. The preface to this, as well as to the folio edition of his works, two years earlier, is dated from Canterbury; and it seems probable that he spent generally the remainder of his life in his prebendal house, where also it is believed that he died. But the year of his death is differently stated. Some place it in 1567, others in 1570[9]. Which-

[8] Strype's Life of Grindal. London 1710. Book I. chap. x. pp. 98, 9.

[9] If Newcourt's record be accurate, as in all probability it is, Becon died in the first-named year. For successors are there mentioned as appointed to the two livings of Christ Church and St Dionis, vacant by death. Repertor. Vol. I. pp. 320, 330.

ever be the accurate date, it is clear that, though not arrived at extreme old age, he had passed the meridian of life. Death to him was gain. In the world he had found tribulation. It was sweet to have finished his troubled course, and to have reached the calm blessedness of everlasting repose. He rests from his labours; and his works do follow him.

His character may readily be understood from his favourite maxim: "If you know all things besides, but know not Christ, you know nothing: if you know Christ, you know enough." His mottoes, adopted probably from the life of danger he had been so long compelled to lead, were: "In life we are in death: in death we are in life;" and, "Live mindful of death."

Little can be said of Becon's family. The maiden name of his wife, and the time of his marriage, are both unknown. His union may, however, be supposed to have taken place in the reign of king Edward VI., not only because he is reported to have been deprived under queen Mary, as a married priest, but moreover because we find him dedicating his "Catechism," first published in its present shape in 1560, to his children, then living; having lost, as he tells them, two sons by death, one of whom at least must have been older than the sons at that time alive. This Catechism is in the form of a dialogue between a father (Becon himself) and a son, the son being represented as about six years of age—an age taken most probably from that of his eldest child. If, therefore, he had had one or two children previously born, we cannot perhaps err much in supposing that his marriage took place in 1550 or 1551. It could hardly have been later; and that it was at a much earlier period is very improbable, both on account of his manifold "tossings to and fro" in the latter part of Henry VIII.'s reign, and also because, even prior to those troubles, he speaks of himself as "having no house of his own[1]."

The names of his children were Theodore and Christophile, both dead before 1560; a second Theodore, Basil[2], and Rachel. Of their history we know nothing, with one exception. There is a letter among the Burghley Papers to that great statesman from a Theodore Becon, dated Feb. 7, 1578[3]. If it be, as with much probability it may be supposed, really from the son of our author, it furnishes an interesting glimpse of the subsequent fortunes of one of the family. The writer, we gather from it, was a member of the University of Cambridge, and had been befriended by Lord Burghley. It is pleasing to see one, who must have known and respected the father, the kind patron of the son.

Becon's worldly circumstances were far from opulent. In the preface to his "Christmas Banquet" he speaks of his poverty, and, as just mentioned, his "having no house of his own[4]." In his dedication to the "Policy of War" he uses similar expressions, declaring his "riches not worth a galley half-penny, besides a few books and a little slender apparel[5]." Nor must this be supposed the condition only of his earlier life. For in the preface to his "Catechism," written in 1560, in the course of which year we have found him prebendary of Canterbury, he declares that, from his youth even up to that day, he had "ever been attempted," such are his words, "with the cruel assaults of envious fortune." The language in which, in this piece, he addresses his children, is very affecting: he commends them "to the merciful and bounteous providence of God, which never leaveth the succourless;" and, in reference to the Catechism he was inscribing to them, he says: "Take it with joyful heart as a testimony of your father's good will towards you; yea, receive it as your patrimony,

[1] See below, page 61.

[2] These were probably named from the appellation he had assumed in his earlier writings.

[3] Burghley Papers. Lansdowne MSS. Vol. XXVII. No. 78.

[4] See below, page 61.

[5] See page 235.

left of your father unto you, which otherwise is not able to enrich you; and glory no less in this my gift, than other children do in the riches of this world."

Becon's history as an author extends over four reigns. For in so many, namely, those of Henry VIII., Edward VI., Mary, and Elizabeth, through a period of at least twenty-five years did he diligently occupy himself as a writer. His earliest work was probably published in 1541. The "Pomander of Prayer," printed in 1532, has indeed been ascribed to him; but, it would seem, not with sufficient reason. His productions had their widest circulation as tracts. The names he gave them exposed him to the ridicule of Ben Jonson, it is said, and other dramatists of the day. But that he had gained a vast influence over the public mind, is evident from several circumstances; not only that the editions were numerous, and that his name was eagerly seized on by a printer to recommend a book[6], but also from the more specific fact, that Day thought it worth his while to apply for a royal licence to print Becon's works. This he obtained in the following form:—

"1553. 25 March. Edward the Sixth grants to John Day, printer, privilege and licence of printing and reprinting of all such works and books devised and compiled by Thomas Becon, professor of divinity, as hereafter shall be, at his cost and charges, and by his procurement, set forth and made[7]." The plain inference is, that the sale must have been considerable. An additional proof of this fact is, that the Stationers' Company kept his "Sick Man's Salve" constantly in print till the succeeding century.

So bold an opponent of the Romish doctrines would not of course be left unmolested by those whose faith he attacked. And therefore, besides the proclamations already mentioned, they resorted to the more legitimate method of attempting to answer his writings. Richard Smith, reader of divinity at Oxford, who had before written against archbishop Cranmer, assailed Becon[8]; with what success, no one acquainted with our author's works need be at a loss to determine.

The following extract from bishop Tanner's Bibliotheca will exhibit the long catalogue of Becon's works:—

Beconus (Thomas) patria Nordovolgius (*Sudovolgium* Strype in *Vita Parker.* p. . . vocat) in academia Cantabrig. studiis philosophicis et theologicis imbutus per varios academicorum honorum gradus ad cathedram theologicam ascendit. Fuit doctrinæ reformatæ contra pontificios assertor strenuus; unde bis A. sc. MDXLIII et MDLIII. carceri mancipatus, e quo, regnante Maria, elapsus in Germaniam Marpurgum trajecit: inde, mortua eadem, in patriam rediit, et fatis concessit Cantuariæ sexagenarius, circa A. MDLXX. A. MDXLI. apud Crucem Paulinam dogmata reformata publice retractavit; et ibi libri ejus combusti fuerunt. Vide Henr. Stalbridge *Epist.* Fuit vicarius ecclesiæ de Brensett in agro Cantiano tempore Henr. VIII. Unus sex prædicatorum in ecclesia Cantuar. tempore Edw. VI. Rector ecclesiæ S. Stephani Walbrook. institut. 24 Mart. MDXLVII. ast beneficio illo privatus MDLIV. Newc. i. 540. Restitutus in eandem ecclesiam A. MDLX. MS. C. C. C. Cantabr. Miscell. IV. 25. quo tempore vicarius ecclesiæ Christi infra Newgate renunciabatur. Ibid. p. 30. A. MDLXIII. 11 Aug. institutus erat ad ecclesiam S. Dion. Backchurch, London. Newc. i. 330. Fuit etiam canonicus Cantuariensis. Ipse A. MDLXIV. habituum clericalium portationi subscribere renuit, postea autem eidem consensit. Strype in *Vita Grindall*, p. 98. Vocatus est Theodorus Basille, uti ex proclamatione Phil. et Mar. et aliquibus ejus tractatibus constat. Fox, 1597. Opera ejus extant, Londini, MDLXIV. tribus tomis vel duobus voluminibus, hoc ordine:

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[6] See below, page 29.

[7] Bp. Kennett's Collections. Vol. XLVI. No. 12.

[8] Strype's Life of Cranmer, Book III. chap. xxviii. p. 424.

Præfatio ad archiepiscopos et episcopos Angliæ, MDLXIV. Pr. "Christ Jesus, that most worthy." Vol. I. Tom. I. Lond. MDLX. *News from Heaven*, ad Georg. Pierpoint. Pr. "If with studious and attent." Lond. MDXLIII. 2mo. [12mo.] *The Christmas Banquet*, ad D. Tho. Nevill. Pr. "I feare least some men." Lond. MDXLII. 12mo. *A Potation for Lent*, ad D. Tho. Nevill, v parts. Pr. "I have not forgotten." Lond. MDXLII. 12mo. *The Pathway to Prayer*, ad D. Annam Grey, IX parts, cap. 55. "It is not without urgent." Lond. MDXLII. 8vo. *A pleasant Nosegay*, ad Ed. Wetenhall, armig. "Although we have most urgent." Ibid. sub nomine Theodori Basil. *The Policy of War, wherein is declared how the enemie of the Christian publiq weal may be destroyed*, ad D. Tho. Wiet, mil. Pr. "I think there is no man." *David's Harp newly stringed; or an Exposition on Psalm CXV.* X part. ad D. Geo. Broke, D. Cobham. Pr. "Although in the whole Psalmody." Seorsum sub nomine Theodori Basil. Lond. MDXLII. 12mo. *A New-year's Gift*, ad Tho. Roydon, armig. "I can none otherwise than highly." Sub nomine Theod. Basil. Ibid. *An Invective against Swearing*, ad Mag. Ric. Skotte. "God the Father sayth by his prophet." Lond. MDXLIII. 8vo. sub nomine Theodori Basil. *The Governance of Virtu;* ad Dom. Janam Seimer. "There are no parents, most godly lady." Lond. MDLXXXVI. 12mo. Nonnulla hujus tractatus folia ex antiqua editione præfixa sunt Fulwoodi *Enemy of Idleness*, MDLXXI. *A New Catechisme;* ad filios suos Theodorum et Basil. et filiam Rachel. "After that it had pleas'd." *The Boke of Matrimony*, ad. Tho. Wotton, armig. "Among all other his benefittes." Hic liber Lond. . . . 12mo. impressus sub hoc titulo: *The Golden Bok of Christen Matrimony*, by Theod. Bassille. Pr. ded. Antonio Gryse. "If God, whych is the alone gyver." Vol. II. Tom. II. *The Jewel of Joy*, ad Elizab. sororem regis Edwardi. "Whosoever considereth and deeply." *The Principles of the Christian Religion*, ad Tho. Cecil, filium D. Will. "If of holy letters we be not sleepy." Lond. by John Day. . . . . 12mo. *A Tretise of Fasting*, ad Tho. archiep. Cant. "Our Lord and alone Saviour Jesu." *The Castel of Comfort*, ad Mariam duciss. Richmond. "It is not without grete cause." *The Solace of the Soule.* Pr. "Very notable is the saying of our Lord." *The Fortress of the Faithful, dialoguewise*, ad D. Johan. Robsart, milit. "So oft as I beholde the wretched." Lond. MDL. 12mo. *The Christen Knight teaching the Warriers of God, how they may prevail against Satan*, ad D. Franc. Russel. dom. Russell. "If I had not by daily experience." *A Homely against Whordome.* Pr. "Although we want not." *The Flower of Godly Prayers*, ad Annam duciss. Somerset. "So oft as I behold the face." Lond. . . . 16mo. Preces in familia duciss. Somerset, apud Shene ad finem ipsius ducis *Margaritæ Spiritualis*, Lond. MDL. 12mo. *The Pomaunder of Prayer*, ad Dom. Annam Cliviæ. "Among many other godly and noble virtues." Lond. MDLVIII. 8vo. *The Sick Man's Salve*, ad M. Basil. Fielding. "Christ oure Lord and Savioure." Recus. Lond. MDXCI. 8vo.; Edinburg. MDCXIII. 8vo. *A Dialogue between the Angel of God and the Shepherds* (in verse). Pr. "A swete message to every age." *An Invective against Whordome.* Pr. "Altho' I do here divers reprehend" (in verse). Tom. III., MDLXIII. *Præfatio ad Robertum episc. Winton.* "They have not erred nor judged." *A Comfortable Epistle to the afflicted People of God.* cap. xii. Pr. "It greatly rejoyceth me, most dere breathren." Strasburgh, MDLIV. 8vo. *A Supplication unto God for restoring his Holy Worde to the Church of England.* Pr. "O most dere, gentle, loving and mercifull Father." *The Displaying of the Popish Masse.* Pr. "If I were not led, O ye massing priests." *The Common Places of the Holy Scripture;* ad ministros Norfolc. et Suffolc. Pr. "Altho', most deare brethren and fellow." *A Comparison between the Lord's Supper and the Pope's Masse*, ad M. Wil. Gibbes. Pr. "It is greatly to be lamented." Latine, Basil. MDLIX. 8vo. Pr. ded. Gul. Landgravio Hassiæ. "Neminem arbitror oraculorum divinorum." *Certain* (viz.

XIX.) *Articles of Religion proved with the autorities of the ancient Fathers against all such errors and heresies, as the Papists have brought into the Chirche about the doctrine of the Sacrament*, ad Edm. episc. London. Pr. "There is an old proverb used among us." *The monstrous Merchandise of the Romish Bishops*, ad Fr. com. Bedford. Pr. "Though God that righteous Lorde." In hoc libro datur catalogus reliquiarum monasterii ecclesiæ Christi Cantuar. ex vetusto *Registro* vocato, *Memoriale multorum Henrici prioris. The Reliques of Rome*, ad Joh. episc. Norwic. "Considering the happy state of this our most happy." Lond. MDLXIII. 8vo. *The Diversitie between God's Worde and Man's Invention*, ad Paulum Johnson. Pr. "Christ and all his apostles before many." *The Acts of Christ and Antichrist*, ad Gul. episcopum Cicestr. Pr. "If we diligently consider the admonitions." Lond. MDLXXVII. 8vo. *Christ's Chronicle*, ad Joh. Kemp. Londinensem. "Considering the singulare utility." *The Summary of the New Testament*, ad Th. More rect. de Wethringset in comit. Suffolc. Pr. "I can none otherwise then offer." *The Demands of the Holy Scripture*, ad majorem et aldermannos Sandwic. Pr. "So oft as I consider the blessed state." *The glorious triumph of God's most blessed Word*, ad Matth. archiep. Cant. Pr. "There have not wanted." *The Praise of Death*, ad Gul. episc. Cicestrensem. "Considering the corrupt manners." Inter libros prohibitos per Henr. VIII., Fox. 1. edit. 575. huic Thomæ adscribuntur duo tractatus sequentes: *The True Defence of Peace*. "Christmas Carrols very new, and godly." *Reports of certain Men*. Liber hic a Strype in *Vita Cranmer*, p. 171. Thomæ nostro attribuitur. *Carmen Latinum* præfixum *Gul. Turneri Antidotario contra Anabaptistas . . .* MDLI. 8vo. *Convertit Psalm. ciii. in carmen Anglicum.* Pr. "Be thankfull, O my soul." MDLIV. 12mo. Ibidem, Psalm. cxii., Epist. consolat. Transtulit in Anglicum, *Francisci Lamberti Antithesin inter Dei mandata et hominum inventiones. . .* 8vo. *Christian Prayers and Godly Meditations upon the Epistle of St Paul to the Romans;* ex Italico. Pr. ded. magistro T. M. "Of how great efficacy vertue." dat. Shenæ, 12 Febr. MDL.; Lond. MDLXIX. 24to. Ad finem Anglicæ versionis psalmorum in *The Bishop's Bible*, MDLXIX. T. B. occurrit, quod Thomam Becon denotare autumat Strype in *Vita Parker*, p. 404. Scripsit etiam *Postillas super Evangelia dominicalia.* Anglice. Lond. MDLXVI, MDLXVII. Strype, ibid. 288. *Epistolam M. Parkero.* MS. C. C. C. Cantabr. Miscell. I. 831. Bal. IX. 76. Holland, *Herool.* p. 179, Freher. p. 223.

The text which has now been used, it is proper to state, is that of the folio edition, in three parts, or volumes, London, 1560-4. This was diligently revised by Becon himself, as he informs us in his general preface, and was clearly intended by him to be the standard edition of his works. It has therefore been departed from only where it appeared that typographical errors had crept in. But, in order to detect these, other editions have been carefully collated; with the earlier treatises, those which bear the name of Theodore Basil, and are consequently the works in their original form. Of these the dates were, of "David's Harp," 1542; of the "True Defence of Peace," (Policy of War) 1543; of the "Invective against Swearing," 1543: the copies obtained of the "News out of Heaven," the "Christmas Banquet," the "Potation for Lent," the "Pathway unto Prayer," the "Nosegay," and the "New-Year's Gift," bore no date. The "Governance of Virtue" has been collated with a copy of the edition of 1566, which, published in Becon's lifetime, may not unreasonably be presumed to have passed under his eye; and from this edition several obvious improvements of a verbal kind have been adopted.

When corrections have been made, if of a very trivial nature, and such as would at once have been detected, even without the aid of collation, to be misprints, no

notice has been taken, in order not to load the pages with superabundant notes; but every variation which appeared of any magnitude has been separately mentioned.

The changes introduced by Becon himself, when revising his treatises for the collected edition, were generally but trifling. He has chiefly aimed at rendering his style more simple and intelligible, by exchanging latinized words for those of more purely English origin. Thus, "immarcessible" in the old edition is altered into "uncorruptible;" "amplexed" very frequently into "embraced;" "precordial" into "unfeigned;" "unless," also, which he often used in the sense of "lest," he subsequently changed, in nearly every instance, into that more suitable word. Another class of corrections made by Becon is referred to in a note at the beginning of the "Potation for Lent[1]." It must be remembered that his early writings were composed in the earlier stages of the Reformation, when some doctrines and many ceremonies of the Romish church, afterwards rejected, were still retained. Becon naturally wrote for the times: he described the rites which were performed before his eyes: he was willing to approve, as far as he conscientiously could, the institutions then in force. Besides, his own views did not and could not at once arrive at all the clearness and decision by which they were afterwards distinguished. Indeed, this may be said of all the contemporary divines, who renounced popery step by step, as they became convinced of the erroneous character of its tenets. But in consequence, when several years afterwards Becon came to revise his works, he found that his doctrinal sentiments were modified, and that several of the rites he had explained were used no longer. He did not however deem it necessary altogether to remodel his treatises: he contented himself with a mere change of the expressions, such as of "the sacrament of the altar" into "the sacrament of Christ's body and blood;" and with referring to the ceremonies as those which *were* used. It is very desirable that the reader of these early treatises should not forget, that they were written before the full developement of the Reformation in England.

It is necessary to state, that occasionally in the present edition a word has been introduced where the sense seemed manifestly to require it, even though no authority for such introduction was found in an ancient copy: but in every such case the word supplied has been included in brackets. The text, it is hoped, will be found an accurate one. The spelling has been modernized, but no old word has been altered, except in two or three cases, where the retention of the original form would have been deemed utterly vulgar or gross, or would have now conveyed a meaning alien from that intended by the author. But these rare alterations will be found marked, as they occur, in a note. Occasionally some difficulty has been felt in distinguishing "the" from "that." These words, in the contracted form generally used in black letter, closely resemble each other; insomuch that sometimes, though two or three copies have been examined, much uncertainty has remained, and it has in such instances been thought safest to be guided by what the sense seemed most to require, rather than by the appearance of a blurred and indistinct type.

The references to the fathers have been verified and subjoined. In a few instances, however, and those it is hoped of but trifling importance, the passages intended have escaped the editor's researches. If a treatise, quoted by Becon under the name of any author, is now supposed to have been wrongly attributed to him, the circumstance is generally mentioned in the note. But in justice to Becon it ought to be broadly stated and distinctly understood, that the error, if it be one, is very rarely indeed to be attributed

[1] See page 89.

to him. Researches long posterior to his time have detected the spuriousness of works previously believed by all to be genuine; and he who followed the best esteemed editions of his day, cannot surely be blamed because they fell short of the accuracy attained by the labours of succeeding editors. And after all, while some interpolations, doubtless, still remain, it is possible that too great fastidiousness has latterly been shewn in rejecting as spurious, or branding as doubtful, works ascribed to the fathers. In many cases, indeed, it is of little consequence to the modern reader, whether a piece was written by the author to whom it was long attributed, or by another, perhaps his contemporary. The proof or disproof of the antiquity of a doctrine or custom may be, on either supposition, the same. The present editor has generally, where practicable, referred to the Benedictine editions: he has therefore stated the judgment of those learned monks; but he wishes by no means to be taken to quote their judgment as an unimpeachable standard, and he has occasionally noticed instances where it has probably been formed on insufficient grounds. But to go into a critical disquisition on topics of this kind would be quite foreign to the plan on which the Parker Society editions are published. The notices therefore, which from time to time are given, are simply statements of facts (chiefly designed to guide the reader to the place where passages may be found), rather than expressions of opinion. The quotations from the fathers, it should be added, are in general very faithfully made by Becon. When the editor has occasionally suspected this not to be the case, he has almost always found reason to change his opinion, on consulting those editions which it might be supposed were in Becon's hands.

The marginal references to scripture have been carefully corrected. In a few instances it has not been clearly ascertained what texts were meant. These have therefore been left to stand as in the old edition.

To several friends the editor is much indebted. Among these, he is in gratitude and in justice bound specially to name the Rev. Josiah Allport, of Birmingham, and the Rev. Joseph Mendham, M.A. of Sutton Coldfield. To the Rev. Guy Bryan, M.A. of Woodham Walter, also, he owes much of the biographical information he has inserted respecting the persons to whom Becon dedicated his treatises. For their very valuable communications he respectfully tenders to these gentlemen his most grateful thanks.

ERRATA.

PAGE

148 last line of note, *insert* 433.

245 line 1 of margin, *for* armours o, *read* armours of.

TO THE MOST REVEREND FATHERS IN GOD AND HIS VERY GOOD LORDS, MATTHEW ARCHBISHOP OF CANTERBURY, METROPOLITAN, AND PRIMATE OF ALL ENGLAND: THOMAS ARCHBISHOP OF YORK: EDMUND BISHOP OF LONDON: ROBERT BISHOP OF WINCHESTER: RICHARD BISHOP OF ELY: JOHN BISHOP OF SALISBURY: EDWIN BISHOP OF WORCESTER: JOHN BISHOP OF NORWICH: JAMES BISHOP OF DURISME: WILLIAM BISHOP OF CHICHESTER: EDMUND BISHOP OF ROCHESTER: JOHN BISHOP OF HEREFORD: THOMAS BISHOP OF LICHFIELD AND COVENTRY: WILLIAM BISHOP OF EXCESTER: NICOLAS BISHOP OF LINCOLN: GILBERT BISHOP OF BATH: RICHARD BISHOP OF GLOCESTER: EDMUND BISHOP OF PETERBOROUGH: RICHARD BISHOP OF ST DAVID'S: JOHN BISHOP OF CARLISLE: WILLIAM BISHOP OF WESTCHESTER: ROWLAND BISHOP OF BANGOR: ANTONY BISHOP OF LLANDAFF,[1] &c.

THOMAS BECON, THEIR MOST HUMBLE AND DAILY ORATOR, WISHETH GRACE AND PEACE FROM GOD THE FATHER, THROUGH OUR LORD AND ALONE SAVIOUR JESUS CHRIST.

CHRIST JESUS, that most worthy and noble man, after that he had perfectly performed the excellent and incomparable work of our redemption by his painful passion, dreadful death, and royal resurrection, intending to go into a far country, that is to say, to ascend and go up into the glorious kingdom of his heavenly Father, that he, being perfect God and perfect man, might enjoy that glory, which from everlasting he in his divinity had possessed; again, that he, sitting on the right hand of God the Father, might be our mediator, intercessor, and advocate unto the same God the Father, and finally become our most mighty protector, valiant defender, strong shield, invincible bulwark, and strong fortress against Satan and all his infernal army, till that great day come, when he most gloriously shall return to judge the quick and the dead; gave to every one of his servants certain money to use, saying unto them: "Occupy till I come." Luke xix.

This commandment of our most merciful Master and most loving Lord ought always to be before our eyes, reposed in the lowest parts of our memory, diligently talked of, earnestly put in practice, ever remembered, never forgotten. For, as a liberal lord, he hath given to every one of us some portion or sum of money, to every one as it hath seemed best to his godly pleasure; none being destitute of his bounteous liberality and liberal bounty, as it is written: "Of his fulness have all we received, even grace for grace." John i. Again: "There are diversities of gifts, yet but one Spirit, &c.; and all these worketh all one Spirit, dividing to every man a several gift, as he will." 1 Cor. xii. Neither hath this our Master

[1 These prelates were, Matthew Parker, Archbishop of Canterbury; Thomas Young, Archbishop of York; Edmund Grindal, Bishop of London; Robert Horn, Bishop of Winchester; Richard Cox, Bishop of Ely; John Jewel, Bishop of Salisbury; Edwin Sandys, Bishop of Worcester; John Parkhurst, Bishop of Norwich; James Pilkington, Bishop of Durham; William Barlowe, Bishop of Chichester; Edmund Guest, Bishop of Rochester; John Scory, Bishop of Hereford; Thomas Bentham, Bishop of Lichfield and Coventry; William Alley, Bishop of Exeter; Nicolas Bolingham, Bishop of Lincoln; Gilbert Berkley, Bishop of Bath; Richard Cheiney, Bishop of Gloucester; Edmund Scambler, Bishop of Peterborough; Richard Davis, Bishop of St David's; John Best, Bishop of Carlisle; William Downham, Bishop of Chester; Rowland Merick, Bishop of Bangor; Anthony Kitchen, Bishop of Llandaff.]

and Lord given us this money to let it lie dead by us, and not to be used, but to occupy it, to buy and sell with it, to use it, to gain with it, to win withal, that when he return, he may receive his own again with vantage. What this money, pound, or talent signifieth, it is easy to understand: verily, a frank and free gift given of God to every one of us to be exercised unto the glory of his holy name, and unto the profit of his faithful congregation. "What hast thou," saith the apostle, "that thou hast not received? If thou hast received it, why dost thou boast thyself, as though thou hadst not received it?" Likewise saith St James: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." And it is not without a cause, that this noble man at his departure gave us this commandment and charge, that we should occupy his money committed unto us, till he come. For he knew right well our sluggishness and negligence, our idleness and security, and how little, yea rather nothing, we all are bent to do that which is acceptable in the sight of God, while we rather seek our own than the things which appertain unto Jesus Christ, as the apostle saith: so that we may not unjustly be compared to those sluggish servants, which fell asleep in their master's absence, and in the mean season the enemy came, and sowed tares in that land, where their master before had sown good seed, good wheat; nor yet untruly resembled to those five foolish virgins, which slumbered and slept, and suffered their lamps to go out, and therefore were they shut out at the doors with this answer, "I know you not." Work, labour, toil, and occupy my money therefore, saith our master Christ, till I come. Be not sluggish: be not idle: be not careless: live according to your vocation and calling: satisfy your office: stir up the gift that is given unto you by the Holy Ghost, not to destroy, but to edify; not for your own lucre and vantage, not for your own pomp and dignity, not for your own honour and glory, but for the commodity and profit, for the wealth and safeguard, for the maintenance and conservation of other; that ye may win other unto my religion, faith, and doctrine; that the number of my servants may be increased, the flock of my sheep multiplied, and the bounds of the christian commonweal enlarged. To this commandment of Christ ought all men to give ear from the highest to the lowest, of whatsoever degree they be, so that no man ought to be idle in the christian commonweal, but every man in his vocation painful, labourous, and diligent. And albeit these words of Christ be generally spoken to all orders of people, to all states and degrees without exception, yet do they specially concern the spiritual pastors, the ministers of God's word, the feeders of Christ's flock, the dispensators or stewards of the mysteries of God, whom we commonly call bishops or superintendents, ministers or priests, deacons, &c. To these before all other it is said: "Occupy till I come." Now, what this occupying is, it is right well declared by the charge that Christ gave to Peter, not to Peter only, but to all his fellow-apostles, and to their successors, when he said, "Feed my lambs:" "Feed my sheep:" "Feed my sheep." Here is the occupation of the spiritual shepherds described, painted, and set forth: which is, not like thieves and murderers "to steal, to kill, and to destroy;" not like wolves to make havock, and to "scatter the flock;" not like epicures to feed themselves with the fattest, and to clothe themselves with the finest, but to nourish the flock, to bind up the weak, to heal the sick, to bind together the broken, to bring home again the out-casts, to seek up the lost, lovingly and gently to govern them, "not as compelled thereto, but willingly; not for the desire of filthy lucre, but of a good mind; not as though they were lords over the parishes, but that they should be an ensample to the flock, that, when the chief Shepherd shall appear, they may receive an uncorruptible crown of glory." To feed therefore the flock of Christ, yea, to give their lives for the sheep of Christ, if need require, is the occupation of the spiritual ministers, as the apostle saith: "Take heed unto yourselves, and unto all the flock, among whom the Holy Ghost hath made you overseers, to feed the congregation of God, which he hath purchased with his blood." "A good shepherd," saith Christ, "giveth his life for his sheep." They which thus occupy themselves in the ministry are good and faithful servants, and shall enter into the joy of their Lord. But they which thrust themselves into the ministry only for glory, honour, worship, wealth, promotions, and dignities; only to be reverenced and magnified of men; only to bear rule over other, like lords; only to feed daintily and to be clothed gorgeously; only to enrich themselves and their kinsfolk or friends, and take no care

1 Cor. iv.
James i.
Phil. ii.
Matt. xiii.
Matt. xxv.
John x.
Jer. xiv. xxiii. Ezek. xxxiv. 1 Pet. v.
Acts xx.
John x.

for the Lord's household, nor give them meat in season, but begin to smite their fellows, yea, to eat and drink with the drunken; and not only to neglect their office, but also to contemn and despise their Lord and Master, saying, "We will not have this man to reign over us;" are evil and slothful servants, and shall have their portion with the hypocrites in that lake that burneth with fire and brimstone, where weeping and gnashing of teeth shall be. Matt. xxiv. xxv. Luke xix. Rev. xix. Matt. xiii.

But it shall not be unfitting nor out of the way, most reverend fathers, to consider of how many kinds of feeding our Lord and Master Christ speaketh, when he saith, "Feed my lambs:" "Feed my sheep:" "Feed my sheep." Verily there want not which, forasmuch as Christ maketh mention thrice of feeding, affirm that spiritual ministers are bound to feed the flock of Christ three manner of ways: first, with the word of God and with the true administration of the sacraments; secondly, with virtuous examples of life; thirdly, with hospitality, or provision-making for the poor. As touching the first, which is the chief and principal kind of feeding, the sacred scriptures both of the old and new testament do manifestly express it, and set it forth. Three kinds of feeding Christ's sheep. Of preaching the word of God.

God himself by the prophet Esay saith: "I have set watchmen upon thy walls, O Jerusalem, which shall neither cease day nor night to preach the Lord." By the prophet Ezechiel he saith likewise: "And now, O thou son of man, I have made thee a watchman unto the house of Israel, that, where as thou hearest any thing out of my mouth, thou mayest warn them on my behalf. If I say unto the wicked, Thou wicked shalt surely die, and thou givest him not warning, that he may beware of his ungodly way, then shall the wicked die in his own sin, but his blood will I require of thy hand." Malachi the prophet saith: "The lips of a priest keep knowledge, and at his mouth shall they seek the law. For he is the angel," that is to say, the embassador, "of the Lord of hosts." Moreover, when Christ sent forth his apostles, he sent them forth not to baptize bells, nor to hallow churches, nor yet to bishop children with oil and cream; but to preach, not men's traditions and doctrines, but the gospel, and all such things as he had commanded. St Paul saith: "Wo unto me," that is, everlasting damnation hangeth over my head, "if I preach not the gospel." To bishop Timothy he writeth on this manner: "A bishop," that is to say, a spiritual overseer, "must be a man apt to teach." Again: "Give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself and unto doctrine, and continue therein. For if thou shalt so do, thou shalt save thyself, and them that hear thee." "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, and one that can suffer the evil with meekness, and can inform them that resist the truth, if that God at any time will give them repentance for to know the truth, and that they may come to themselves again out of the snare of the devil, which are holden captive of him at his pleasure." Item: "Preach the word, be fervent in season and out of season. Improve[1], rebuke, exhort with all longsuffering and doctrine." And in his letter unto bishop Titus he willeth, that such should be chosen to be bishops and overseers of Christ's flock, as cleave unto the true word of doctrine, that they may be able both by wholesome doctrine to exhort, and also to improve them, that say against it. Hereto agreeth the saying of St Peter: "Feed ye Christ's flock, as much as lieth in you," &c. Isai. lxii. Ezek. xxxiii. Mal. ii. Matt. xxviii. Mark xvi. Luke xxiv. 1 Cor. ix. 1 Tim. iii. 1 Tim. iv. 2 Tim. iv. Tit. i. 1 Pet. v.

Thus see we the first kind of feeding plentifully and largely set forth in the word of God, so that whatsoever bishop or ecclesiastical minister occupieth not himself in this kind of feeding, he is not *Episcopus*, but *Aposcopus*, not a minister, but a minisher, and getteth to himself damnation, with whatsoever glorious titles he glittereth, as Nicolas, bishop of Rome, saith: "The distribution of the heavenly seed is committed unto us. Wo therefore be unto us if we do not sprinkle it abroad! Wo be unto us if we hold our peace![2]" St Gregory also saith: "The shepherd that doth not rebuke them that offend, without doubt he slayeth them by holding his peace[3]!" Again he saith: "We Dist. 43. Can. Dispensatio. Ad Venant. Episco.

[1] Improve: reprove.]

[2] Dispensatio est nobis cœlestis seminis injuncta: væ si non sparserimus: væ si tacuerimus.—Decret. Gratiani. Par. 1583. Decr. Prima Pars. Dist. xliii. can. 5. cols. 259, 260.]

[3] Mundus ergo à sanguine omnium non esset, si eis Dei consilium annuntiare noluisset; quia cùm increpare delinquentes noluerit, eos proculdubio tacendo pastor occidit.—Gregor. Magni Papæ I. Op. Par. 1705. Lib. I. Epist. xxxiv. ad Venant. Exmonach. Patric. Syrac. Tom. II. col. 523.]

that are called priests, besides those evils that we have of our own, we add also other men's deaths. For we slay so many as we see daily go unto death, and we are sluggish, and hold our peace[1]." And to say the truth, all such are unworthy to live of the congregation, according to the saying of St Paul: "He that laboureth not ought not to eat."

Greg. in hom. Dignus est mercen. &c. And the aforesaid Gregory saith: "Consider, and weigh with yourselves, brethren, how great damnation it is, without labour to receive the reward of labour:" again: "how great an offence it is to take the prices of sins, and to speak nothing against sins by preaching." Again he saith: "We, which live of the oblations of the faithful, which they have offered for their sins, if we eat and hold our peace, without doubt we eat

Matt. x. their sins[2]." Our Saviour Christ saith: "The labourer is worthy of his reward." And

2 Tim. ii. the apostle saith: "The husbandman that laboureth must first receive of the fruits." These things are spoken of labourers, not of lubbers, nor loiterers.

But as there is a greater dignity and larger honour given to you in the church of Christ, most reverend fathers, than to the common sort that are placed in the ministry, so likewise lieth there a greater charge and heavier burden upon your shoulders, than upon the inferior ministers. For your duty is (as ye will avoid the great displeasure of God), not only after the examples of Christ and of his apostles to occupy yourselves (as your wisdoms right well know) in this first kind of feeding, but also (forasmuch as the cure of many parishes in your provinces or diocese is committed unto you, which by yourselves ye are not able to satisfy and to discharge) to appoint under you in every city, town, or village, such lawful and learned, such godly and virtuous ministers or pastors, as shall may be able to feed the flock of Christ, not with the leaven of the Pharisees, but

Tit. i. with the bread of life, as St Paul writeth to bishop Titus: "For this cause left I thee in Creta, that thou shouldest reform the things that are unperfect, and shouldest ordain elders in every city, as I had appointed thee." In this behalf your honours right well know what prudence, what circumspection, what diligence ye ought to use in admitting

1 Tim. v. these pastors unto the oversight of God's flock. The apostle saith: "Lay not thy hands

1 Tim. iii. suddenly upon any man." Again: "Let them first be proved, and then let them minister, so that no man may complain of them." The qualities, which the holy apostle in his epistles requireth in spiritual ministers, are most chiefly to be considered in the admission of ecclesiastical pastors. Such as are endued with those virtues are with joy and glad good-will to be received unto the ministry; and honourable provision is to be made for

1 Tim. v. them, as the apostle saith: "They that rule well are worthy of double honour, but

Gal. vi. specially they that labour in word and doctrine." Again: "Let him that is taught in the word minister unto him that teacheth him in all good things." The other are to be

Matt. v. refused and rejected, as our Saviour Christ saith: "Ye are the salt of the earth. But if the salt have lost the saltness, what shall be seasoned therewith? it is thenceforth good for nothing, but to be cast out, and to be trodden down of men." For if the Holy Ghost

Josh. i. requireth in a temporal magistrate and worldly ruler knowledge of God's most holy law, that he may do all things according to the same, and by no means turn from it neither unto the right hand, nor unto the left; which notwithstanding travaileth specially about politic and civil affairs; how much more is the knowledge of God's word necessarily required in him that shall be appointed a spiritual minister and a ghostly ruler, whose travail ought only to be about matters of soul health? If Plato, that prudent and wise philosopher, counted those commonweals most blessed, happy, and fortunate, whose government was committed to wise, discreet, and learned men; and, contrariwise, those commonweals to be most unhappy, where undiscreet and unlearned men bare rule; what is then to be thought of the flock of Christ, when blind guides, unlearned asses, and ravening wolves, are admitted unto the regiment and governance of them? Shall it in this

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[1 In qua voce nos convenimur, nos constringimur, nos rei esse ostendimur, qui sacerdotes vocamur, qui super ea mala quæ propria habemus, alienas quoque mortes addimus: qui tot occidimus, quot ad mortem ire quotidie tepidi et tacentes videmus.—Gregor. Magni Papæ I. Op. Par. 1705. In Ezech. Lib. 1. Hom. xi. 9. Tom. I. col. 1285.]

[2 Pensemus cujus damnationis sit, sine labore hic percipere mercedem laboris . . . . . Sed et nos qui ex oblationibus fidelium vivimus, quas illi pro peccatis suis obtulerunt, si comedimus et tacemus, eorum proculdubio peccata manducamus. Pensemus, ergo, cujus sit apud Deum criminis, peccatorum pretium manducare, et nihil contra peccata prædicando agere.—Id. In Evangel. Lib. 1. Hom. xvii. 8. Tom. I. col. 1499.]

case go well with the sheep of Christ? Shall they not rather be dispersed and perish? Shall they not be devoured of the wild beasts of the field?

Your wisdoms see what a sort[3] of unmeet men labour daily to run headlong unto the ministry, pretending a very hot zeal, but altogether without necessary knowledge, bearing a face of doing good to the congregation of God, when in deed the greatest part of them seek nothing but riches, dignities, promotions, idleness, quietnesses, dominion, rule, honour, welfare, &c. as their fruits abundantly declare. They presume to teach, before they have learned. They take upon them to rule, when they themselves ought most chiefly to be ruled. They leap into the pulpits without all shame, when they understand not what pulpit-matters mean. They make such expositions upon the words of the holy scripture, as might as aptly serve for the declaration of Ovid's Metamorphoses; so that they agree as harp and harrow, according to the common proverb. They handle the holy mysteries of God as filthy swine, brasting into a most pleasant garden, handle the goodly roses and other odoriferous and most sweet-smelling herbs. They tarry not till they be called, but they thrust in themselves uncalled, being of the number of those of whom God speaketh on this manner: "I sent them not, and they ran. I spake not unto them, and they took upon them to preach." Jer. xxiii. The smith giveth over his hammer and stithy: the tailor his shears and metewand: the shoemaker his nalle[4] and thread: the carpenter his belt and chip-axe: the painter his pencil and colours: the weaver his shuttle and looms: the husbandman his plough and harrows: the fletcher[5] his bow and bolts: the mason his trowel and mortar: the serving man his sword[6] and buckler: the merchant his merchandize: the warrior his harness and target: the officer his office: the artificer his art and science; and so forth of like states and degrees. Multitudes give over their occupations, and seek how, either by friendship or by favour, either by service or by gifts and rewards, they may creep into the ministry as thieves, not entering in by the door, but climbing in some other way, unto the great dishonour, ignominy, and slander of the ministry; so that now not without a cause the honourable state of the most honourable ministry, through these beastly belly-gods and lazy lubbers, is greatly defamed, evil spoken of, contemned, despised, and utterly set at nought, unto the exceeding great sorrow of all true christian hearts, and unto the outspeakable profanation of God's most holy and blessed mysteries: yea, it is become as a sanctuary, unto the which all idle and unprofitable persons do flee for succour, even such as be unprofitable clods of the earth, only born to consume the good fruits of the ground. It is truly said of St Jerome: "That which appertain unto the office of physicians, physicians only take in hand: smiths only handle those things that belong unto smiths. Only the art of the scripture is that science whereof all persons, without exception, challenge to have the knowledge. We, both learned and unlearned, every where write poesies. The scripture the prattling old wife, the doting old man, the babbling sophister, yea, all pack of people, presume to take in hand. They teach before they learn[7]." In Prol. Bib. cap. vi. Neither doth this sentence of Gregorius Nazianzenus dissent from the truth: "For us to instruct and teach other before we ourselves be sufficiently instruct and taught, and (as they say) to learn the potter's science in a great vessel, I mean to exercise godliness in other men's souls, that is to say, to presume to teach other the ways of the Lord, whereof we ourselves are altogether ignorant, seemeth to be the part of them which are very witless and foolish bold. Witless they may right well be counted, forasmuch as they perceive not their own ignorancy and lack of knowledge. Foolish bold they may also worthily be judged, if they feel in themselves this lack of knowledge and understanding, and yet fear not to take so weighty a matter in hand[8]." In Apolog.

[3] Sort: number, multitude.]

[4] Nalle: an awl.]

[5] Fletcher: a maker of bows and arrows.]

[6] The word "sword" is frequently printed "sweard" in the old edition: but, as this would now appear merely a vulgarism, it has not been thought advisable to retain the ancient word.]

[7] *Quod medicorum est, promittunt medici: tractant fabrilia fabri.* Sola scripturarum ars est, quam sibi omnes passim vindicant. *Scribimus indocti doctique poemata passim.* Hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt, lacerant, docent antequam discant.—Hieron. Op. Par. 1693—1706. Epist. l. ad Paul. Sec. de Stud. Script. Tom. IV. Pars II. col. 571.]

[8 Ὡς τό γε παιδεύειν ἄλλους ἐπιχειρεῖν, πρὶν αὐτοὺς ἱκανῶς παιδευθῆναι, καὶ ἐν πίθῳ τὴν κεραμείαν μανθάνειν, τὸ δὴ λεγόμενον, ἐν ταῖς τῶν ἄλλων ψυχαῖς ἐκμελετᾶν τὴν εὐσέβειαν, λίαν εἶναί μοι φαίνεται ἀνοήτων ἢ τολμηρῶν· ἀσυνέτων μὲν, εἰ μηδὲ αἰσθάνοιντο τῆς ἑαυτῶν ἀμαθίας· θρασέων δὲ, εἰ καὶ συνιέντες κατατολμῶσι τοῦ πράγματος. —Greg. Nazianz. Op. Par. 1778—1840. Orat. ii. 47. Tom. I. p. 35.]

These impostors rather than pastors, minishers more truly than ministers, gelders rather than elders, dissipators rather than dispensators, corruptors rather than correctors, destructors rather than instructors, deformers rather than informers, famous neither in doctrine nor in conversation, are to be repelled and put back from the cure and oversight of Christ's flock, lest "while the blind lead the blind, both fall into the ditch," as Christ saith; and such are to be appointed, instead of these dumb dogs that are not able to bark, as be notable both in knowledge and in manners, that they may edify the congregation of God as with their wholesome doctrine, so likewise with their uncorrupt conversation. For better were it, and more profitable for the christian commonweal, to have fewer ministers, and those learned, virtuous, and godly, than to have a rabble of unlearned monsters, without knowledge, unexercised in the reading of the holy scriptures and of the ancient fathers, void of doctrine, destitute of the knowledge of tongues and of all liberal arts, as Jesus the son of Sirach writeth of children: "Delight not thou," saith he, "in the multitude of ungodly children, and have no pleasure in them, if they fear not God. For one son that feareth God is better than a thousand ungodly. For by one that hath understanding may an whole city be upholden: but though the ungodly be many, yet shall it be wasted through them." St John Chrysostom saith: "They that ordain and receive unto the ministry unworthy men shall receive those punishments that they shall suffer, which, being unworthy, presumed to come unto the ministry, although they make their excuse and say that they knew not their vices or faults." In consideration whereof writeth the apostle unto Timothy: "Lay hands suddenly on no man, neither be partaker of other men's sins." "Yea," saith he, "in this behalf have they sinned the more grievously, because they have promoted him whom they knew not: so that that thing, which they thought should excuse them, doth plainly accuse them[1]." Hereto agreeth the saying of Leo, bishop of Rome: "As that bishop getteth to himself the fruit of a good work, which keepeth a right judgment in the election or choosing of a priest; so likewise doth that bishop work himself great and grievous damnation, which promoteth an unworthy man unto the fellowship of his dignity[2]," that is to say, unto the spiritual ministry. Neither do I see how such unworthy and unlearned men may be counted in the number of the godly ministers. St Jerome saith: "Consider that it is the office of priests, when they be demanded of the law, to answer. If he be a priest, let him know the law of the Lord. If he know not the law of the Lord, he declareth evidently that he is no priest. For it pertaineth unto the priest to know the law, and when he is asked, to make answer of the law[3]." By these words St Jerome declareth plainly that such only are the Lord's priests which are learned in the Lord's law, according to the saying of the prophet: "The lips of a priest keep knowledge, and at his mouth shall they require the law; for he is the angel of the Lord of hosts." As for all other, they may be Baal's priests, or antichrist's chaplains, but the Lord's priests are they not; so that we may truly say with St John Chrysostom: "There are many priests and few priests, many in name and few in work. Look therefore how ye sit upon the chair; for the chair maketh not the priest, but the priest the chair. The place sanctifieth not the man, but the man the place. He that sitteth well upon the chair receiveth honour of it, but he that sitteth evil doth injury to the chair[4], &c."

Matt. xv.
Isai. lvi.
Ecclus. xvi.
De dignitate sacerdotali, Lib. ii.
1 Tim. v.
In quodam sermone.
In Aggeum Prophet.
Mal. ii.
In Matt. Hom. 25, cap. 23.

[1 "Ωσπερ γὰρ τοῖς αἱρεθεῖσιν οὐκ αὔταρκες πρὸς ἀπολογίαν τὸ λέγειν, Οὐκ αὐτόκλητος ἦλθον, οὐδὲ προειδὼς οὐκ ἀπέφυγον· οὕτως οὐδὲ τοὺς χειροτονοῦντας ὠφελῆσαί τι δύναται, εἰ λέγοιεν τὸν χειροτονηθέντα ἀγνοεῖν. ἀλλὰ διὰ τοῦτο καὶ μεῖζον τὸ ἔγκλημα γίνεται, ὅτι δν ἠγνόουν παρήγαγον· καὶ ἡ δοκοῦσα εἶναι ἀπολογία αὔξει τὴν κατηγορίαν.—Chrysost. Op. Par. 1718—38. De Sacerdot. Lib. iv. Tom. I. p. 405.]

[2 Sicut enim boni operis sibi comparat fructum, qui rectum sectatur in eligendo sacerdote judicium: ita gravi semetipsum afficit damno, qui ad suæ dignitatis collegium sublimat indignum.—Leonis Papæ I. Epist. lxxxvii. ad Episc. Afric. in Concil. Stud. Labbei. Lut. Par. 1671—2. Tom. III. col. 1391.]

[3 Simulque considera sacerdotum esse officii, de lege interroganti respondere. Si sacerdos est, sciat legem Domini: si ignorat legem, ipse se arguit non esse sacerdotem. Sacerdotis enim est, scire legem et ad interrogationem respondere de lege.—Hieron. Op. Par. 1693—1706. Comm. in Aggei Proph. cap. ii. Tom. III. col. 1696.]

[4 Quid ergo dicit de sacerdotibus? Super cathedram Moysi sederunt scribæ et Pharisæi, id est, multi sacerdotes et pauci sacerdotes: multi nomine, pauci opere. Videte ergo, quomodo sedeatis super eam: quia cathedra non facit sacerdotem, sed sacerdos cathedram: non locus sanctificat hominem, sed homo loeum. Non omnis sacerdos sanctus est, sed omnis sanctus sacerdos. Qui bene sederit super cathedram, honorem accipiet ab illa: qui male sederit, injuriam facit cathedræ.—Chrysost. Op. Opus

Therefore, to avoid all such unlearned and unapt persons, the custom in times past of choosing ministers is greatly to be commended, which was this. The whole parish or the better part of them, where a pastor wanted, assembled themselves together certain days before the election, and conferred of the appointment of a new minister. The names of certain honest, grave, godly, wise, sober, zealous, constant, and learned men were prefixed, and set up in some notable place of the city or town, with a schedule or writing, to declare that the men whose names were there entitled were appointed, on such a day, to be chosen ministers in the congregation of God: again, that if any man did know any fault or notable imperfection in them, concerning either their doctrine or life, they should on such day be present and object what they lawfully could. If no worthy objection at the day appointed were made, then did the election proceed. But before the election, the parish being gathered together in the name of Christ, they gave themselves to fasting and prayer; and a sermon made concerning both the office of the pastor and the duty of the parishioners, some other minister or ministers, with certain elders of that congregation, laid their hands upon the new chosen minister, wishing unto him the Spirit of God and the fruits of the same; by this means admitting him unto the ministry without albe, vestment, cope, &c. and without docking, greasing, shaving, &c. and thus, after thanks given to God, the congregation departed. And here shall we note, by the way, that contrary to the custom of the popish church, the manner was in times past, not privately, nor in corners, to admit any man unto the ministry, or in the presence of one or two priests with the assistance of the bishop's scribe or secretary, but in the presence of the greatest part of the congregation, that both the temporalty and the spiritualty (as they term them) might bear witness of the lawful election and true admission of the parties unto the ministry. That this was the custom in times past, divers ancient writings of the most ancient writers abundantly testify. St Cyprian, an ancient Latin writer, saith: "The common people themselves have before all other power either to choose worthy priests, or to refuse the unworthy. Which thing we see to have the beginning of God's authority, that the priest in the presence of the people should openly and in every man's sight be chosen, and allowed to be worthy and meet by the public judgment and open testimony: as in the book of Numbers God gave commandment to Moses, and said: 'Take Aaron thy brother, and Eleazarus his son, and thou shalt set them on the mount before all the congregation. And put off Aaron's apparel, and put it upon Eleazarus his son.' God commandeth that the priest should be set before the whole congregation; whereby he declareth and sheweth that priests ought not to be admitted unto the ministry, but with the consent and knowledge of the people that stand by; that, the people being present, either the sins of the evil may be disclosed, or the merits and good deeds of the good may be published and set forth: so that by this means there may be a good and lawful ordination, forasmuch as it is examined and perfected by the consent and judgment of all men[5]." Hitherto St Cyprian. Origen, an ancient Greek writer, agreeth with Cyprian, saying: "The presence of the people is also required in the admission of a priest, that all men may well know and be certainly assured, that he is chosen unto the ministry, which excelleth all other of the people, which is also better learned, and in all kind of virtue more notable and famous than the residue. This thing is done, the people standing by, that by this means there may be afterward no calling back of the matter, nor disallowing of the thing

The ancient order of choosing ministers.

Epist. lib. i. Epist. iv.

Num. xx.

In Levit.

Imperf. in Matt. Hom. xliii. ex cap. xxiii. Tom. VI. p. clxxxiii. The Benedictine editors, in their prolegomena to this work, say: Imperfectum illud opus nec esse, nec esse posse, Chrysostomi certum est.]

[5 Propter quod plebs obsequens præceptis Dominicis, et Deum metuens, a peccatore præposito separare se debet, nec se ad sacrilegi sacerdotis sacrificia miscere; quando ipsa maxime habeat potestatem vel eligendi dignos sacerdotes, vel indignos recusandi. Quod et ipsum videmus de divina auctoritate descendere, ut sacerdos, plebe præsente, sub omnium oculis deligatur, et dignus atque idoneus publico judicio ac testimonio comprobetur, sicut in Numeris Dominus Moysi præcepit, dicens: Apprehende Aaron fratrem tuum, et Eleazarum filium ejus, et impones eos in montem coram omni synagoga, et exue Aaron stolam ejus, et indue Eleazarum filium ejus, et Aaron appositus moriatur illic. Coram omni synagoga jubet Deus constitui sacerdotem, id est, instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientia fieri oportere, ut plebe præsente vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit examinata.—Cypr. Op. Oxon. 1682. Epist. lxvii. pp. 171, 2.].

that is done[1]." Solinus in his work, *De mirabilibus mundi*, saith that in Thracia, when the
Note well. king is chosen, they consider not the nobility nor the ancient stock. For the people, saith he, chooseth him that excelleth all other, not in riches or in worldly possessions, but in virtue, in good manners, in clemency, in justice, in wisdom, in experience, in valiance, in famous and worthy acts; and such one as is no youngling, but ancient and grave in years, whom the people at all times may behold as a mirror or glass of all goodness and godliness, and learn of him how to behave themselves in all points[2]. Ought not this thing also to be observed in the election and admission of spiritual ministers, that they
Matt. v. may be both "the salt of the earth," and "the light of the world," yea, and such as of
1 Tim. iii. whom no man can justly and worthily complain? "He may be no young scholar," saith St Paul, "lest he swell and fall into the judgment of the evil-speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of
In Num. the evil-speaker." Origen saith, that "the government of the people ought to be committed unto him whom God chooseth, and which hath the Spirit of God in him; that is to say, in whom the beauty or clearness of the law and knowledge is, that the children of Israel may hear him[3]." Who committeth the sheep of the field to an unexpert and undiscreet shepherd? Who appointeth the servant to till his ground which hath no knowledge in tillage? Who commendeth the government of his household to a man that hath no experience? Who, being sick, seeketh counsel for the recovery of his health of a water-tankard bearer? Who having a diseased horse runneth unto a tailor, ignorant of such matters, for remedy? In all worldly matters we resort unto men of most wit, of deepest knowledge, of greatest experience, of highest discretion, even unto such as have been brought up and exercised in such things from their youth. Ought not the same diligence to be shewed in matters concerning the soul? Are not the sheep of Christ, whom he redeemed with his most precious blood, more dear and of greater price than the sheep of the field? Are not the hearts of the faithful the tillage of the Lord? Are not the Christians God's family and household, &c.? Ought not such men to have the oversight of them as be wise, sober, discreet, learned, zealous, painful, diligent, virtuous, godly, and apt for the purpose? Ought the cure of them to be committed unto such as are without all experience, all knowledge, all exercise in so godly affairs, and whose travails of the life past call them another way?
1 Sam. iii. Samuel, being brought up under Eli the priest in the service of God and in the knowledge of his holy word even from his tender age, was appointed to serve before the Lord, and
Acts xxii. to succeed Eli the priest. Paul, brought up at the feet of the great learned man, doctor Gamaliel, in all kind of all good and godly learning, was afterward called of God to be an
2 Tim. ii. iii. apostle. Bishop Timothy, being nourished and brought up in the study and practice of holy letters from his infancy, was thought meet of the blessed apostle St Paul to be made a pastor of Christ's flock. The holy fathers in times past had a great respect in the admission of ministers unto their education and bringing up, unto their knowledge and discretion, unto their experience and wisdom, unto their gravity and sobriety, that they might be worthy of the ministry, and garnish the same both with doctrine and conversation.
1 Kings xii. Of Jeroboam, the wicked and idolatrous king, we read that he made priests of the basest and lowest sorts of the people, which were not of the sons of Levi. And what other
Lev. xxi. thing meant God, when he commanded, that none, although of Aaron's kindred, should press to come nigh the altar, and to offer bread unto his God, which had any blemish or deformity in his body; as if he were blind or lame, or had a bruised nose, or a broken foot or hand, or any other misshapen member, or had no hair on his eyebrows, or had a

[1 Requiritur enim in ordinando sacerdote et præsentia populi, ut sciant omnes et certi sint, quia qui præstantior est ex omni populo, qui doctior, qui sanctior, qui in omni virtute eminentior, ille eligitur ad sacerdotium, et hoc adstante populo, ne qua postmodum retractatio cuiquam, ne quis scrupulus resideret.—Orig. Op. Par. 1733—59. In Levit. Hom. vi. 3. Tom. II. p. 216.]

[2 This mode of choosing kings does not appear to be in the account which Solinus Polyhistor gives of Thrace; but we have it in other authors, thus: In regis electione non nobilitas prævalet, sed suffragium universorum; populus enim eligit spectatum moribus, et inveterata elementia, etiam annis gravem.—Orb. Terr. Epit. per Joan. Boem. Aub. Teut. Pap. 1596. Lib. III. cap. v. De Thrac. p. 182.]

[3 Gubernatio populi illi tradatur, quem Deus elegerit: homini scilicet tali, qui habet (sicut scriptum audistis) in semetipso Spiritum Dei, et præcepta Dei in conspectu ejus sunt, et qui Moysi valde notus et familiaris sit, id est, in quo sit claritas legis et scientia, ut possint eum audire filii Israel.—Orig. Op. In Num. Hom. xxii. 4. Tom. II. p. 356.]

web or other blemish in his eyes, or if he were mangy or scald, or had his head broken, &c., but that such as should serve him in the congregation, either by preaching his holy word, or by administration of the holy sacraments, or by making intercession unto him for the sins of the people, ought to be of all men most perfect, most virtuous, most godly, most learned, most prudent, most wise, most faithful, most grave, most constant, that nothing be lacking in them that is necessarily required in an ecclesiastical officer? That sheep in my country of Norfolk is always chosen to be belwether, which is the goodliest and strongest in all the flock. He goeth before: the other follow. And St Jerome saith, that "such one ought to be chosen for to be pastor of a congregation, as in comparison of whom all the other may right well be named the flock[4]." Is not this a thing very undecent, uncomely, and unfitting, when the shepherd is no wiser than his sheep? I mean, when the minister excelleth his parishioners nothing at all in knowledge, doctrine, wisdom, &c., but is rather inferior to them in the science of those things which principally appertain unto his office? Will not the fruits hereof in time to come be these; ignorancy, blindness, barbarousness, decay of good letters, destruction of learning, banishment of the knowledge of tongues, incivility, disorder, rudeness, incredulity, false religion, renewing of papistry, superstition, idolatry, contempt of the ministry, seduction of minds, confusion of consciences, disobedience to the head rulers, dishonour to the ministers of God's word, epicurism, impoverishment of the church, desolation of commonweals, corruption of good manners, barrenness of virtues, whole seas of evils, &c.? Which mischiefs all the most wise king Salomon comprehendeth in these few words: "When the preaching of God's word faileth, the people perish." Ad Oceanum. Prov. xxix. [18.]

These things (I nothing doubt) your wisdoms do right well consider, so that in your admissions and orders-givings above all things ye have an eye (all private affections set apart) unto the worthiness of the person[5], that he be such one as is "able both to exhort by wholesome doctrine, and also to improve them that say against it:" again, that he be such one in life and conversation, as may right well be an ensample of all godlinesses and virtue to the flock of Christ. These pastors, thus appointed and placed in parishes by your honours, ought to set continually before their eyes this commandment of our Lord and Master: "Occupy till I come;" and to shew all diligence in feeding the flock of Christ with the "wholesome words of our Lord Jesus Christ, and with the doctrine which is according to godliness;" and by no means to shew themselves "dumb dogs, which are not able to bark." Pius secundus, bishop of Rome, as Platina writeth, was wont to say: "Evil physicians kill the bodies; but unwise and unlearned priests kill the souls[6]." And St Gregory saith: *Sacerdos prædicationis nescius est præco mutus.* "A priest that cannot preach is a dumb trumpeter[7]." Tit. i. 1 Pet. v. Luke xix. 1 Tim. vi. Isai. lvi. In Pastor.

And in their doctrine, or first kind of feeding, they must have a great and an earnest consideration of the lambs of Christ, that is to say, of the younglings of the christian congregation, as children, boys, maids, and such like, which have little or nothing tasted of the knowledge of their profession. These must they train and bring up from their very cradles, as they use to say, from their infancy and tender age, in the fear of God, in the knowledge of his holy and blessed law, according to this commandment of God: "Teach thy sons and thy sons' sons the commandments of God." Again: "Bring up your children in the doctrine and nurture of the Lord." For pastors or ecclesiastical ministers are spiritual fathers, as St Paul writeth to the Corinthians: "Although ye have ten thousand schoolmasters in Christ, yet have ye not many fathers; for I have begotten you in Christ Jesu through the gospel." Again, in his epistle to Philemon: "I entreat thee for my son Onesimus, whom I have begotten in my bonds." And as they are fathers, so likewise are the parishioners their ghostly children, whether they be young or old. The fathers of Christ's church in times past had a singular care and special study for the christian Deut. iv. Eph. vi. 1 Cor. iv.

[4 Sed futurus pastor ecclesiæ talis eligitur, ad cujus comparationem recte grex ceteri nominentur.—Hieron. Op. Par. 1693—1706. Epist. lxxxii. ad Ocean. Tom. IV. Pars II. col. 652.]

[5 Person is spelled indifferently person or parson: it has appeared best to print uniformly person.]

[6 Corpora malos medicos, animas imperitos sacerdotes occidere.—Plat. De Vitis Pont. Rom. Col. 1568. Pius II. p. 331.]

[7 Sacerdos ergo si prædicationis est nescius, quam clamoris vocem daturus est præco mutus? Gregor. Magni Papæ I. Op. Par. 1705. Regul. Pastor. Sec. Pars. cap. iv. Tom. II. col. 17.]

younglings, that they might be brought up godly, virtuously, and in the knowledge of the laws of Most Highest, whether we respect the fathers of the old or of the new testament. In the old law they had their Levites, which, besides other services of God, taught the youth of the Jews, and trained them up even from their infancy in the knowledge of the holy scriptures. In the new law the godly fathers from time to time, from age to age, appointed schoolmasters, whom they called catechists, to bring up the christian youth in the law of God. And unto this end they gave money and lands to find both the schoolmasters and the scholars, and erected and set up schools, that the lambs of Christ's flock might be fed in the most pleasant pastures of the holy scriptures. By this means came it to pass, that the children trained up in the law of God from their youth, both by public sermons in the temples and by private instructions and exhortations in the schools, became godly and virtuous, so that as they grew up in age, so likewise they increased in godliness, knowledge, virtue, goodness, &c., and so for ever after continued in those heavenly exercises unto the glory of God, and unto the avancement of the christian religion, as Salomon
Prov. xxii. saith: "Teach a child in his youth what way he should go: for he shall not leave it when he is old." Then in schools were taught Moses, David, Salomon, Esay, Jeremy, Ezechiel, Daniel, &c., with the four evangelists, and the other authors of the books of the new testament; by the means whereof children even from their cradles drunk in true godliness: which order in schools is now again (thanks be to God!) restored and observed in all true reformed churches in Germany, and in divers other countries, as I myself have seen. Profane and strange letters of the wanton poets, lying historiographers, prattling sophisters, babbling orators, vain philosophers, &c., were not then known in the schools of christian youth: whereas now in our schools (alas, for pity!) they bear the chief rout. Such kind of teaching schools might be used in the midst of Turkey without any displeasure of Mahumet. Is this any other thing than to fall back again unto gentility[1], and to open a way to the christian youth how they may become ethnicks and pagans? The ancient fathers sought all means possible to bring up children dedicate to God in the letters and law of God, that they might know and live according to their profession: which thing would God it might once be renewed in our schools, that our christian youth might learn to know Christ from their infancy and tender age! So should vice soon decrease and virtue increase. So should papistry soon come to an end, and true godliness take root, spring, grow up, bud, flourish, bring forth fruit, reign, rule, triumph, and easily have the victory over all other doctrines. This thing without any great difficulty, most reverend fathers, may soon be brought to pass in this our commonweal of England, if your honours every one in your diocese will diligently provide, that such as teach under your jurisdiction be favourers and followers, lovers and livers, professors and practisers of true godliness, and utterly estranged from papistry and all sects, only desirous and studious to avance the doctrine of Christ and the true religion of God, and to plant the same in the minds of their scholars. Your wisdoms know right well this saying of the poet: *Quo semel*
Prov. xxii. *est imbuta recens, servabit odorem Testa diu*[2]. And Salomon saith: *Proverbium est: Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea.* For who seeth not how hardly in these our days they be brought unto the true religion of Christ, which from their young years have been nousled and trained up in the Romish rules of antichrist? Now, utterly to put away and banish from the bounds of the christian commonweal such and so great an evil, the next and only remedy is, that godly learned schoolmasters be placed with liberal stipends, to whom the christian youth may be committed; and that both the schoolmasters in their schools, and the spiritual pastors in the temples, do their uttermost endeavour and diligence to inculk and beat into their youth the elements and principles of christian religion, as they be contained in the catechism, according to this commandment
John xxi. of Christ: "Feed my lambs." And as the lambs of Christ, that is to say, the younger sort of the christian congregation, are to be fed with meat meet for their tender age; so likewise may not the sheep of Christ, that is, the elder company of Christ's people be neglected, but diligently fed, not with milk only, but also with strong meat, as the perfection of every one requireth, that the ecclesiastical minister may be found a prudent and faithful
Isai. lviii. servant, which giveth meat to the Lord's family in due time. "Cry out," saith God by

[1 Gentility: heathenism.] [2 Hor. Epist. Lib. I. ii. 69, 70.]

the prophet, "as loud as thou canst. Leave not off. Lift up thy voice like a trumpet, and shew my people their offences, and the house of Jacob their sins." "Preach the word," saith the apostle: "be fervent in season and out of season. Improve, rebuke, exhort with all longsuffering and doctrine. For the time will come, when they shall not suffer wholesome doctrine, but after their own lusts shall they, whose ear itch, get them an heap of teachers, and shall withdraw their ears from the truth, and shall be turned unto fables. But watch thou in all things: suffer afflictions: do the work thoroughly of an evangelist: fulfil thine office unto the uttermost." And the noble man saith: "Occupy till I come." 2 Tim. iv. Luke xix.

But it is be noted, that under this first kind of feeding is also comprehended the due and true administration of the holy and blessed sacraments, which Christ hath left here in earth to be exercised in his church, and hath given commandment to his ministers to administer the same to his people, when convenient time requireth. Concerning baptism he saith thus unto them: "Baptize ye all nations in the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved." And as touching the Lord's Supper, he saith: "Do ye this in the remembrance of me." And the apostle saith: "So often as ye shall eat this bread and drink of this cup, ye shall shew, preach, declare, and set forth the Lord's death till he come." These sacraments may not be profanated nor defiled either with superstition, either Jewish or heathenish traditions, nor racked unto any other use than Christ himself appointed. The wretched papists most wretchedly abused all the sacraments and mysteries of God. Baptism they ministered in corners, and when few were present, yea, and that in a strange tongue, which few or none did understand. They added moreover, of their own brain, without any authority of God's word, certain exorcisms or conjurations to drive the devil out of the seely simple poor infant. They put also unto it, salt, spittle, oil, cream, candle, chrisome, crossing, blessing, and what not? Neither was it counted a perfect baptism, if any of these beggarly ceremonies wanted, or if the water were not first of all hallowed with[3] their popish benedictions and other trifling traditions. Moreover how wickedly did the papists apply baptism to dumb creatures, as to the christening of bells, &c. Is this any other thing than a plain mocking of God's ordinance, and a very profanation of his holy sacrament? Matt. xxviii. Mark xvi. Luke xxii. 1 Cor. xi.

Furthermore, how did the most miserable papists also defile the honourable sacrament of the body and blood of Christ? Being a memorial of the death of Christ, they made it Christ himself, blood and bone, God and man; and commanded the people to fall down before it, and to honour and worship it as God their maker, to pray unto it, to ask all good things of it, &c. They taught, that it is a sacrifice propitiatory, satisfactory, and expiatory, for the sins both of the quick and of the dead. They made the seely, sheepish, simple, believe, that no bread nor wine remained after the consecration, but that the substance of bread was turned into the substance of Christ's natural flesh; and the substance of wine changed into the natural substance of the blood of Christ, which flesh and blood he received of Mary the virgin. Christ instituted his holy supper, and commanded it to be ministered in both kinds to the people. But the papists, contrary to Christ's institution and commandment, yea, and contrary to the practice of Christ's church many hundred years after his ascension, take away from the communion of the laity the cup of the mystery of the Lord's blood, and so commit most grievous and cursed sacrilege. Again, whereas Christ commanded the sacramental bread to be eaten in the remembrance of his passion and death, the papists box it, and pix it, and hang it up by a rope, yea, and carry it about in their pompous processions and gallant gameplays. Moreover, whereas Christ commanded that many should come together to eat that holy supper, the papists contrary to the commandment of Christ have ordained, that the priest standing at the altar shall eat up and drink up all alone, and distribute no part thereof to such as be present; and yet the people must believe, that the priest's private eating and drinking profiteth them as much as though they themselves had received it. These and many other most grievous abuses about the sacraments have the priests most ungodly brought into the church of Christ, and taught them as necessary verities to be believed under pain of damnation. But these monsters

[3 "With" is substituted for "which," which appears to be a misprint in the old edition.]

of popish doctrines the faithful and godly pastor must avoid, as most noisome and hurtful pestilences, yea, as the tares of the enemy and the seed of the devil, and teach the doctrine and use of the sacraments according to Christ's ordinance; and that the sacraments of themselves do not confer and give grace, neither bring salvation of their own virtue, power, and dignity, (as the papists teach,) but that they are testimonies, signs, and seals of God's grace, favour, and mercy toward us, and do lively represent and set forth unto us the great clemency and singular goodness of God toward all such as repent, and lay hand by strong faith on his most merciful promises made in the death of his Son Christ; and in fine, that the sacraments are the very same to the believing Christian, that "the word of God is," as St Austin saith: "A sacrament is a visible word[1]." For look, what the word of God is to the ear of a Christian, the very same is the sacrament to the eye of a Christian; and the Holy Ghost worketh mightily by them both. So that, as the word is not preached in vain, but bringeth forth fruit in them which are appointed unto everlasting life, even so is it with the sacraments. They are not received in vain of them that come worthily unto them, and know the right use of them, and unto what end they were ordained of our Lord and Master Christ. These sacraments ought not to be ministered in corners: but as the word of God is preached openly, and where great confluence of people is, so likewise ought the sacraments to be ministered in the presence of the people, and when greatest resort is, yea, and that with high solemnity and great reverence, that all being present may be edified. And as a faithful pastor in his sermons exhorteth his hearers to come diligently unto the often hearing of God's word; so ought he in like manner to move, excite, and stir up his auditors unto the often receiving of the Lord's supper, and also flockingly to be present at the baptism of infants, that by this means they may be put in remembrance of their profession, and the better remember their duty both toward God and toward their neighbour. Thus much of the first kind of feeding.

Of godly life. Matt. v.

The second kind of feeding the Lord's flock is, that the spiritual pastors, as in word, so likewise in work, as in doctrine, so likewise life, seek to edify the congregation of God. For they are not only called "the salt of the earth," but also "the light of the world." As it is their duty with the wisdom of God's word to season the minds of Christ's sheep, and to suck out all the noisome, corrupt, evil, and hurtful humours, and to conserve and keep them in salve estate; so in like manner is it their duty with godly and virtuous examples of life to shine before them, that they may seem to teach not only

In Epist. ad Fabi.

in word and doctrine, but also in life and conversation, as St Jerome saith: "So great ought the knowledge and learning of God's bishop to be, that both his goings and movings, and all that ever he doeth, may be sermons; that he conceive the truth in his mind, and express the same in all his behaviour and apparel, that whatsoever he doeth, whatsoever he speaketh, may be a learning for the people[2]." What other thing meant

Lev. xxi.

God in the old law, by giving commandment that none should stand and offer sacrifice before him, which had any blemish or deformity in his body, but that such as should be chosen to be his ministers, should be innocent, pure, faultless, and uncorrupt both in life and doctrine? God cannot abide that his doctrine should be set forth by them, whose life is a slander to the word, whose conversation destroyeth, more than the sermon

Psal. l.

edifieth. Are not these his words by the psalmograph[3]? "Unto the ungodly said God, Why dost thou preach my laws, and takest my covenant in thy mouth? Whereas thou hatest to be reformed, and hast cast my words behind thee. When thou sawest a thief, thou consentedst unto him, and hast been partaker with the advouters[4]. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit. Thou satest and spakest against thy brother, yea, and hast slandered thine own mother's son. These things hast thou done, and I held my tongue, and thou thoughtest that I

[1 Accedit verbum ad elementum, et fit sacramentum, etiam ipsum tanquam visibile verbum.—August. Op. Par. 1679—1700. In Johan. Evang. cap. xv. Tractat. lxxx. 3. Tom. III. Pars II. col. 703.]

[2 Tanta debet esse scientia et eruditio pontificis Dei, ut et gressus ejus, et motus, et universa vocalia sint. Veritatem mente concipiat, et toto eam habitu resonet et ornatu: ut quidquid agit, quidquid loquitur, sit doctrina populorum.—Hieron. Op. Par. 1693—1706. Epist. ad Fabiol. de Vest. Sacerdotal. Tom. II. col. 586.]

[3 Psalmograph: the psalm-writer, or psalmist.]

[4 Advouters: adulterers.]

am such one as thyself. But I will reprove thee, and set before thee the things which thou hast done." Hereto agreeth the saying of St Paul: "Thou believest that thou Rom. ii.
thyself art a guide of the blind, a light of them which are in darkness, an informer of them which lack discretion, a teacher of unlearned, which hast the ensample of knowledge and of the truth in the law. Thou therefore which teachest another teachest not thyself. Thou preachest a man should not steal, and yet thou stealest. Thou sayest a man should not commit adultery, and thou breakest wedlock. Thou abhorrest images, and robbest God of his honour. Thou makest boast of the law, and thou breaking the law dishonourest God. For the name of God is evil spoken of among the gentiles through you."

The spiritual pastors are termed in the holy scriptures the angels or embassadors of the Lord of hosts, because they declare the mind and good-will of God to the people, as they have learned it out of the mouth of God. Now, what prince is he that sendeth any embassador to any noble man into a strange country, which doth not first of all consider, what manner a man he ought to send? Verily, he provideth such one, and to him he committeth his secrets, as may worthily represent his royal person, is apt to declare his prince's mind, and through honourable and comely behaviour both in word and work obtain at the noble man's hand credit and favour, and so the more easily bring to pass that his lord and master desireth. Such one ought the spiritual minister, which is God's embassador, to be. He ought not only barely to set forth the pleasure of God to the people, but so to frame his life, that his words may take place in the hearts of the hearers. Otherwise he dishonoureth his Lord and Master, whose embassador he is.

They are called also overseers of the Lord's flock. But how can they oversee the Lord's flock that nothing be amiss among them, if they themselves be clean out of order? May it not then justly be said unto them, "Physician, heal thyself?" Again, they are called Luke iv.
the light of the world, that such as behold their conversation may see in their behaviour, how they ought to live in all godliness and honesty. But how can this come to pass, if their life be obscured and darkened with the works of darkness, and defiled with the deeds of the flesh? As our Saviour Christ saith: "The light of the body is the eye. Matt. vi.
Wherefore, if thine eye be single, all thy body shall be full of light. But and if thine eye be wicked, all thy body shall be full of darkness. Wherefore, if the light that is in thee be darkness, how great is that darkness!" The Master of truth saith in his sermon made in the mount: "Whosoever doth and teacheth the same shall be called great Matt. v.
in the kingdom of heaven." And of this Master of truth we read on this wise: "Jesus Acts i.
began to do, and to teach." Teaching and doing ought to go together. The one without the other, in a spiritual minister, is little worth. Yea, he is a mangled minister, which either teacheth well and liveth evil, or liveth well and teacheth evil. Christ, that high pastor and everlasting bishop, would be known to be the Saviour of the world, not by his words only, but also by his works. "Go, saith he, and shew John again, what Matt. xi.
ye have heard and seen." Here are both words and works. Words are heard: works are seen. Again: "The works which I do in the name of my Father, even they bear John x.
witness of me." Item: "If I do not the works of my Father, believe me not: but if I do them, and if ye believe not me, believe the works." So pure was this minister of the new testament, which is that Lamb of God without spot, which never did sin, and in whose mouth deceit was never found, that he feared not to say openly to his adversaries, "Which of you rebuketh me of sin?" Ought not the inferior ministers to follow John viii.
this most high minister in the innocency of life? "I have given you an example," saith John xiii.
he, "that as I have done, so ye likewise should do." And St John writeth on this manner: "He that saith that he dwelleth in Christ, ought to walk as he hath walked." 1 John ii.
And our Saviour Christ himself saith: "If any man minister unto me, let him follow John xii.
me." The blessed apostle St Paul, that worthy and right excellent minister of Christ, fed not the people only with words, but with godly examples of life also, as it is recorded in divers places of the new testament. As touching his doctrine thus he saith, as blessed Luke reporteth: "Now, behold, I go bound in the spirit unto Jerusalem, not Acts xx.
knowing the things that shall come on me there, but that the Holy Ghost witnesseth in every city, saying, that bands and trouble abide me. But none of these things move me, neither is my life dear to myself, that I might fulfil my course with joy, and the ministration (of the word) which I have received of the Lord Jesu, to testify the gospel

of the grace of God. And now, behold, I am sure, that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you [to] record this day, that I am pure from the blood of all men. For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, among whom the Holy Ghost hath made you overseers, to govern the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover, of your own selves shall men arise, speaking perverse things to draw disciples after them. Therefore awake, and remember, that by the space of three years I ceased not to warn every one of you night
1 Cor. xv. and day with tears." And he himself saith: "I have laboured (in the gospel of Christ)
Rom. xv. more abundantly than they all." He speaketh of the apostles. Again he saith: "From Jerusalem and the coasts round about unto Illyricum I have filled all countries with the gospel of Christ."

Acts xx. Of Paul's life and conversation blessed Luke rehearseth these words: "Now, brethren, I commend you to God and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no man's silver, gold, or vesture. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to receive the weak, and to remember the words of the Lord Jesu, how that he said, It is more blessed to give than to receive." And of himself he writeth to the Thessalonians on this man-
1 Thess. ii. ner: "We led not our conversation at any time with flattering words, as ye know; neither by occasion of covetousness, God is record; neither sought we praise of men, neither of you, nor yet of any other, when we might have been in authority, as the apostles of Christ: but we were tender among you, even as a nurse cherisheth her children, so were we affectioned toward you. Our good-will was to have dealt unto you not the gospel of God only, but also our own souls, because ye were dear unto us. Ye remember, brethren, our labour and travail: for we laboured day and night, because we would not be chargeable unto any of you, and preached unto you the gospel of God: ye are witnesses, and so is God, how holily, and justly, and unblameably we behaved ourselves among you that believed; as ye know, how that we bare such affection unto every one of you, as a father doth unto children, exhorting, comforting, and beseeching you, that ye would walk worthy of God, which hath called you unto his kingdom and glory." Not only when he was a preacher was his life pure and uncorrupt, but also before he was called unto the office of preaching; insomuch that he saith: "As touching the righteousness which is in the law, I was unrebukeable." And as the life of Paul was blameless both before his vocation unto the office of preaching, and also afterward; so requireth he, that such as should be chosen to the ministry be men of a
Phil. ii. pure and blameless life, and such as no man can complain on: "Without rebuke, shining
1 Tim. iii. as lights in the world, holding fast the word of life." "A bishop," saith he, "must be irreprehensible or blameless, and such one as ruleth well his own house, and hath children in subjection with all reverence. For if a man cannot rule his own house, how shall he care for the congregation of God? He must also have a good report of them
Tit. i. that are without, lest he fall into rebuke and snare of the evil-speaker." Again: "A bishop must be blameless, as the steward of God," &c. And unto this end make these
1 Tim. iv. his exhortations unto Timothy and Titus: "Be unto them that believe an ensample in
1 Tim. v. word, in conversation, in love, in spirit, in faith, in pureness." "Keep thyself pure."
1 Tim. vi. "Follow righteousness, godliness, faith, love, patience, meekness." "See that thou have
2 Tim. i. the ensample of the wholesome words, which thou hast learned of me, with faith and
2 Tim. ii. love that is in Christ Jesu." "Study to shew thyself laudable unto God, a workman
2 Tim. ii. that needeth not to be ashamed, distributing the word of truth justly." "Lusts of youth avoid: but follow righteousness, faith, love, and peace, with them that call on the Lord
2 Tim. iv. with a pure heart." "Watch thou in all things: suffer afflictions: do the work thoroughly
Tit. ii. of an evangelist: fulfil thine office unto the uttermost." "In all things shew thyself an ensample of good works, in the doctrine, with honesty, gravity, and with the wholesome word which cannot be rebuked; that he which withstandeth may be ashamed,

having no evil thing to say of you." St Peter likewise commandeth, that the pastors do not only feed the flock of Christ with the word of God, but that they also be an ensample of all godliness and virtue unto them. 1 Pet. v.

Thus see we, that the holy scripture requireth in every place, that in a spiritual minister not only purity of doctrine, but also innocency of life should appear and be found. For as an epicure is no meet man to set forth abstinence or fasting, nor an ireful man to commend charity, nor a drunkard to praise sobriety, nor an adulterer to exhort unto purity of life, nor a covetous person to persuade unto liberality, &c.; no more is a vicious person a meet man to rebuke vice. He ought to be faultless, that prepareth himself to speak against other. It is worthily said of the most worthy Cato:

> That thing which in another thou art wont to blame,
> Be well ware, that thou offend not in the same;
> For it is very shame, when a man will preach,
> If that his deeds against his words do teach.

"It is a foul fault," saith Erasmus, "to blame another for such things as he himself most useth. For the misbehaviour of the preacher minisheth greatly the authority of his word[1]." With what forehead dare a surgeon take upon him to heal other men's wounds, when he himself is full of botches, sores, and diseases? Is that man a meet physician to cure other, which being full of diseases hath need to be cured himself? May it not worthily be said unto him, as Christ hath in the gospel, "Physician, heal thyself?" Luke iv. With what face dare that pastor rebuke in his sheep pride, ambition, covetousness, unmercifulness, contention, fornication, &c., he himself being proud, ambitious, covetous, unmerciful, contentious, unpure in life, &c? Is not this his rebuking of sin a plain maintenance of sin, when the word teacheth one thing, and the work practiseth another thing? Persuadeth the word more than the work? Yea, rather the work more than the word. It is well said of the Greek poet: "The manners of the speaker are they that persuade, and not that which is spoken[2]." Herewith agreeth Chrysostom, saying: "The things which we speak are not so much considered and marked as the things which we do. And that a man may know that it is so indeed, it is to be understanded, that although we do ten thousand times eloquently set forth in words and treat of patience, and yet, when time requireth, we do not express it in our works, the words shall not so much profit as the works shall hurt. But if after the words we shew forth and perform the same in works, then shall we be counted worthy to admonish other of those things, which we ourselves do fulfil in our works. For Christ called them blessed, saying: 'Blessed is he that doeth and teacheth.' Mark how he maketh mention first of the work, and after of the doctrine. And verily, if the work go before, although doctrine do not follow, yet do the very works more suffice to teach them that look upon us, than any words. Therefore let us have respect unto this continually, that we first of all teach with works, and afterward with words, lest that be objected against us that blessed Paul saith: 'Thou that teachest another teachest not thyself.' And whensoever we will monish other to do any of those things which are comely and necessary to be done, let us first of all endeavour ourselves to do the very same, that we may have the more boldness to speak, and that all our care may be for the salvation of men's souls[3]." So likewise saith St Jerome: "How can the rector of a church

Menander apud Plutarchum.

In Gene. Ca. 2.

Matt. v.

Rom. ii.

In Titum Ca. 1.

[1 Quæ culpare soles, ea tu ne feceris ipse.
Turpe est doctori, cum culpa redarguit ipsum.

Turpe est committere te, quod doces alios non esse committendum. Vita turpis abrogat auctoritatem docenti.—Catonis Dist. Moral. cum Schol. Des. Erasm. Roter. Basil. 1526. Lib. Primus. fol. b. 4. 1.]

[2 Σὺ μὲν παραινεῖς ταῦτα ὅσσα σοι πρέπει,
Ἐμὲ δὲ ποιεῖν τὸ καθῆκον οὐχ ὁ σὸς λόγος,
Εὖ ἴσθ' ἀκριβῶς, ὁ δ' ἴδιος πείθει τρόπος.

Menand. et Phil. Reliq. Amst. 1709. Apud Stob. Flor. Tit. xxxvii. p. 218.]

[3 Οὐδὲ γὰρ τοῖς παρ' ἡμῶν λεγομένοις οὕτω προσέχουσιν, ὡς τοῖς ὑφ' ἡμῶν πραττομένοις. καὶ ἵνα μάθῃς, ὅτι τοῦτο οὕτως ἔχει, κἂν γὰρ μυριάκις φιλοσοφῶμεν τοῖς λόγοις, καὶ περὶ ἀνεξικακίας διαλεγώμεθα, καιροῦ δὲ παραπεσόντος μὴ διὰ τῶν ἔργων ταύτην ἐπιδειξώμεθα, οὐ τοσοῦτον ὁ λόγος ὠφέλησεν, ὅσον ἡ πρᾶξις ἔβλαψεν. ἂν δὲ καὶ πρὸ τῶν λόγων καὶ μετὰ τοὺς λόγους τὴν διὰ τῶν ἔργων ἐπίδειξιν ποιώμεθα, ἀξιόπιστοι ἐσόμεθα ἐκεῖνα παραινοῦντες, ἃ καὶ διὰ τῶν ἔργων πληροῦμεν, ἐπεὶ καὶ ὁ Χριστὸς τούτους ἐμακάρισε λέγων, Μακάριος ὁ ποιήσας καὶ διδάξας. σκόπει πῶς πρότερον τὴν ποίησιν ἔθηκεν, καὶ τότε τὴν διδασκαλίαν. τῆς πράξεως γὰρ προηγουμένης, κἂν μὴ ἔπηται ἡ διδασκαλία, ἀρκεῖ τὰ ἔργα φωνῆς λαμπρότερον διδάξαι τοὺς εἰς ἡμᾶς ὁρῶντας. τοῦτο

or ruler of a congregation take away evil out of it, if he have offended in the like fault? Or how dare he be bold to reprove him that offendeth, when his own conscience accuseth him that he himself hath committed the very same things which he condemneth in other?[1]" Again he saith: "Let not thy works confound thy words, lest, when thou speakest in the congregation, such as hear thee, and hold their peace, answer and say: Why then doest not thou those things which thou sayest[2]?" Hereto agreeth the saying of St Austin: "The hearers despise to do the words of doctrine, when they see that the works of the preacher do differ from the words of his preaching. The authority of the preacher is never of any force, except he moveth the heart of the hearer by his godliness of life and conversation[3]." "He ought to be pure and clean from vices," saith St Gregory, "which taketh upon him to correct other men's faults[4]." For, as Isidorus writeth: "He ought not to rebuke the vices of other men, which is wrapped with the diseases of vices. It is a thing very unfitting to reprove any thing in another, whereof he feeleth himself guilty[5]."

De duodecim grad.

Lib. 3, de summo bono, Ca. 32.

Thus is it evident how necessary this kind of feeding Christ's flock is, I mean, with virtuous examples of godly conversation. Verily it is so necessary, that the one without the other little profiteth, specially among them which are weaklings, and are moved rather with works than with words, not so greatly considering the purity of the doctrine as the innocency of life; although the sound and perfect Christians respect principally the doctrine, and attend not so much unto the life, knowing if the preachers preach well, that is the hearers', and turneth unto their commodity and profit; but if the preachers live well, it is their own gain, and maketh unto their own salvation; and therefore do the godly and perfect Christians take that which is theirs, that is to say, the doctrine, and leave to the preachers that is their own, that is, their life and conversation; remembering that another man's servant, whether he standeth or falleth, standeth and falleth unto his own master. A good pastor, therefore, must no less take heed to his life, than to his doctrine, seeing that the life in the sight of the world persuadeth and worketh more credit than the doctrine, as the apostle saith: "Take heed to thyself and to the doctrine." So that doctrine is not only to be taken heed unto, but also life and conversation. For look, what a margarite[6] or precious stone is to a ring of gold, or sweet and pleasant flowers to a garden, even the very same is good and virtuous life to doctrine. And verily, although there be many urgent, grave, weighty, and necessary causes, that ought to stir up godly life in a preacher or spiritual pastor, as that he is a man, not only a man, but also by his profession a christian man; again, that he is a preacher and setter forth of God's word, a ruler in the congregation of God, a light to the blind, a mirror of virtue to the sinful, God's angel or embassador, Christ's minister, &c. and such one as in all his thoughts and devices, in all his words and works, ought to seek the glory of God, the avancement of his blessed name, and the profit of his holy congregation; yet are there two things above all other (if it be lawful in this behalf to make comparisons), which ought to move him to lead a godly life and to bring forth good works. One is, that by his honest,

Rom. xiv.

1 Tim. iv.

οὖν πανταχοῦ σκοπῶμεν πρότερον τοῖς ἔργοις διδάσκειν, καὶ τότε τοῖς λόγοις, ἵνα μὴ καὶ ἡμεῖς ἀκούσωμεν παρὰ τοῦ Παύλου, Ὁ διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; καὶ ὅταν βουλώμεθά τινι παραινέσαι, ὥστε κατορθῶσαί τι τῶν ἀναγκαίων, πρότερον αὐτοὶ σπουδάζωμεν τοῦτο κατορθοῦν, ἵνα μετὰ πλείονος τῆς παῤῥησίας τὴν διδασκαλίαν ποιώμεθα, καὶ πᾶσα ἡμῶν ἡ φροντὶς ἔστω περὶ τῆς κατὰ ψυχὴν σωτηρίας.—Chrysost. Op. Par. 1718—38. In cap. i. Genes. Homil. viii. Tom. IV. p. 62.]

[1 Quomodo enim potest præses ecclesiæ auferre malum de medio ejus, qui in delicto simili corruerit? aut qua libertate corripere peccantem, quum tacitus sibi ipse respondeat, eadem admisisse quæ corripit? —Hieron. Op. Par. 1693—1706. Comm. in Epist. ad Tit. cap. i. Tom. IV. Pars i. col. 414.]

[2 Non confundant opera tua sermonem tuum: ne quum in ecclesia loqueris, tacitus quilibet respondeat, Cur ergo hæc quæ dicis, ipse non facias?—Id. Epist. xxxiv. ad Nepot. de Vit. Cler. Tom. IV. Pars ii. col. 261.]

[3 Auditores enim doctrinæ dicta facere contemnunt, cum prædicatoris opera a prædicationis verbis discrepare conspiciunt. Numquam enim fit efficax prædicantis auctoritas, nisi eam effectu operis cordi affixerit audientis.—August. Op. Par. 1679—1700. De Duod. Abus. Grad. Lib. Tom. VI. Appendix, col. 211. The Benedictine editors do not consider this a genuine work of Augustine.]

[4 Mundus ipse esse a vitiis debet, qui curat aliena corrigere.—Gregor. Magni Papæ I. Op. Par. 1705. Moral. Lib. vii. in cap. vi. B. Job. cap. xxxvi. 56. Tom. I. col. 238.]

[5 Non debet vitia aliena corripere, qui adhuc vitiorum contagionibus servit. Improbum est enim arguere quenquam in alio, quod adhuc deprehendit in semetipso.—Isidor. Hispal. Op. Col. Agrip. 1617. Sentent. Lib. iii. cap. xxxii. p. 467.]

[6 Margarite: pearl.]

godly, and christian conversation he may stop the mouths of such as maliciously seek all occasions to speak evil not only of us, but also of the good doctrine which we profess and teach. For who seeth not, if the spiritual pastor do never so little tread out of the way, how the adversaries of God's truth glory, rejoice, and triumph; taking hereof an occasion to slander the glorious gospel of Christ, to contemn and condemn it, to speak evil of it, to rail of it, to hiss at it, and to bring the greatest ignominy unto it that can be devised, with all manner persuasions to alienate, estrange, withdraw, and pluck away the minds of other also, which before were not evil-affected toward the doctrine of Christ? Then cry they out with their serpent-like tongues and devilish voices, 'Behold the fruits of their doctrine. If their doctrine were good and godly, works agreeable to the same would follow. But ye see what fruits the professors of the same bring forth: therefore may ye soon judge what their doctrine is: verily, wicked, blasphemous, heretical, slanderous, blasphemous, schismatical, lately devised by certain sectaries, &c. Behold their pomp and pride. Behold their nice and gallant apparel. Behold their insatiable covetousness. Behold their bribe-taking. Behold their lascivious and wanton manners. Behold their fine fare and delicate diet. Behold their epicureous life. Behold their heathen-like care for their wives, children, friends, kinsfolk, &c. Behold their negligence in provision-making for the poor. Behold the decay of hospitality. Behold the exceeding great abuses and wicked expenses of the church-goods. Behold their disorder in all their doings. What is to be looked for of these men, if they and their doctrine long continue, but an utter subversion and plain desolation of our commonweal, &c.?'

Thus the adversaries of God and of all godliness (yea, and that many times when none occasion is given, so rank-tongued are they to speak evil of all good men) continually bark against the lovers of the Lord's word, and specially against the preachers of the same, that by this means they may not only deface the good name of the preachers, but also hinder and let the prosperous passage of God's most blessed word. To stop these adversaries' mouths, therefore, ought all true Christians, but chiefly the preachers of God's word, to link, couple, and join with their doctrine innocency of life, that they may not only be "the salt of the earth," but "the light of the world" also. Unto this exhorteth St Peter, Matt. v. saying: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly 1 Pet. ii. lusts, which fight against the soul; and see that ye have honest conversation among the gentiles, that whereas they backbite you as evil-doers, they may see your good works, and praise God in the day of visitation." Again he saith: "The will of God is, that with well doing ye may stop the mouths of foolish and ignorant men." St Paul also commandeth, that a spiritual overseer should so behave himself, that he may be "well 1 Tim. iii. reported of all men, and by no means fall into the danger and snare of the evil-speaker."

Ancient histories make mention, how many, that were enemies to God's religion, were in times past by the godly conversation of the Christians converted and turned unto the christian faith, yea, and became most worthy and noble martyrs, bestowing their lives for the testimony of the Lord Jesu.

When the emperor Trajanus persecuted the Christians, understanding afterward by the letters of Pliny the younger, that the Christians were quiet and obedient subjects to all civil laws and politic ordinances, lived uprightly with all men, were no troublers of the commonweal, got their livings with their own hands, abhorred all vice, and practised all virtue, unto the good example of other; he ceased from persecution, and became friendly to the Christians[7].

Again, when Petronius, successor to Ponce Pilate, at the commandment of Caius Caligula, emperor of Rome, laboured with all main to compel the Jews, that they should worship the image of the emperor, set up and placed in the temple at Jerusalem; he, beholding their constancy in retaining and defending God's true religion against the having or worshipping of images, and considering also their godly behaviour both in words and works, ceased to execute the emperor's commandment, and immediately became a professor of God, embraced the heavenly doctrine, and utterly forsook his gentility[8].

[7 Euseb. Hist. Eccles. Amst. 1695. Lib. III. cap. xxxii. pp. 84, 5.]

[8 Annal. Eccles. Auct. Cæs. Baronio Sorano. Rom. 1607. Anno. xli. Tom. I. pp. 280—2.]

Socrates in Eccles. Hist cap. 38.

Moreover, we read that certain Jews, beholding the tender mercy, pitiful compassion, and ready help of the Christians in preserving them from drowning, forsook their Judaism, and became Christians[1]. Abundance of such examples the ecclesiastical histories do minister unto us; so that of the good life of the Christians, not only the adversaries' mouths are many times stopped, but they also are allured of enemies to become friends; of persecutors, favourers; of tyrants, upholders and maintainers of the christian religion. If all men that love the Lord Jesu ought to shew their uttermost endeavour that this thing may be brought to pass unto the glory of God and unto the increase of his church, much more ought the ministers of the Lord's word so to live, that this thing may be accomplished by their godly and virtuous conversation; yea, and that so much the more, because they are

Matt. v.

like unto a city built upon an hill, and like unto a brenning[2] candle, which is not set under a bushel, but on a candlestick, that it may give light to all that are in the house. If private persons offend, few are moved with the matter: but if the minister of the Lord's word offend never so little, it is straightways in the sight of all men such an offence, as is worthy a double death; so narrow-eyed are the people in the consideration of the ministers' lives. And verily, so much the more ought the spiritual pastors to take heed unto their manners, life, and conversation, because their state hath always been, and yet is, in more danger of evil tongues than any other degrees of persons; so ready is the devil at all times to stir up, if none other cross, at the least evil and slanderous tongues against

1 Kings xviii.

the preachers of God's truth, passing all other. Was not Helias the prophet called even

1 Kings xxii.

of the king himself a troubler of the commonweal of Israel? Was not Micheas the

Matt. xi. John viii. Luke xxiii. Matt. xxvii.

prophet accused to be the king's enemy and a false preacher? Was not Christ himself called a glutton, a winebibber, a friend of publicans, whores, and sinners, a madman, a Samaritan, an heretick, a traitor, an impostor or deceiver of the people, &c.? Was not

Matt. xi.

John Baptist, the priest's son, reported to have a devil in him? Was it not laid to St

Acts vi.

Stephen's charge, that he spake blasphemous words against the temple and against the

Acts iv. v. xiii. xiv. xvi. xvii. xix. xxi. xxii. xxiii. xxiv. xxv. xxvi. xxviii.

law of Moses? Were not the apostles of Christ accused to be sowers of sedition, troublers of commonweals, destroyers of old customs, perverters of all good orders, &c.? Was not St Paul counted to be a seditious person, a defiler of the temple, a preacher of strange doctrine, a setter forth of new devils, a prattler, a madman, a malefactor, &c.? Was not that holy man Athanasius, bishop of Alexandria, accused both of whoredom and murder[3]? Time should fail me, if I should go forth to rehearse all those noble, learned, godly, and virtuous preachers (as I may speak nothing of the histories of our time) whose good names and innocent lives the wicked worldlings in all ages most unjustly have laboured to obscure and deface. If none otherwise, yet with slanderous tongues the true preachers of God's word may be sure to be persecuted in all ages; so that every one of them had need to pray

Psal. cxx.

with David, and to say: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue."

Now, to stop the mouths of these cursed speakers and antichristian adversaries (so much as is possible), it shall be convenient that all christian preachers do trade their life according to the doctrine of godliness, that the enemies may have no just occasion to

Phil. ii.

blaspheme the truth of Christ's gospel, as the apostle saith: "Be ye such as no man can complain on, and unfeigned sons of God, without rebuke in the midst of a crooked and perverse nation, among whom see that ye shine as lights in the world, holding fast the word of life."

The second cause, that ought to move the preacher of God's word to lead a godly life, is the avoiding of offence, that he be no stumbling-block or cause of falling to the weaklings through his corrupt or lewd behaviour. For such as be yet infirm and weak, and newly planted in the religion of Christ, and have taken no sure root in the same, are easily moved as young setlings[4], and carried away, when they see the life of a preacher differ from his doctrine. Thus to offend the weak, I mean, to edify with word and to destroy with work, is without doubt a great fault in a preacher; verily such a fault as is worthy of great punishment before God, as these words of our Saviour Christ manifestly declare:

Matt. xviii.

"Whoso offendeth one of these little ones which believe in me, it were better for him that

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[1] Socr. Hist. Eccles. Lib. VII. cap. XXXVIII. p. 311. Amst. 1700.]

[2] Brenning: burning.]

[3] Theod. Hist. Eccles. Amst. 1695. Lib. I. cap. XXX. pp, 63, 4.]

[4] Setlings: saplings, young trees.]

a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences! Necessary it is that offences come: but wo be unto that man by whom the offence cometh!" St Paul, even in matters that are indifferent, that is to say, that may be done or left undone without offence to God, had rather lose his liberty, and abstain from that which he might lawfully do, than he would once offend his weak brother. Are not these his words? "See that no man put a stumbling-block, Rom. xiv. or an occasion to fall, in his brother's way. For I know, and am full certified by the Lord Jesus, that there is nothing common of itself; but to him that judgeth it to be common, to him it is common. If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Cause not your treasure to be evil spoken of: for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ pleaseth God, and is commended of men. Let us therefore follow those things which make for peace, and things wherewith one may edify another. Destroy not the work of God for a little meat sake. All things are pure; but it is evil for that man which eateth with hurt of conscience. It is good neither to eat flesh, neither to drink wine, neither any thing wherewith thy brother stumbleth, either falleth, or is made weak."

Again he saith: "But take heed lest by any means this liberty of yours be an occasion 1 Cor. viii. of falling to them that are weak, &c. And so through thy knowledge shall the weak brother perish for whom Christ died. When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat hurt my brother, I will never eat flesh, lest I should offend my brother." The blessed apostle, which moved every stone (as they use to say) to win all men unto the faith of Christ, rather chosed to refuse his liberty in meats and drinks, than he would once offend his weak brother. How much more ought the preacher of the Lord's word to abstain from those things, which, being directly against the law of God, are prohibited unto all men under pain of everlasting damnation, lest by his dissolution of life he offend his weak brother, and utterly pluck him by his corruption of manners from the truth of Christ's gospel! If he walk not after the order of charity, if he sin against Christ, which, by abusing his liberty in indifferent things, as meats, drinks, &c., woundeth the conscience of his weak brother; is it to be counted a small offence, when those things are committed against the laws of God, nature, and man, against all godliness and honesty, against all civility and public policy, which offend both the weak and the strong, and open a window unto all looseness of life, so that by this means men are not edified, but destroyed, not brought unto Christ, but removed from Christ? God have mercy on us! "See that ye give none occasion of evil, neither to the 1 Cor. x. Jews, nor yet to the gentiles, neither to the congregation of God: even as I please all men in all things, not seeking mine own profit, but the profit of many that they might be saved. Whatsoever therefore ye do, do all to the praise of God," saith St Paul. This saying of the apostle ought to be continually before the eyes of every true preacher: "I 1 Cor. ix. so run, not as at an uncertain thing: so fight I, not as one that beateth the air; but I tame my body, bringing it into subjection, lest by any means it come to pass that, when I have preached to other, I myself should be a castaway." A spiritual pastor, thus feeding the flock of Christ both with word and work, both with doctrine and life, so that as he teacheth truly, so likewise he liveth purely, by this means stopping the mouths of the adversaries, and giving none occasion of evil either to the weak or strong Christians, but rather alluring with his teaching and manners all men, so much as in him is, unto the gospel of Christ, sheweth himself a faithful servant, and fulfilleth this commandment of the noble man: "Occupy till I come."

The third kind of feeding Christ's flock is with hospitality, or provision-making for *the poor*. As it is the duty of a true and godly pastor to feed the souls of Christ's sheep with the most wholesome pastures of God's word, and to frame his life according to the same word unto the good example of other; so likewise is it his office, if he be of ability, to feed the bodies of Christ's sheep with corporal sustenance and bodily food. For as the sheep of Christ are made of two parts, that is to say, of body and soul, so ought provision by the spiritual pastor to be made for them both. If the flock of Christ had souls only, so might the spiritual food, which is the word of God, abundantly seem to suffice. But forasmuch as they have bodies also, bodily food is also required, that the preacher may be found a perfect pastor, that is to say, an whole and full Of hospitality.

feeder of Christ's congregation both in body and soul. And this is signified, say some, by the third *Pasce*, when Christ said, *Pasce, Pasce, Pasce:* "Feed, Feed, Feed."

In the old law God appointed large tithes and liberal oblations to be given to the priests, not only that such as served in the ministry should live of them, they, their wives, their children, and family, but also that of such abundance the priests should be able to help and succour the poor, and such as were in necessity: which thing God plainly
Mal. iii. setteth forth in these words by the prophet: "Bring in (saith he) every tithe into my barn, that there may be meat in my house." Here is a commandment given of God, that all tithes should be brought into his barn, yea, and that unto this end, that there might be meat in his house. What this his house is, it is easy to understand. Verily, the house of a spiritual pastor, whether he be bishop, parson, vicar, archdeacon, dean, prebendary, or any other ghostly minister. God would have all tithes brought into their barns, not that they should be unfruitfully spent in noblemen's services, or at the universities, or beyond the seas, or upon bawds, whores, dogs, hawks, idle and lazy lubbers, sumptuous apparel, costly buildings, delicate fare, &c. or in enriching their wives, children, kinsfolk, friends, &c. or in purchasing lands and lordships for their own commodity and profit, for their own lucre and gain; but that there might be meat in their houses, that is to say, that they might be the more able to succour and comfort the poor, the afflicted people of God, the hungry, the naked, the harbourless, the wayfaring man, &c.; so that whosoever lack food, either for body or for soul, the same should repair
1 Sam. xxi. Matt. xii. Mark ii. Luke vi. to the priest's or pastor's house: as we have an example in David and in them that were with him, which, when they were hungry and had not to eat, repaired unto the house
1 Kings xix. of Ahimelech the priest, which gave them to eat. Likewise read we of Elizeus the prophet, which, so soon as he was called unto the ministry, preached not only the word of God, but also prepared meat for the people, and gave them to eat. Again, when
2 Kings iv. there was a great dearth in the country, he fed the children of the prophets, with many other people, so that they wanted not, but had abundance of all things. Christ, that high bishop and chief pastor, willing to leave behind him to all true and faithful shepherds a lively mirror and clear glass, wherein they may unfeignedly behold and learn the office and duty of a godly pastor, (I mean his own life faithfully described and set forth unto us in writing by the four evangelists,) in the time of his ministry here in earth did not only feed the flock of his heavenly Father with most pure doctrine and virtuous example of godly life, but he also, willing to shew himself a perfect pastor and faithful feeder of his Father's sheep, fed them, as in the soul with the word, so likewise
Matt. xiv. xv. Mark vi. viii. Luke ix. John vi. in body with corporal sustenance. How many thousands fed he at divers times with bodily food, which otherwise should have perished!—to declare by this his act, that great liberality ought to shine in spiritual pastors toward the poor, and not niggardly,
2 Cor. ix. grudging, and unwilling almous[1]; forasmuch as "God loveth a cheerful giver." If all the acts which Christ did in his lifetime here in this world are to be followed of a godly minister, verily this act of relieving the poor ought most chiefly to be practised of him, yea, and that so much the more because that he in his ministry representeth the person of Christ. "I have given you an example," saith Christ, "that, as I have done, so likewise ye should do."

And as Christ the Lord and Master was at all times liberal in providing for the poor, and for such as were in necessity, so likewise did his apostles after his departure practise the same liberality and ready help toward the poor of their time. Such provision through their godly exhortations and charitable counsels was made for the needy
Acts ii. Christians, that no man wanted. Distribution was made unto every man, according as
Acts vi. he had need. Moreover, that the apostles might the more freely give themselves to prayer and to the preaching of the word, they appointed certain deacons to attend upon the poor, to see that they lacked no good thing: where we may easily learn that the office
The office of an archdeacon or deacon. of deacons or archdeacons is: verily, to make provision for the necessities of the faithful, and to have a diligent eye to the poor, that all things necessary be ministered
Rom. xii. unto them, as the apostle saith: "Distribute to the necessity of the saints." And unto this end is the archdeacon called *Oculus Episcopi*, that is to say, the bishop's eye, that, while the bishop is occupied at home in prayer and doctrine, he should diligently over-

[1] Almous: alms.

see the bishop's diocese, and consider in what state the poor people are, and what provision is to be made for them; and above all things aforesee that they lack nothing, but that all good things be ministered unto them, either by collections made for them, as the apostle appointeth, or by the liberality of the bishop and of the rich of the same diocese, or otherwise. 2 Cor. viii.

Likewise read we of blessed St Paul, which, being called unto the ministry, laboured not only in the word, but also in provision-making for the poor. How great his diligence was in this behalf, both his own epistles, and the chronicle of the apostles' acts, do manifestly declare. Besides his collections made for the poor, he himself also with his own hands laboured both day and night, that he might have whereof the more liberally to give to the poor and needy brethren. He exhorteth also other to do the same; so careful was he to provide for the poor Christians, that they might lack no good thing, as he saith: "I am cumbered daily, and do care for all congregations." Acts xi. xxiv. Rom. xv. 1 Cor. xvi. 2 Cor. viii. ix. Gal. ii. Acts xx. 1 Cor. ix. 2 Thess. iii. 2 Cor. xi.

And as Christ and his apostles were diligent at all times to provide for the poor, so likewise were the reverend bishops and godly ministers after the time of the apostles, as we have Spiridion, Achatius, Cyrillus, Exuperius, Ambrosius, Augustinus, Basilius, Gregory the Great, Sixtus, Laurence, &c. for example. Yea, many of the godly fathers were so studious for the poor, that they spent not only upon them the goods of the church, but also their own patrimony. And when that could not serve, they laboured with their own hands, that by this means they might supply that which lacked, according to the example of St Paul. They hired not men to keep the poor out of their gates, but they appointed men to stand before their gates, after the example of Abraham and Lot, to call the poor into their houses; neither fed they the poor with the fragments that came from their tables, but with the best meat and drink that was in their houses, being persuaded that, whatsoever liberality and lovingkindness they shewed to the poor Christians, it was so acceptable and thankful to Christ, as though it had been done to himself, according to these his words: "Whatsoever ye have done unto one of the least of these my brethren, ye have done it unto me." All their glory was in hospitality, according to this saying of St Jerome: "The glory of a bishop is to provide for the poor; but the ignominy of all priests is to look for their own gain and profit[2]." Their doors were never shut to the poor, but always open with heartily welcome. They built ample and large houses, that they might be able to contain and hold the poor that came unto them. And those their houses were not placed in wilderness or secret corners, where few came, but in great cities, whither all men resort. Neither were their houses built there in back lanes, or out of the way, but in the most notable part of the city, even next unto the most famous temple, that the poor beholding the high steeple, (which is the poor man's sign,) might know where the pastor or feeder dwelt, where meat and drink and all other necessaries were to be had. And as the godly fathers, the bishops, in those days tendered the poor Christians, and did all things that might turn to their commodity, according [to] this commandment of the apostle, "Let no man seek his own profit, but the commodity of other:" so likewise did they appoint such ministers and pastors under them, as were tender lovers of the poor, and appointed their houses to be built nigh unto the churches, that the poor people beholding the steeple, which is the poor man's sign, as I said before, might know where to be relieved. Pastors were then resident upon their benefices, attending diligently upon their flock, and making daily provision for the poor, according to this commandment of God: "Break thy bread to the hungry," &c. Neither were they then troubled with many benefices (as the manner now-a-days is), but they were content with one; which one in those days was sufficient both for them and for their family, and also for the convenient relief of the poor, being far unlike our three-half-penny benefices, whereof seven or eight being put together will scarcely furnish the pastor with such convenient expenses for him, his family, and the poor, as one benefice did in those days; so greatly hath blind superstition and foolish devotion increased the number of parish-churches. Acts xx 2 Thess. iii. Gen. xviii. xix. Matt. xxv. De Vita Clericorum. Phil. ii. Isai. lviii.

Moreover, in the description of a bishop, where are mentioned the godly qualities

[2 Gloria episcopi est, pauperum inopiæ providere. Ignominia omnium sacerdotum est, propriis studere divitiis.—Hieron. Op. Par. 1693—1706. Epist. xxxiv. ad Nepot. de Vit. Cler. Tom. IV. Pars II. col. 261.]

1 Tim. iii. Tit. i. that ought to be in a spiritual overseer, the holy apostle saith, not only that he ought to be a man of a blameless life, and such one as is "apt to teach," but also "a maintainer of hospitality:" declaring hereby, that in an herdman of the Lord's flock is required an unrebukeable conversation, an aptness to teach, and a relieving of the poor; so that these three things ought to concur and be together in a spiritual shepherd, insomuch that that pastor may justly be counted an unperfect and mangled pastor that wanteth any of these three properties. The spiritual overseers are called in the holy scripture *Pastores*, that is to say, Feeders, that, as with doctrine, so likewise with corporal food, they should feed the sheep of Christ. Hospitality is commanded all men that are able, in the word of God, without exception; and is it to be thought that the ministers of the Lord's word, which ought to give example of all goodness and godliness to other, are free from this commandment? All rich men that have gotten the goods of the world either by their own labour, wisdom, and policy, or else they have chanced unto them by inheritance, are bound, under pain of everlasting damnation, to relieve the poor; and shall they leave the poor people succourless, which have their goods brought unto them without their own labour and travail? Other men give of their own; and shall nôt the spiritual overseers give unto the poor people that which they have received to be distributed to other? Christ saith: "Give to every one that asketh[1] thee:" and shall the ghostly pastor turn away his ear from the poor, so that he shall not relieve him? Jesus, the son of Sirach, saith: "Let not thy hand be stretched out to receive, and shut when thou shouldest give." Ought not the spiritual feeder to be as well-minded to give as to receive? All receive gladly: ought not all to distribute also gladly? What rustical shepherd is he, or what herdman of the field, which willingly suffereth his sheep to starve for hunger, yea, rather which seeketh not all means possible to find out good and wholesome pasture, where his sheep may feed and wax lusty and fat? And shall the herdman of the Lord's flock so neglect the sheep of Christ, "redeemed and bought, not with corruptible silver and gold, but with the precious blood of that undefiled Lamb of God," that they shall perish for hunger, or lack any good thing, wherewith he is able to relieve them? A preacher of the Lord's word is bound to do good unto all men; not only to such as be of the household of faith, but also to Turks, Jews, Saracens, and such other miscreants[2]; and shall he not regard them which principally and before all other are committed to his cure and charge? Bare, naked, and unhanged walls bring not such and so great deformity to a spiritual pastor's house, as the lack of hospitality doth. Hospitality is the same to a preacher of God's word, that a crown of gold is to a king, green flourishing leaves to a tree, sweet and pleasant flowers to a garden, hair to the head, sight to the eye, &c. And would God, would God, all spiritual overseers were as diligent to make provision for the bodies of the poor Christians, which are the temples of the Holy Ghost, as they are to provide that their own houses, wherein their mortal and corruptible bodies for a short time dwell, be adorned, decked, garnished, trimmed, and set forth with all costly and goodly array, insomuch that it may not here unjustly be recited that a certain man writeth: "Bishops," saith he, "build houses in bigness not unlike to churches. They have a great delight to have their chambers painted and set out with most goodly and precious colours, and hanged with rich and costly clothes; but the poor man goeth naked, and standeth before the gate with an empty belly, most miserably crying, and, as I may truly say, the poor are many times spoiled and robbed, that stones and stocks may be garnished. They garnish their halls with great and mighty pillars, they set lodges before their doors; but would God they were made to receive, and not to deceive the poor[3]!"

Matt. v. Luke vi. Ecclus. iv. 1 Pet. i. Rom. xii. 1 Pet. iv. Heb. xiii. Matt. xxv. Hugo de claustro animæ. Lib. i. cap. i.

[1] The word "ask" is frequently printed in the old edition "axe": but, for the reason given in note 6, p. 5, it has not been thought advisable to retain it.]

[2] Miscreants: unbelievers.]

[3] Episcopi domos non impares ecclesiis magnitudine constituunt, pictos delectantur habere thalamos, vestiuntur ibi imagines preciosis colorum indumentis: pauper autem sine vestibus incedit, et vacuo ventre clamat ad ostium. O mira, sed perversa delectatio! Trojanos gestat paries pictus, purpura et auro vestitos; Christianis panni negantur veteres. Græcorum exercitui dantur arma, Hectori clypeus datur auro splendens; pauperi verò ad januam clamanti non porrigitur panis, et, ut verum fatear, pauperes spoliantur sæpe, et vestiuntur lapides et ligna. Ornant prætoria columnis, fores domibus anteponunt, quæ utinam pauperes includerent, non excluderent!—Hug. de S. Victor. Op. Mog. 1617. De Claust. Anim. Lib. I. cap. i. Tom. II. p. 30.]

The holy fathers could not abide that the temples and oratories of the Christians should be garnished with costly array, and the poor lack. Are not these the words of St Hierome: "Let other build churches, hang walls, make great pillars, and gild the tops of them, and deck altars with gold and precious stones; but be thou of another mind, I mean, to clothe Christ in the poor, to feed him in the hungry, to visit him in the sick, to receive him in them that want lodging, specially in them that are of the household of faith[4]." St Bernard likewise saith: "O vanity passing all vanities, and yet not more vain than mad! The church shineth in the walls, and lacketh in the poor. It garnisheth her stones with gold, and leaveth her children naked. That which should be spent upon the poor is bestowed to please the eyes of the rich[5]."

Verily, there is not so great an ornament to a spiritual pastor, of whatsoever degree he be, as hospitality and provision-making for the poor and needy members of Christ. "For thereby," as the apostle saith, "have divers men lodged angels unwares." To relieve the poor, the holy fathers in times past gladly sold away (when need required) whatsoever precious things they had in the temples. They wished rather the stony temples to want their furniture, than the temples of the Holy Ghost should want their necessary provision. "The church hath gold," saith St Ambrose, "not to hoard it up and to keep it in store, but to lay it out, and to bestow it upon the poor[6]." Against all such as wish rather the dead temples than the living temples of God to be enriched, may this saying of the poet not unjustly be alleged: Heb. xiii

> Dicite, Pontifices, in sacro quid facit aurum?
> Nempe hoc quod Veneri donatæ a virgine puppæ[7].

Temples, palaces, parsonages, vicarages, houses of deans, prebendaries, archdeacons, &c. ought rather to want their apparel, than the houses wherein God by his Holy Spirit dwelleth should want their just and necessary furniture. Hospitality was so greatly regarded in times past among the fathers of Christ's church, that if any spiritual pastor, that were of ability, did not nourish and succour the poor, it was counted a sufficient cause to deprive him of his spiritual promotions. Neither did they fear to put this thing in execution. For we read that a certain bishop was deprived at Antioch because of his tenacity and niggardliness, and another set up in his place called Rusticus, a man not greatly learned, but liberal toward the poor, and a great maintainer of hospitality[8]. St Hierome saith: "Whatsoever the clerks have (he meaneth the bishops, and ministers of Christ's church) that is the poor's; and their houses ought to be common to all men, and they ought to apply themselves unto the receiving and entertaining of pilgrims and strangers[9]." Note well. Dist. 85, ca. Archidiaconum. Quest. 1, ca. Quoniam.

And in the pope's law it is thus found written: "Hospitality is so necessary for bishops, that, if they be found to be no maintainers thereof, they may lawfully be deposed[10]." Again: "A bishop to the uttermost of his power ought to minister to the poor, and to the sick, which through weakness are not able to labour with their own hands, meat, drink, and clothe[11]." Also in another place: "A bishop should have a liberal Dist. 81, ca. Episcopus. Dist. 86. ca. Fratrem.

[4 Alii ædificent ecclesias, vestiant parietes marmorum crustis; columnarum moles advehant, earumque deaurent capita, preciosum ornatum non sentientia, ebore argentoque valvas, et gemmis aurata distinguant altaria.....Sed tibi aliud propositum est; Christum vestire in pauperibus, visitare in languentibus, pascere in esurientibus, suscipere in his qui tecto indigent, et maxime in domesticis fidei.—Hieron. Op. Par. 1693—1706. Epist. xcvii. ad Demetriad. de Servand. Virgin. Tom. IV. Pars II. col. 793.]

[5 O vanitas vanitatum, sed non vanior quàm insanior! Fulget ecclesia in parietibus, et in pauperibus eget: suos lapides induit auro, et suos filios nudos deserit. De sumptibus egenorum servitur oculis divitum.—Bernard. Op. Par. 1690. Apol. ad Guillelm. Abbat. cap. xii. 28. Vol. I. Tom. II. col. 359.]

[6 Aurum ecclesia habet, non ut servet; sed ut eroget, et subveniat in necessitatibus.—Ambros. Op. Par. 1686—90. De Offic. Ministr. Lib. II. cap. xxviii. 137. Tom. II. col. 103.]

[7 Pers. Sat. II. 69, 70.]

[8 "Antioch" would seem to be an error for "Ancona." See Decret. Gratiani. Par. 1583. Decr. Prima Pars. Dist. lxxxv. can. 1. cols. 511, 12.]

[9 Quoniam quicquid habent clerici, pauperum est, et domus eorum omnibus debent esse communes. Susceptioni enim peregrinorum et hospitum invigilare debent.—Hieron. Op. Reg. Monachor. ex scriptis ejusdem per Lupum de Oliveto collecta. Tom. V. col. 382.]

[10 Hospitalitas vero usque adeo episcopis est necessaria, ut si ab ea inveniantur alieni, jure prohibeantur ordinari.—Decret. Gratiani. Decr. Prima Pars. Dist. lxxxv. cols. 511, 12.]

[11 Episcopus pauperibus, vel infirmis, qui, debilitate faciente, non possunt suis manibus laborare, victum et vestitum (in quantum sibi possibile fuerit) largiatur.—Id. Ibid. Dist. lxxxii. can. 1. cols. 497, 8.]

hand. He should help them that are in need, and think other men's necessity to be his own necessity. If he be not thus affected and minded, he beareth the name of a bishop in vain[1]." There be also divers ancient canons and councils both general and national, made in times past by divers ancient, godly, and learned fathers, which straitly charge and command bishops and other spiritual pastors to maintain hospitality, to receive the poor into their houses, to shut out no man that hath need, to bestow the goods of the church upon prisoners, captives, poor widows, fatherless children, scholars, &c.; and not unfruitfully to consume them upon hawks, dogs, horses, idle and unprofitable servants, &c. And St Gregory appointeth that the goods of the church should be divided into four parts: one to the bishop and to his family, for the maintenance of hospitality and relief of the poor; the second, to the clergy, that is to say, to the ministers, deacons, and scholars; the third, to the poor; the fourth, to the repairing of the temples[2]. Here see we that the third part of the ecclesiastical goods is appointed unto the provision of the poor. We see here also that the first and chiefest part, which ought to be the best and largest, is appointed to bishops for the maintenance of hospitality and relief of the poor. For, albeit that hospitality is required in all spiritual ministers, yet in bishops chiefly. A bishop's house without hospitality is as a tavern without wine. Their great courts, their large houses, their wide halls, their long and many tables, their great yearly revenues, do evidently declare what hospitality ought to be maintained of bishops. Now, to abuse these goods, which are committed unto them, not to hoard up but to distribute, not to enrich themselves but to relieve other, and to bestow them otherwise than the good will of God is, and the ancient church of Christ hath appointed, is it a small offence? St Hierome saith: "It is a point of sacrilege not to give unto the poor the things that appertain unto the poor[3]." Again he saith: "So many as with the goods of the church satisfy their own pleasure are like to the Pharisees, which gave money to the keepers of Christ's sepulchre to oppress the glory of God[4]." And Urban bishop of Rome saith, that "the goods of the church ought not to be turned unto any other uses than unto ecclesiastical uses and the commodity of the poor. For they are," saith he, "the oblations of the faithful, and the patrimony of the poor, given unto the Lord for this purpose: if any man therefore (which God forbid!) bestoweth them otherwise, let him take heed that he falleth not into the damnation of Ananias and Saphira, and be proved guilty of sacrilege[5]." St Bernard saith, that "those spiritual ministers, which are not content with that living which is sufficient, but ungodly and wickedly moreover retain that unto themselves, for the maintenance of their own pomp and delicate fare, which ought to be bestowed upon the poor, sin grievously two manner of ways: first, in that they rob the poor of their goods; secondly, in that they abuse holy things unto the satisfying of their vanities and filthy pleasures[6]." Hereto agreeth Cæsarius, saying: "Forasmuch as not only the tenths are not ours, but are appointed for the relief of the congregations, but also what-

12. q. 2. Can. Quatuor.

Ad Pammach.

In Matt. cap. 28.

In Cantica, Sermo 23.

Cæsarius in admonitione.

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[1] Fratrem nostrum Marinianum episcopum verbis, quibus vales, excita....largam manum habeat, necessitatem patientibus concurrat, alienam inopiam suam credat: quia si hæc non habet, vacuum episcopi nomen tenet.—Id. Ibid. Dist. lxxxvi. can. 6. cols. 515, 6.]

[2] Quattuor autem tam reditu, quàm de oblatione fidelium, prout cujuslibet ecclesiæ facultas admittit (sicut dudum rationabiliter est decretum) convenit fieri portiones; quarum sit una pontificis, altera clericorum, tertia pauperum, quarta fabricis applicanda.—Id. Decr. Sec. Pars. c. xii. q. ii. can. 27. cols. 1243, 4.]

[3] Pars sacrilegii est, rem pauperum dare non pauperibus.—Hieron. Op. Par. 1693—1706. Epist. liv. ad Pammach. Tom. IV. Pars ii. col. 585.]

[4] Omnes igitur qui stipe templi, et his quæ conferuntur ad usus ecclesiæ, abutuntur in aliis rebus, quibus suam expleant voluntatem, similes sunt scribarum et sacerdotum, redimentium mendacium et Salvatoris sanguinem.—Id. Comm. Lib. iv. in Matt. cap. xxviii. Tom. IV. Pars i. col. 143.]

[5] Non ergo debent in aliis usibus, quam ecclesiasticis, et prædictorum christianorum fratrum vel indigentium converti: quia vota sunt fidelium, et precia peccatorum, ac patrimonia pauperum, atque ad prædictum opus explendum Domino traditæ. Si quis autem (quod absit) secus egerit, videat ne damnationem Ananiæ et Saphiræ percipiat, et reus sacrilegii efficiatur.—Urbani Papæ I. Epist. in Concil. Stud. Labbei. Lut. Par. 1671—2. Tom. I. col. 619. The editor pronounces against the genuineness of this epistle.]

[6] Timeant clerici, timeant ministri ecclesiæ, qui in terris sanctorum quas possident tam iniqua gerunt, ut stipendiis, quæ sufficere debeant, minime contenti, superflua, quibus egeni sustentandi forent, impie sacrilegeque sibi retineant; et in usus suæ superbiæ atque luxuriæ victum pauperum consumere non vereantur, duplici profecto iniquitate peccantes, quod et aliena diripiunt, et sacris in suis vanitatibus et turpitudinibus abutuntur.—Bernard. Op. Par. 1690. In Cant. Serm. xxiii. 12. Vol. I. Tom. iv. col. 1343.]

soever we receive more of God than we have need of, that altogether ought we to bestow upon the poor. If we reserve that for our own lusts, or vanities, which is appointed for the poor, look how many people die either for hunger or for want of clothes in all those places where we dwell, let us be well assured, that at the day of judgment we shall render an accompts for the lives of them all[7]." "This is to kill a man," saith St Ambrose, "to deny him the things that should preserve his life. Take heed that thou do not shut the health of the needy within thy coffers, and as in graves bury the life of the poor[8]." So saith the wise man: "The bread of the needy is the life of the poor: he that defraudeth him of it is a murderer." "He is a very thief and robber," saith Basilius Magnus, "which maketh that thing his own that he hath received to distribute and to give abroad." "For the bread," saith he, "which thou retainest and keepest, is the bread of the hungry: the garment, which thou keepest in thy chest, is the garment of the naked: the shoe, that is mould with thee, is the shoe of him that is unshoed; and the money, which thou hidest in the ground, is the money of the needy. Moreover thou doest injury and plain wrong to so many as thou forsakest, when thou art able to help them[9]."

Ambros. in Psal. cxix.

Ecclus. xxxiv.

Serm. in divites avaros.

Thus see we, how necessarily hospitality and provision-making for the poor is required in a spiritual pastor, and how dangerous and perilous a thing it is to abuse the church-goods, and to transfer and turn them unto any other use than they be appointed for. Verily it is so necessary, that without it a bishop or any other spiritual officer is counted an unperfect and unsufficient feeder of Christ's flock. And verily, though there be many causes (as we have tofore heard) that justly ought to move the ecclesiastical ministers to be liberal in hospitality and provision for the poor, and specially in these our days, and in this our realm; yet are there two chiefly, I mean, the stopping of the adversaries' mouths, and the winning of the weaklings unto the gospel of Christ. When the adversaries consider the state of the church, and how greatly enriched and endowed with worldly possessions it is, and compare the hospitality of our men with the hospitality of their predecessors, which were in the time of darkness, they straightways yell and cry out: 'Words they have plenty; but where are their works? Other they exhort unto merciful liberality and liberal mercy unto the poor; but where is their mercy, their liberality? They greatly in their sermons commend hospitality; but where is their hospitality and friendly entertainment of the poor, which was in their predecessors? Where is either meat, drink, clothe, or money for the poor? The poor may die for hunger in the streets; so little or rather nothing is given to them at their gates, which most chiefly ought to make provision for the poor, yea, which have the poor men's goods in their hands. Whatsoever their predecessors could get, they bestowed it in hospitality and relieving of the poor. But now-a-days whatsoever our men have, they think all too little for themselves and for theirs; so with no care are they led toward the poor.' Ought not these adversaries' mouths to be stopped? Ought not such liberality appear in the ecclesiastical ministers toward the indigent and needy, that the adversaries should have none occasion to speak evil of them or of their ministry? St Paul would not use his liberty in those things which he might lawfully have taken and enjoyed, because he would not hinder the gospel of Christ. "It were better for me to die (saith he) than that any man should take away this rejoicing from me." Verily, nothing is to be left unattempted of evangelical pastor, that may further the

1 Cor. ix.

[7 Et quia non solum decimæ non sunt nostræ, sed ecclesiæ deputatæ; verum quicquid amplius, quam nobis opus est, à Deo accipimus, pauperibus erogare debemus: si quod eis deputatum est, nostris cupiditatibus vel vanitatibus reservamus, quanti pauperes in locis, ubi nos sumus, fame vel nuditate mortui fuerint, noverimus nos rationem de animabus illorum in die judicii reddituros.—Cæsar. Arelat. Episc. Hom. ix. De Eleemos. in Mag. Biblioth. Pat. Col. Agrip. 1618. Tom. V. Pars III. p. 754.]

[8 The latter part of this quotation appears in another place than that indicated:—Cave ne intra loculos tuos includas salutem inopum, et tanquam in tumulis sepelias vitam pauperum.—Ambros. Op. Par. 1686—90. De Offic. Ministr. Lib. II. cap. xvi. 78. Tom. II. col. 89.]

[9 Σὺ δὲ οὐ πλεονεκτῆς; σὺ δὲ οὐκ ἀποστερητὴς, ἃ πρὸς οἰκονομίαν ἐδέξω, ταῦτα ἴδια σεαυτοῦ ποιούμενος; ἡ ὁ μὲν ἐνδεδυμένον ἀπογυμνῶν λωποδύτης ὀνομασθήσεται· ὁ δὲ τὸν γυμνὸν μὴ ἐνδύων, δυνάμενος τοῦτο ποιεῖν, ἄλλης τινός ἐστι προσηγορίας ἄξιος; τοῦ πεινῶντός ἐστιν ὁ ἄρτος, ὃν σὺ κατέχεις· τοῦ γυμνητεύοντος τὸ ἱμάτιον, ὃ σὺ φυλάσσεις ἐν ἀποθήκαις· τοῦ ἀνυποδέτου τὸ ὑπόδημα, ὃ παρὰ σοὶ κατασήπεται· τοῦ χρῄζοντος τὸ ἀργύριον, ὃ κατορύξας ἔχεις. ὥστε τοσούτους ἀδικεῖς, ὅσοις παρέχειν ἐδύνασο.—Basil. Op. Par. 1721—30. Hom. vi. in Luc. xii. 18. Tom. II. p. 50.]

gospel; so far is it off that through his unliberal holding fast and merciless behaviour toward the poor he ought to hinder the prosperous progress of the gospel. If the apostle refused to take those things which the law of God freely gave him, because he would give none occasion to the calumniator to speak evil, ought not our pastors at this present, in so great misery and necessity of the poor, liberally and willingly to depart from some portion of such things as be given unto them to distribute, that by this means they may stop the mouths of the adversaries? "Having food and clothing," saith St Paul, "let us be content." "For we brought nothing into the world, neither shall we carry any thing out of it."

1 Tim. vi.

Weaklings.

Again, when such as are yet weak in knowledge of Christ and of his holy gospel hear that hospitality is required in a spiritual pastor, and see nothing in the preachers but wind and words, and no consideration of the poor nor regard of the needy, but rather greedy griping, careful covetousness, and hungry hoarding up of worldly goods, contrary both to their doctrine and profession; then take they small courage to go forward in the gospel, yea, they are rather discouraged and plucked away from the gospel, wishing rather to remain and continue in that doctrine which is full of outward good works, than in that learning which is only full of good words. But contrariwise, if they see in the preachers a ready and greedy affection and fervent study to help the poor, to maintain hospitality, to relieve the needy, to succour all men that are in necessity to the uttermost of their power, seeking rather the commodity of other than their own private lucre and singular avantage; they with embracing arms receive the gospel, delight in the gospel, and are mightily confirmed in doctrine of the same. For what moved so many and so great multitudes of people to adjoin themselves, in the beginning of Christ's church, to the christian congregation, but the mutual love, hearty friendship, unfeigned amity, perfect unity of minds in all godliness, glad and ready provision for the poor, equal distribution of temporal things according to every man's necessity, general care for all men, and such other fruits of christian charity, which they saw unfeignedly to flourish among them that professed Christ? This ready disposition and bent good-will to do good to other ought to shine in all men, but specially in the prelates and pastors of Christ's church, which by their vocation and office are bound not only to bestow some honest portion of their living upon the poor, but also to give their lives for the flock of Christ, as Christ himself saith: "A good shepherd giveth his life for his sheep." And St John saith: "Hereby perceive we love, because he (Christ) gave his life for us, and we ought to give our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in work and truth." Certes, he that doth nothing but rake and take, cratch and snatch, keep and sweep all that he can get, and bestoweth nothing upon the needy, is rather an hireling and a wolf, than a shepherd or feeder; which evil disposition when the weak Christians behold and see in our pastors, they are rather dissuaded than persuaded to receive the pure doctrine of Christ. It shall therefore be convenient that all spiritual pastors, every one according to the blessing that he hath received of God, as with spiritual food, which is the word of God and virtuous example of life, so likewise with corporal sustenance to feed and relieve the needy and poor flock of Christ, that they may be *pastores*, that is to say, feeders, both in word and work, both spiritually and corporally. And that the godly pastors may be the more able to do this most worthy and commendable act, that is to say, to maintain hospitality, to receive the poor afflicted saints into their houses, to relieve the needy, to redeem the godly prisoners, to comfort them that are in necessity, &c. it is the duty of all men whom God hath blessed with worldly sustance, but namely kings and queens, and other noble personages, whom the holy scripture termeth the nurses of God's congregation, not wickedly and unjustly, like Julianus Apostata, to pluck from the church whatsoever by any means may be gotten, but bounteously and liberally, after the manner of the noble and godly emperors Constantinus Magnus, Theodosius, Valens, Justinianus, &c. to enrich and endow the church with honourable and large gifts, that, their blessing being plenteous, both the ministers of the Lord's word, and the poor of the christian congregation, may be not niggardly and sparingly, but liberally and frankly provided for and sustained, that by

John x.

1 John iii.

Isai. xlix.

this means the blessing of God may be the more large and bounteous toward them again, as it is written: "If we sow unto you spiritual things, is it a great thing if we reap your bodily things? If other be partakers of this power over you, wherefore are not we rather? &c. Do ye not know, how that they which minister about holy things live of the sacrifice? They which wait of the temple are partakers of the temple. Even so also did the Lord ordain, that they which preach the gospel should live of the gospel." Also in another place: "Let him that is taught in the word minister unto him that teacheth him in all good things. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth in the flesh shall of the flesh reap corruption. But he that soweth in the Spirit shall of the Spirit reap life everlasting. Let us not be weary of well-doing. For when the time is come, we shall reap without weariness. Whiles we have therefore time, let us do good unto all men, and specially unto them which are of the household of faith." Item: "He which soweth little shall reap little. And he that soweth (in giving) largely and freely shall reap plenteously. And let every man do according as he hath purposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver. God is able to make you rich in all grace, that ye, in all things having sufficient unto the uttermost, may be rich unto all manner of good works, as it is written, He hath sparsed abroad, and hath given to the poor: his righteousness remaineth for ever."

1 Cor. ix. Gal. vi. 2 Cor. ix.

And the ministers of the Lord's word plenteously distributing whatsoever is richly delivered unto them, or provided aforehand by our elders, that not only they themselves may have their double honour that is due unto them, but also have what liberally to distribute to the necessity of the saints, shall both garnish the ministry with this their faithful distribution, set forth the glory of God, relieve such as are in need, stop the mouths of the adversaries, win other to the doctrine of Christ, and also get unto themselves a good name and commendable report with all men, leave a worthy memory of their well-doing unto their posterity, and at the great day, forasmuch as they have faithfully accomplished this commandment of their Lord and Master, "Occupy till I come," they shall receive an immortal reward, even an uncorruptible crown of glory, hearing these most joyful and comfortable words spoken unto them: "Well, thou good and faithful servant, forasmuch as thou hast been faithful over few things, I will make thee ruler over many things. Enter into the joy of thy Lord." And as Daniel saith: "The wise (such as have taught other) shall glister as the shining of heaven; and those that have instructed the multitude unto godliness shall be as the stars world without end."

Luke xix. Matt. xxv. Dan. xii.

I therefore, most reverend fathers and my singular good lords, having continually this commandment of our Lord and Master before mine eyes, "Occupy till I come," have done mine endeavour these twenty-six years (so long have I travailed in the ministry) both by preaching and writing, besides my other exercises, according unto the grace given me of God in this behalf, to shew myself not altogether unprofitable in this my vocation and calling. My talent, I freely confess, that is committed unto me, is little, slender and base, and not to be compared with the gifts of many our brethren in these our days, whose singular knowledge and great learning I singularly and greatly reverence, praise, and magnify; and therefore in all my sermons and writings I have not attempted matters of high knowledge and far removed from the common sense and capacity of the people, but I have been content at all times to handle such matters as might rather edify the brethren, than to drive them into an admiration or stupor at the doctrine of so rare, unwonted, high, and unsearchable mysteries, and as might most make unto the avancement of virtue and unto the repression of vice, always having before mine eyes this saying of the psalmograph: "I do not exercise myself in great matters, or in such things as are too high for me;" according to the commandment of the wise man, which saith: "Seek not out the things that are above thy capacity, and search not the ground of such things as are too mighty for thee; but look what God hath commanded thee, think upon that alway, and be not curious in many of his works."

Psal. cxxxi. Eccles. iii.

To teach the people to know themselves and their salvation in the blood of Christ through faith, and to walk worthy the kindness of God, leading a life agreeable to the same, hath only been the stop and mark whereunto I have directed all my studies

The sum of the author's doctrine.

and travails both in preaching and in writing. I have sought in all my doings to offend none, but to please the godly. And therefore have I ever used a temperate, moderate, and quiet kind, both of preaching and of writing, that by this means I might win some and lose as few as I might. Notwithstanding, most reverend fathers, that chanced not in all points which I sought, as Satan is always contrary to all well-doings, and laboureth unto the uttermost of his power, both by himself and by his ministers, which
2 Cor. xi. change themselves into angels of light, and fashion themselves as though they were the ministers of righteousness, to hinder and let whatsoever is intended to avance the glory of God, and to increase the number of the faithful, knowing that his kingdom is in no point so defaced, as in setting forth the true doctrine of our salvation in the death of Christ. For certain men (whose names I here pass over with silence, committing
1 Pet. ii. the whole cause to him that judgeth righteously, which also keepeth the truth against
Psal. cxlvi. another day, and will help them that suffer wrong), which by their vocation ought to have encouraged and maintained me in my virtuous studies and godly travails, sought all means possible, after long imprisonment and ungentle handling, to deface both me and my doctrine, not only by open proclamations condemning and burning my books, but also the books of many learned men here in this realm of England, and also the works of the best and greatest learned men that are beyond the seas.[1] And although the unjust condemnation of my books by public authority at the pleasure of a few, which then alone seemed to rule the roast, did not a little grieve me, yet forasmuch as I had the fellowship of other men in this behalf, which far excelled me both in wisdom, knowledge, and learning, it did somewhat comfort me; yet notwithstanding greatly lamenting the malicious and obstinate blindness of our malicious and obstinate adversaries, which, contrary to their knowledge, and contrary to their own conscience, condemned those things in our books, which they themselves most certainly knew to be true and agreeable
2 Tim. ii. to the word of God, yea, and daily praying for their conversion, "if that God at any time would give them repentance for to know the truth, and that they might come to themselves again out of the snares of the devil, which were holden captive of him at his will," and so at the last become saved. The fault that they found with us or with our books was no fault indeed, but a very quarrel-picking, as their manner is. They will be counted alone to be wise, alone to have the knowledge and understanding of all things both profane and divine. Whatsoever they bring forth, although never so prodigious and monster-like, they wonder at, extol, commend, praise and magnify, and count it as an oracle of Apollo, yea, as a voice coming down from heaven; so blinded are they with self-love, being
Matt. xxiii. of the number of them "which strain out a gnat, and swallow a camel:" but whatsoever other with great labour and pain travail and bring forth, that is out of hand judged heretical, schismatical, offensive, slanderous, erronebus, contrary to our mother holy church, enemy to the common wealth of men, noisome to all countries and realms, and at the last, what not?—so greatly hath malice blinded their eyes, being of the number of
Wisd. v. them which deal extremely with the lovers of righteousness, and take away their labours. But forasmuch as time hath brought her daughter truth unto light again in these our days, so that now she dare shew her face in the sight of all men, having also not a few, yea, and those the most worthy, most noble, most learned, most virtuous, friendly and favourable unto her, so that neither Jeoakim nor Antiochus can destroy the books any more, that are written through the Spirit of God by many godly and learned men; I, being not a little encouraged with the blessed felicity and happy state of this our age, (which I wish and desire of God to be continual, unto the end that antichrist, the son of perdition, shortly may be slain with the breath of the Lord's mouth,) have, at the instant desire of certain godly and zealous brethren, revised and diligently perused first of all the books which before twenty years past I published and set forth under the name of Theodore Basille: which books I have so now newly recognised and diligently corrected, that I trust, if Momus himself should read them, he could not find what justly to calumniate or to pick quarrels with, although I am not ignorant how easy a thing it is to find a staff, if a man be minded to beat a dog. In this first tome or volume,

[1 The proclamation, doubtless, which the author means, is that dated July 8, 1546. It is printed by Foxe, Acts and Monuments, Lond. 1684. Vol. II. p. 496.

instead of the catechism, which then I made in metre, I have written a new catechism, both long and large, wherein I have comprehended the sum of the holy scripture; so that in that one book the christian reader shall easily find whatsoever is necessary to be known, whether doctrine or manners be considered. Again, forasmuch as a certain book[s] treating of matrimony, compiled by the great learned and famous clerk Master Henry Bullinger in the Dutch tongue, and translated into our speech by the godly and zealous man Master Miles Coverdale, born to set forth the true christian doctrine both by tongue and pen, was also, for the more ready sale, set forth in my name by the hungry printer with my preface, to make it the more plausible to the readers; in place thereof I have written a new work of matrimony, wherein I have at large handled whatsoever may seem necessarily to appertain unto that matter.

The first tome of the author's works.

M. Henry Bullinger.

M. Miles Coverdale.

In the second tome I have comprehended all those works which I wrote under the godly reign of the most blessed and virtuous king Edward the Sixth, a prince worthy of immortality, if immortality might chance to a mortal man. In this volume are contained divers little treatises persuading unto virtue, and dissuading from vice, as I may speak nothing of the principal points of christian religion, and of the godly exercises of a true and devout Christian toward the Lord his God, both by spiritual meditations, godly prayers, hearty thanksgivings, &c.

The second tome of the author's works.

In the third volume, whereof part I wrote under the unhappy reign of queen Mary, in the time of cruel persecution, and part under the most blessed and flourishing reign of this our most gracious lady queen Elizabeth, a most worthy patroness of all true religion and good learning, a most noble defender of all godly-disposed people, a noble conqueror of antichrist and of his most wicked kingdom, a princess for her knowledge, learning, wisdom, godliness, and virtue, for her tender affection toward us her grace's subjects, yea, and for her clemency toward all men, even her very adversaries, worthy, whose praises the eloquent orators with their sugared and ornate eloquence, the noble historiographers with their learned pens, the famous poets with their most pleasant metre, may commend to immortality.

The third tome of the author's works.

In this third volume, I say, as the time and manners of men justly required, I have somewhat more sharped my pen in some places against antichrist and his Babylonical brood, than in my books heretofore made and published. In them also I have disclosed a great number of antichrist's jugglings, superstitions, new-found sects, pardons, pilgrimages, ceremonies, and such-like devices. I have also shewed what is to be thought of the bishop of Rome's primacy, which he challengeth over and above all other, yea, and that by the faithful testimonies of certain most faithful writers, both ancient and of this our time. In fine, I have displayed the wicked kingdom of the son of perdition, and set it forth in his lively colours, that all men, if they be not obstinately blind, and willingly set themselves against the manifest truth of God's word, may easily know antichrist, and beware of his wolfish whelps and of their pharisaical leaven. Notwithstanding, I have not so dealt with the adversaries of God's true religion in any of my books, that I have at any time forgotten christian modesty, or passed the bounds of friendly peace. I have fought not with the men (whose salvation in the blood of Christ I wish no less than mine own), but with their errors and wicked doctrines, which they stoutly, yea, with tooth and nail, as they use to say, defend against the true doctrine of our Saviour Christ, and against the use, practice, and teaching of the ancient fathers of Christ's church, persecuting all such as speak or write against their fond fancies, idle imaginations, trifling traditions, devilish decrees, antichristian acts, crooked customs, cankered constitutions, wicked unwritten verities, superstitious ceremonies, &c., with sword and halter, with stocking and blocking, with chaining and manacling, with burning and drowning, with imprisonment and banishment, &c; by this means declaring whose children they are; verily, even his "which was a liar and a murderer from the beginning." For Abel persecuted not Cain,

Antichrist disclosed.

John viii.

[s] Printed by John Goughe, 1543. "The christen state of matrimony most necessary and profitable for all them that entend to live quietly and godly in the christen state of holy wedlock newly set forth in Englyshe, &c." The treatise was written in high Dutch by Hen. Bullinger, and translated by Miles Coverdale: only "the preface unto the boke" was written by Tho. Becon. It seems however that it had been printed under the title of "the golden bok of christen matrimony," to which the printer had annexed Becon's name, in order to promote the sale. In his preface he shews the advantage of matrimony above celibacy, and bewails its abuses, &c.—Herbert. Typog. Antiq. I. pp. 497, 8.]

but Cain Abel. Neither did Jacob persecute Esau, but Esau Jacob. Nor yet Isaac Ismael, nor David Saul, but contrariwise. Notwithstanding, if their unjust persecution were recompensed with just execution by the hands of them to whom God hath committed the sword for the defence of his truth, were it a matter out of the way and not to be
Deut. xiii. suffered? God, in the old law, commanded that all false prophets and teachers, which went about with their false and corrupt doctrine to turn away the people's hearts from their Lord God unto false and strange gods, should be slain and die the death. David,
Psal. ci. that most worthy and righteous magistrate, saith: "There shall no deceitful persons dwell in my house. He that telleth lies shall not tarry in my sight. I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the city of
Rom. xiii. the Lord." St Paul saith, that the magistrate is "the minister of God to take vengeance on them that do evil: neither beareth he the sword in vain." And to whom are these words of the Holy Ghost unknown, spoken to the faithful people of God against that
Rev. xviii. whore of Babylon and all her marked merchants? "Come away from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins are gone up to heaven; and God hath remembered her wickedness. Reward her, even as she rewarded you, and give her double according to her works, and pour in double to her in the same cup which she filled unto you. As much as she glorified herself and lived wantonly, so much pour ye in for her of punishment and sorrow. For she said in herself, I sit being a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and sorrow and hunger; and she shall be brent with fire. For strong is the Lord God, which shall judge her."

I speak not this to the end that I, being a private person, wish the destruction and thirst the blood of the adversaries of God's truth (whose conversion and amendment I daily desire of God with all my heart, although most miserably and unjustly entreated of them divers times from my first entering into the ministry), but only to shew by the way what the christian magistrates may do with them by the authority of God's word, that are the sworn, obstinate, stiffnecked, and incorrigible enemies of God's true religion, and the sturdy and stout maintainers of antichrist and of his kingdom against the laws both of God and man. Notwithstanding, whatsoever I have written against the doctrine of antichrist in this third volume, I have not done it with uncharitable railings, cruel words, fiery invectives, taunting terms, unsavoury scoffings, uncomely jestings, &c. but with the authority of the holy scriptures, and with the testimonies of the godly ancient fathers, seeking all means possible to edify and not to destroy, to please and not to displease; and yet not so to please that I will displease God, and betray his truth, or so wink at abuses, that I have spared to disclose them, and to set forth the true use of things according to
Gal. i. God's holy ordinance. For, as St Paul saith, "If I should please men (he speaketh of wicked men and of the adversaries of God's word) I could not be the servant of Christ."

These my works after that I had finished and diligently perused, considering with myself to whom I might most conveniently offer them, your honours came straightways unto my remembrance, as persons most meet to whom I should dedicate these my labours: partly, because your wisdoms, being the chief prelates and pastors of Christ's flock in this realm of England, are best able to judge of my doctrine, to whose judgment I offer both myself and all my works either to stand or to fall; partly, that they, being published and commended to the readers under the defence of your honours' names, may the more joyfully be desired, received, and embraced of other. For this our realm of England reverenceth you as fathers, honoureth you as godly pastors, heareth you as true ministers of Christ, followeth you as faithful guides, beholdeth you as lanterns of light and mirrors of all virtue, dependeth on your sincere and pure judgment in all matters of christian religion, committeth the tuition of their souls to your pastoral diligence, and judgeth themselves then most blessed, happy, and fortunate, when they can draw most nigh unto your doctrine and life, as marks whoso toucheth shall obtain the crown of glorious immortality and immortal glory. Our common country esteemeth you in doctrine sincere and sound; in life pure and uncorrupt; and according unto their estimation of you (I doubt not) ye shew yourselves to be the same that ye are reputed to be. In doctrine ye set before your eyes continually the wholesome learning of our Saviour Christ; and according to the same ye form and frame all your sermons, all your doctrines, all your exhortations, without any

intermixtion of man's idle inventions and trifling traditions. In this behalf ye respect neither king nor kaiser, neither pope nor cardinal, neither articles nor injunctions, neither acts nor proclamations of any worldly ruler, neither forecast nor policy, neither safeguard of body nor indemnity of goods; but come life, come death, come prosperity, come adversity, come favour, come displeasure, come loss of goods, come conservation of the same, all your joy, glory, and felicity is truly and faithfully, according to your vocation and calling, to set forth the word of God. No cruel fortune can dismay you, nor pluck you from doing your office: neither is your life dear unto you, so that ye may fulfil your course with joy, and Acts xx. the ministration of the word, which ye have received of the Lord Jesu, to testify the gospel of the grace of God. Bishops in times past were wont to be occupied in annoiling and crossing the foreheads of infants, in christening bells, in hallowing churches, copes, vestments, altars, altar-cloths, and in such-like trifling traditions of men; but all your study, labour, and travail is to purge the church of Christ from the unsavoury dregs of the whore of Babylon, that sinful synagogue of Satan, to plant the true religion of God in the hearts of the people, to move them unto repentance and unto the knowledge of themselves, to exhort them to seek their salvation in the mercies of God by faith, to repose all their affiance and trust in the death of Christ, which alone is our life, health, and glory, to become new creatures, and to walk worthy the kindness of God in all their life and conversation, that they may appear to be truly regenerate in Christ Jesu.

Other bishops heretofore have busied themselves in the studies of worldly affairs. But all your diligence is in reading the holy scriptures and the ancient writings of the holy and catholic doctors of Christ's church, that ye may be able not only to render a reason of the doctrine which ye now teach, but also to convince, refel, confute, and overcome the adversaries of God's truth, yea, and to give your lives also for the same, if need require.

And as ye shew yourselves true bishops and pastors of Christ's church in word and doctrine, so do ye likewise in conversation and life. The people behold you as bright lamps and shining lights in the world. As they see you clad with vestures and colours white and black (the white rochet signifieth purity and innocency of life, the black chimer, mortification to the world and all worldly things, so that ye set your whole affection on heavenly things, and not on earthly things, as the apostle saith, "Ye are Col. iii. dead (unto the world), and your life is hid with Christ in God:") so find they in your behaviour nothing but uncorruption of life and contempt of worldly things; so far is it off that ye be led with any worldly or carnal affection, either covetousness, ambition, pride, &c. All your whole life is nothing else than a mirror of virtue and glass of godliness, wherein all men may see and learn to depart from evil, and to do good; to die unto sin, and to live unto righteousness.

Again, whereas heretofore many of your vocation and calling were studious of worldly things, bent to gather together the transitory treasures and passing away possessions of this wicked world, to the end that they might scrape together great and innumerable sums of gold and silver, by this means providing for an hard winter, as they use to say, if any should chance to come, or that with such and so great abundance of worldly goods they might enrich their kinsfolk and friends, as though God had no care for them, &c.; your wisdoms, diligently considering that ye are not the proper owners of the ecclesiastical possessions, but rather (provision for you and for your family honourably made) the dispensators and stewards of the same unto the profit and commodity of the poor Christians, for whose sake also those goods in times past were given of our godly elders to the church of Christ, that by this means not only such as live in the ministry, but also the indigent and needy people in their necessity, might be succoured, relieved, and holpen, ye largely and liberally maintain hospitality. To the hungry ye gladly break your bread, the naked ye clothe with necessary garments, the harbourless ye bring into your house; and whosoever hath need, him ye liberally succour and sustain, having a care with the apostle for all men, that none (so much as lieth in you) may lack, and be overcome with misery. Ye are not unlike to that ancient bishop and godly father, which rather wished the stony temples to want their precious furniture, than that the living temples of God should want their necessary food and raiment. Ye are also of that same affection, that another ancient and godly bishop was, which being demanded, when he lay on his death-bed, who should be his exe-

cutors, and enjoy his goods after his departure, answered and said: "I will that the poor people have all my goods." Neither are ye estranged from the mind of a certain virtuous and charitable bishop, which, rather than the poor should perish, chose to bestow not only the ecclesiastical goods, but also his own patrimony[1]. All your glory and joy is to see the poor members of Christ lack no good and necessary thing. Your honours think yourselves then to be in best estate and most worthily to do your office, when ye shew most liberality unto the poor, knowing that there is no treasure, no riches, no gold, no silver better laid up, than that which is couched in the bosom of the poor and needy, that ye may be found pastors and feeders not only in word and life, but also in hospitality and provision-making for the poor, after the examples of Christ, his apostles, and the godly old fathers of Christ's church.

When such and so great virtues reign and flourish in your honours openly and in the sight of all men, unto the good example of other, and unto the great glory of God's most glorious name, as I am glad for this my native country, to whom it hath chanced after so many cruel and boisterous tempests to have so gentle, so loving, so favourable, so merciful, so godly, and so learned pastors and fathers, even so do I wish your estate to be always honourable and prosperous, that we may through your godly travails long enjoy this most noble and singular benefit of God, I mean, the true doctrine of Christ's gospel, unto the exceeding great joy and consolation of all true Christians, and unto the utter confusion of antichrist and of his adherents. And that this thing may most fortunately come to pass, I shall (as I do daily) pray to God the Father of our Lord Jesus Christ to preserve your lordships in health, wealth, and prosperous felicity with daily increase of honour; most humbly beseeching you to take in good part these my rude and gross travails, which with all humility I offer to your honours. Christ, that high and everlasting bishop, preserve your good lordships in his faith, fear, and love, unto the end, that all your enterprises may turn unto the glory of his most blessed name, and unto the profit of his holy congregation; that, "when the chief Shepherd shall appear, ye may receive the incorruptible crown of glory."

1 Pet. v.

Amen.

From the Cathedral and Metropolitical Church of Christ in Canterbury, the seventeenth day of January. In the year of our Lord 1564.

Your honours' most humble and daily Orator,

THOMAS BECON.

[1 Nonne melius conflant sacerdotes propter alimoniam pauperum, si alia subsidia desint, quam ut sacrilegus contaminata asportet hostis? Nonne dicturus est Dominus: Cur passus es tot inopes fame mori? Et certe habebas aurum, ministrasses alimoniam.....Melius fuerat ut vasa viventium servares, quam metallorum.—Ambros. Op. Par. 1686—90. De Offic. Ministr. Lib. II. cap. xxviii. 137. Tom. II. col. 103.

Cæsarius, Gregorii Nazianzeni frater natu minor... obiit an. cccIxviii. Moriturus testamentum condidit, breve quidem illud ac vere pium: *τὰ ἐμὰ πάντα βούλομαι γίνεσθαι τῶν πτωχῶν.*—Cave, Script. Eccles. Hist. Lit. Oxon. 1740—3. Vol. I. p. 249.

Sanctus Exuperius Tolosæ Episcopus, viduæ Saraptensis imitator, esuriens pascit alios; et ore pallente jejuniis, fame torquetur aliena; omnemque substantiam Christi visceribus erogavit. Nihil illo ditius, qui corpus Domini canistro vimineo, sanguinem portat in vitro.—Hieron. Op. Par. 1693—1706. Epist. xcv. ad Rust. Monach. Tom. IV. Pars II. cols. 777, 8.]

R. P. D. D. JOHANNES PARKHURSTUS

EPISCOPUS NORVVICENSIS

AD THOMAM BÆCONUM.

Vidi et perlegi doctos, Bæcone, libellos,
Quos tua non pridem sancta Minerva dedit.
Dispeream siquid legi unquam sanctius, aut si
Quid potuit populo tradier utilius.
Auspice perge Deo tales vulgare libellos,
Vaniloquax sed nec lingua timenda tibi est.
Sic Christum possis avido inculcare popello;
Sic possis nomen condecorare tuum.

AD LECTOREM JACOBI CATHHILLI CARMEN.

Perlege Bæconum patria tibi voce loquentem,
Quisquis es; et tempus disperiisse neges.
Es rudis, et nulla sat dum formatus ab arte?
Erudit hic Christi cognitione satis.
Doctus es, et titulos tibi multa scientia donat?
Discere, ne timeas, ista legendo potes.
Hinc animi medicina tui, via certa salutis,
Et vitæ poterit norma sequenda peti.

IN TRIA VOLUMINA OPERUM THOMÆ BÆCONI

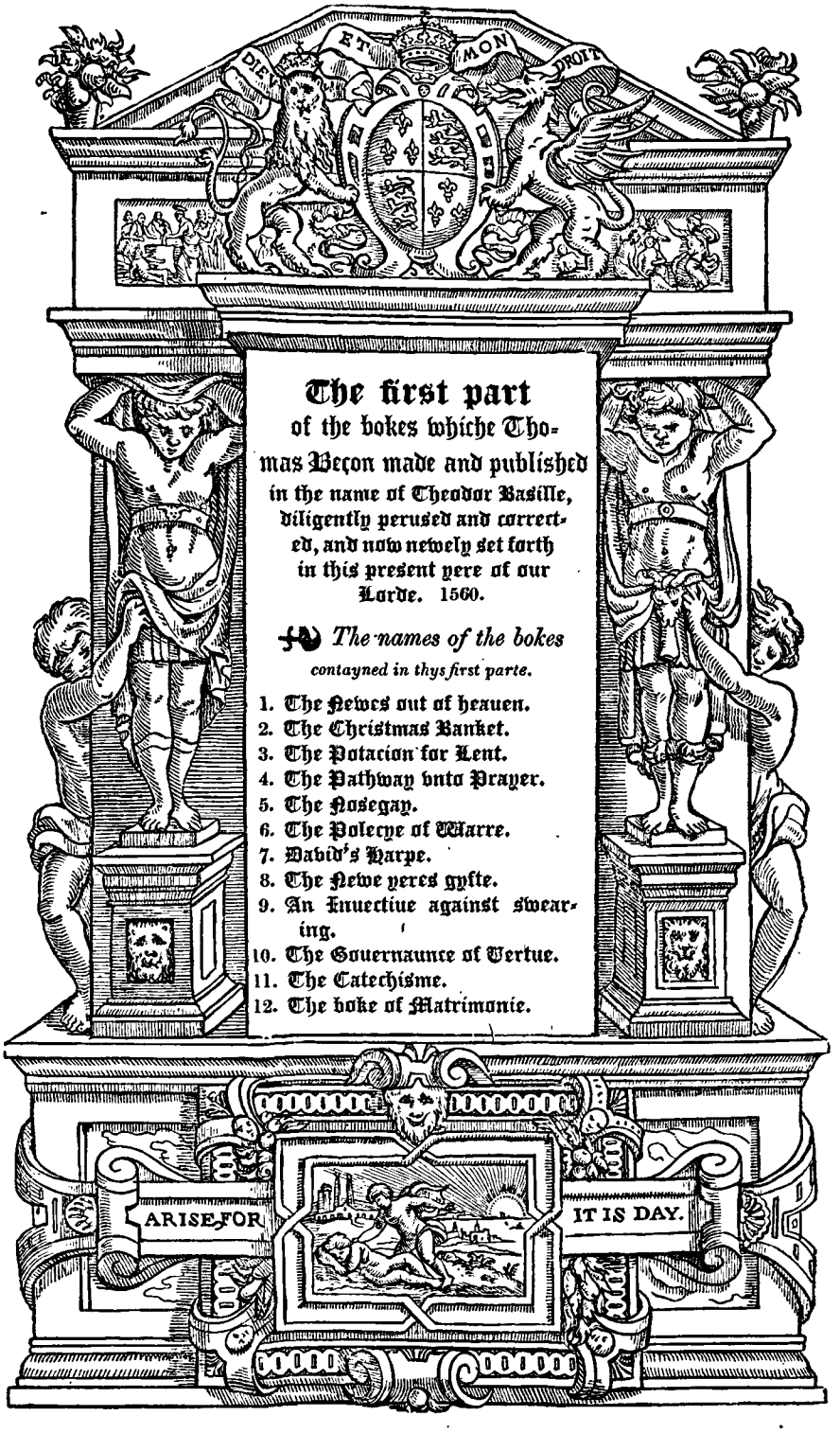
I. C. CARMEN.

Hinc quæ ferre queas, scitaris, commoda, lector?
Et quid tanta strues utilitatis habet?
Hæc præcepta dabunt tibi trina volumina vitæ,
Et Triados superæ jussa sacrata serent.
Utque parem numerum par numinis æquat imago;
Sic parilem promet scriptio materiam.
Authoris vigiles commovit suada labores,
Et cœptis voluit fructibus ire comes.
Huc igitur, quicunque cupis cœleste cacumen,
Tuta est, acceleres, hic patefacta via.
Cujus at a labris hæc sit suadela profecta,
Atque salis scatebras noscere, lector, aves?
Bæconi proprio illustrata volumina Marte,
Bæconum celebri grata canore colant.

AD LECTOREM EPIGRAMMA

ELISEI BOMELII, PHYSICI.

Cum poscit dubiis Ecclesia pressa levamen
Rebus, et in pelago jam peritura ratis,
Navarchas Christus cœlesti mittit ab arce,
Divina proram qui tueantur ope:
Quorum præsidio protecta Ecclesia sistat,
Ceu rupes, rapido non violata mari.
Hi multum ingenio, multum linguaque valentes,
Impia confutant dogmata, vera docent;
Atque Evangelii sanctissima semina spargunt,
Unde redit sacris luxque nitorque libris.
Talem nostra tenent Pelidem sæcla, Beconum
Præconem verbi, maxime Christe, tui.
Desuper hic missus, quassæ sit ut anchora cymbæ,
Rectoris quoties mœsta requirit opem.
Hoc nullo peritura die monumenta Beconi
Ostendunt, variis vasa referta bonis.
Haud dictu facile est, ex cornu divite nobis
Fuderit in cupidos munera quanta sinus.
Quicquid habent veterum perplexa volumina Patrum,
Ille tribus mira texuit arte libris;
Quos Daius tersos prælo commisit, ut inde
Maxima percipiat commoda sacra cohors.
Hos volvas, quisquis vis mystica verba docere,
Elabi manibus nec patiare tuis.



The first part

of the bokes whiche Thomas Becon made and published in the name of Theodor Basille, diligently perused and corrected, and now newely set forth in this present yere of our Lorde. 1560.

The names of the bokes contayned in thys first parte.

1. The Newes out of heauen.
2. The Christmas Banket.
3. The Potacion for Lent.
4. The Pathway vnto Prayer.
5. The Nosegay.
6. The Policye of Warre.
7. Dauid's Harpe.
8. The Newe yeres gyfte.
9. An Inuectiue against swearing.
10. The Gouernaunce of Vertue.
11. The Catechisme.
12. The boke of Matrimonie.

THE

NEWS OUT OF HEAVEN,

BOTH PLEASANT AND JOYFUL.

The Newes oute of heauen both pleasaunt and ioyfull, lately set forth to the great consolacion and comfort of all true Christians by Thomas Becon.

Rom. x.

O howe beautifull are the feete of them which bring the glad tidinges of peace and shew good and mery newes.

Luke 2.

¶ Be not afraid. For beholde, I bring you tidings of greate ioy, that shall come to all people. For vnto you is borne this day in the citie of Dauid a Sauiour, which is Chryst the Lorde.

Ioan. 7.

¶ My doctrine is not mine, but his that sente me. If any man wyll doe hys wyll, he shal knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of himselfe, seketh his own prayse. But whosoeuer seketh hys praise that sent him, he is true, and no vnrighteousnes is in hym.

Ioan. 8.

¶ He that is of God, heareth the words of God.

Ioan. 18.

¶ Euery one that is of the trueth, heareth my voice.

TO THE

RIGHT WORSHIPFUL MASTER GEORGE PIERPOUNT[1]:

THOMAS BECON WISHETH CONTINUAL HEALTH AND PROSPEROUS FELICITY.

If with studious and attent minds we read the most sacred scriptures, marking well such things as make to our information, learning, erudition, and increase of divine knowledge, we shall easily and without any difficulty perceive that, among all other virtues and fruits of the Spirit, Christ our Lord and Saviour exhorteth us unto none so much as to love and charity. "In this thing," saith he, "shall all men know that ye are my disciples, if one of you love another:" as though he should say, other men's servants are known by their masters' cognizances; I will also that you which are my disciples be known by my cognizance in like manner, which is "love coming out of a pure heart, and a good conscience, and a faith not feigned."

Love is the cognizance and badge whereby Christ's servants are known. John xiii. 1 Tim. i.

And as Christ himself did inculk and beat in nothing so much as pure love and fervent charity, so did the prophets and apostles in all their sermons and writings above all things exhort men to mutual love, yea, and that unfeigned, as we may see in their prophecies and epistles, insomuch that St Paul saith, that though he could speak with the tongues of men and angels, and yet had no love, he were even as sounding brass or as a tingling cymbal: and though he could prophesy, and understand all secrets and all knowledge, and had all faith, so that he could move mountains out of their places, and yet had not love, he were nothing: and though he bestowed all his goods to feed the poor, yea, and though he gave his body even to be burnt, and yet had no love, it profiteth him nothing. The excellency of this christian love must needs be great and inestimable, seeing that without it nothing is acceptable in the sight of God, though it be judged of the world to be a work of never so high and singular merit.

Of love. 1 Cor. xiii. Without charity nothing pleaseth God.

Of this love Christ did prophesy that it should wax cold in the hearts of many now these last days, and that wickedness should abound and be plenteous. Certes according to his prophecy, which ever is true, inasmuch as he is "the self truth" and "cannot lie," is it come to pass. For if we consider well the manners of men at this present, we shall, without doubt, easily perceive that this christian love toward God and our neighbour reigneth but in the hearts of a few; and that they have nothing less than that true and working faith, which the holy scriptures commend so highly in every place: for the christian "faith worketh by charity," saith St Paul. Now inasmuch as the faith, whereof so many boast now-a-days, worketh not this charity or love in them, it is manifest and an evident argument, that their faith, as St James calleth it, is "a dead faith," that is, a faith in name but not in deed. If there were true and livish[2] faith, then would it work love in their hearts, both toward God and their neighbours. Again, if there were such a love as is "the fulfilling of the law," then would it, when time

Matt. xxiv. John xiv. Tit. i. Faith worketh by love. Gal. v. James ii. Of love toward God. Rom. xiii. 1 Tim. i. Psal. i.

[1 George Pierpount was the son of Sir William. Pierrepont by his second wife, daughter of Sir Richard Empson, Knt. chancellor of the duchy of Lancaster. He was descended of an illustrious line, being the twelfth from Robert de Pierrepont who was in England in the reign of William the Conqueror, of whom it is recorded in Domesday Book that he held certain lordships in Suffolk. The family name is probably derived from the castle of Pierrepont in the south confines of Picardy and diocese of Laon, which is mentioned as their property in 35 Hen. I., 13 Hen. II. and 2 Rich. I. Mr George Pierrepont purchased in 32 Hen. VIII., on the dissolution of the monasteries, some manors in the counties of Nottingham and Derby which had belonged to the abbeys of Welbek and Newstede. He was knighted in the Tower, Feb. 22, 1547, being one of the knights of the carpet made at Edward VI.'s coronation. He married, first, Elizabeth, daughter of Sir Anthony Babington, by whom he had one daughter; and secondly, Winefride, daughter of William Thwaites of Oulton in Suffolk, (who survived him), by whom he had Henry his heir, and other children. Sir George died, March 21, 1564. The family of Pierrepont obtained the honours of the peerage, being barons Pierrepont, viscounts Newark, marquisses of Dorchester, earls and dukes of Kingston. The present representative is earl Manvers.]

[2 Livish: lively.]

requireth and an occasion is given, shew forth itself by external operation and outward working. Who can justly affirm that he loveth God, and yet worketh not his will, nor yet walketh in the way of his most godly commandments? "He that saith, I know him, and keepeth not his commandment," saith St John, "is a liar, and the truth is not in him. But he that keepeth his word, truly in him is the love of God perfect." Again: "This is the love of God, that we keep his commandments." Behold, St John saith, that the love of God is in none but in them only which do his will. Neither do Christ's sayings differ from this: "If ye love me (saith he) keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." "If any man loveth me, he will keep my word." "He that loveth not me keepeth not my words." "If ye keep my commandments, ye shall abide in my love." "Ye are my friends, if ye do these things that I command you." Christ saith here plainly, that whosoever hath an hearty and unfeigned love toward him keepeth his commandments: but if any do the contrary, surely he loveth not Christ. How then may these men be recounted and judged to love Christ, when they go not about to fulfil one point of his word?

1 John ii.
1 John v.
John xiv.
John xv.
He loveth Christ that keepeth his word.

His word is, that they should love him with all their heart, mind, soul, and strength. But in the stead of him, they love themselves, their carnal pleasures, and worldly vanities; the end whereof is damnation.

Exod. xx.
Deut. vi.
Matt. xxii.
Phil. iii.

His word is, that they should honour and reverence God's most holy and blessed name: but they, omitting the just honour of it, blaspheme it, rail on it, and wickedly swear by it, to the great defacing of God's glory, so much as lieth in their power. For through their wickedness the name of God is still blasphemed, railed upon, and evil spoken of, as the holy scriptures say. If christian princes do not shortly find some remedy to exile and banish this most detestable, heinous, and abominable manner of swearing out of their realms, certes it is to be feared, yea, we may be certain, that God will pour out upon us his vengeance, and plague us grievously; although we have not wanted, nor yet daily do, divers tokens of his fierce anger toward us, and yet do we not repent and amend. "God is a righteous judge, and God is ever threatening. If men will not turn, he will whet his sword, bend his bow and make it ready. He will prepare him the weapons of death, and ordain his arrows to destroy."

Deut. v.
Of swearing.
Isai. lii.
Ezek. xxxvi.
Rom. ii.
Would God it might once come to pass.
Psal. vii.

Again, his word is, that they should sanctify the sabbath-day, that is, so to temperate themselves and abstain from wicked lusts, that they may quietly meditate in God's law, read the holy scriptures, give themselves to divine contemplation, talk of serious matters, pray to God for grace, give him thanks for his benefits, visit the sick and comfortless, and continually be given to the works of the Spirit. But what do they less? the most sacred and holy bible (thanks be to God which hath brought these things to pass by his dearly-beloved servant and our king Henry the Eighth, a prince of famous renown and immortal glory, whose grace's highness I most humbly beseech Almighty God, "in whose hands the heart of every king is, like as are the rivers of water, to turn it whithersoever it shall be his pleasure," to beautify with the benefit of perpetual health, that his most excellent majesty living here among us his faithful subjects the years of ancient Nestor, or sage Tithonus, may still continually avance, promote, and set up Christ's most blessed gospel, to the glory of God, the salvation of his subjects' souls, the immortality of his grace's most noble renown, and to the utter confusion of antichrist and his kingdom:) the most sacred and holy bible, I say, is now had among us in our vulgar tongue, and freely permitted to be read of all men universally, at times convenient, without any let or perturbation even in the churches; but how many read it? Verily, a man may come into some churches, and see the bible so inclosed and wrapped about with dust, even as the pulpit in like manner is both with dust and cobwebs, that with his finger he may write upon the bible this epitaph: *Ecce, nunc in pulvere dormio;* that is to say, "Behold, I sleep now in the dust." So little pleasure have these filthy swine and currish dogs in that most sweet and singular treasure, which is the meat of the soul, "the sword of the Spirit," the "tree of life," the "lantern to our feet and the light to our paths," which also "turneth souls, giveth wisdom even unto babes, rejoiceth the heart, giveth light unto the eyes," and is "able to save the souls" either of the readers or hearers, if they earnestly follow it. O cruel murderers of their own souls! "Verily this is the condemnation, that the light is come into the world, and men love

Deut. v.
What it is to sanctify the sabbath-day.
King Henry VIII.
Prov. xxi.
The holy bible freely permitted to be read in the English tongue.
Job vii.
Deut. viii.
Matt. iv.
Eph. vi.
Prov. iii.
Psal. cxix.
Psal. xix.
James i.
John iii.

the darkness more than the light, for their works are evil. Whosoever doth evil hateth the light, and cometh not to the light, that his deeds should not be reproved; but he that doth the truth cometh to the light, that his works may be known that they are done by God." Verily, I think the wrath of God to be so hot against us, that, except we shortly repent, and receive this glorious light of Christ's most blessed gospel, which now is come among us, with more thankful hearts than we have done hitherto, God will surely take it away again from us, and throw us into more blind darkness than ever we were involved and wrapped in before. "He loved cursing," saith the psalmograph, "and it shall come unto him: he would not have the blessing, and therefore shall it be far from him." "The kingdom of God shall be taken from you," saith Christ, "and shall be given to such as shall bring forth the fruits of it." Such as thus wickedly despise God's word are like to the old idolaters and ungodly rebels, the Jews, which had rather be in Egypt among the greasy flesh-pots, than to be in the service of God eating manna, that celestial and angels' food. But as they for their disobedient and unthankful hearts were extremely punished, so shall these wicked hypocrites be, except with all haste they repent and turn.

Beware therefore betimes. Psal. cix. Matt. xxi. Num. xxi. Psal. cvi.

And as they are negligent in reading the holy scriptures, so are they also in devout meditation and fervent prayer. They are commanded, they say, to pray in secret. Verily many of them pray so secretly, that neither God nor man know any thing at all of their prayer. O new kind of praying!

Matt. vi.

How they visit the poor and comfortless, according to God's precept, their daily manners do shew; for to the ale-house and taverns run they, as flocks of sheep, upon the Sundays and other holy-days, so soon as service is done, yea, many before it is begun, because they are loth for to come too late, where they eat, drink, swill, gull, banquet, lie, and swear, till they be more like brute beasts than men. If they have a ghostly and learned curate, which according to his office would be glad to teach them the will of God, him do they hate, they wish the pulpit a coal-pit. They think it a hundred year, if he preacheth but half an hour; so little pleasure have these ass-heads in hearing the glorious and blessed word of God.

Matt. xxv. James i. O unthankful persons!

And whereas they should spend all their talk upon godliness, and suffer no filthy communication to proceed out of their mouths, their whole talk is nothing else than lascivious, wanton, and uncleanly words, hurting greatly the chaste ears of other. And as for their pastimes, they are such as rather move and entice to dishonesty than honesty.

Eph. iv. Col. iv.

What shall we now say? Is not the love of many cold, according to Christ's prophecy? "All seek their own, and not that which is Jesus Christ's." They "love the glory of men more than the glory of God." Thus see we that they have no love toward God: for though "they say that they know God, yet with their deeds they deny him, forsomuch as they are abominable, and disobedient, and unmeet to all good works."

Matt. xxiv. Phil. ii. John xii. Titus i.

Now, seeing that their love is so cold toward God, what is to be thought of their love toward their neighbour? which necessarily followeth of the love of God. Can floods of water continually flow out of a place where there is no head-spring? Neither can the true and christian love toward our neighbour be in that heart which is without all love of God. St John saith: "Whosoever loveth him that begat love him also which was begotten of him." It followeth therefore that, forasmuch as they love not God, as we have heard before, neither do they love his creature. For if they did love the creature of God, I mean their neighbour, surely they would express it by external operation and outward deeds. Cold is that fire, yea, rather it is no fire, which containeth not in it the virtue and strength of burning. Semblably[1] cold is that love, yea, rather it is no love, which containeth not in it the virtue and strength of working. The priest and Levite (as we read in the gospel of Luke) saw a man which was robbed and wounded so grievously that he was left half dead, yet they, moved with no compassion toward him, passed by, and helped nothing his miserable state. But a Samaritan coming that way, and seeing the wounded man in so great misery, sorrow, and pain, was straightways moved with pity, and coming unto him bound up his wounds tenderly, poured in

Of love toward our neighbour. Note. 1 John v. Luke x. The love that we have toward God

[1 Semblably: similarly.]

maketh us to love our neighbour.

oil and wine, and laid him upon his beast, brought him into an inn, and made provision for him. How chanced it that all they three, seeing this man in such miserable case, were not alike moved to help this man? The priest and Levite were merciless: the Samaritan was merciful. Verily in the Samaritan was the love of God, which excited and moved him again to shew love toward his neighbour; but in the priest and Levite was there no love toward God, therefore had they no pity and compassion upon their neighbour. So that, where the love of God wanteth, there can the love of our neighbour have no place. And, to say the truth, I think surely that, according to Matt. xxiv. Christ's prophecy, the love of many was never so cold. For when was there ever so many

Of dissimulation.

fair words, and so much dissimulation? who can at this day unfeignedly know his friend Psal. xii. from his foe? all truth is utterly decayed among the children of men. "Every one speaketh lies to their neighbour, their lips are deceitful, they speak one thing and think Jer. ix. another." "In their mouth they speak peace with their friend, and yet secretly they lay in wait for him." "They stretch out their tongue as a bow of lying, and not of truth." Jer. v. "As the fowlers lay snares to take birds, so do they lay snares and traps to take men. And as the trap is full of birds, so are their houses full of deceit." Now is the time Matt. x. come that Christ speaketh of in the holy gospel: "The brother," saith he, "shall betray the brother unto the death, the father the son, and the children shall arise against their Matt. xxvi. fathers and mothers, and shall put them to death." Many are become right Judases, that is, friends in pretence, and extreme enemies in their works; so that almost no man knoweth whom he may trust and take for his friend. It shall therefore become all men Jer. ix. to follow the admonition of the prophet Jeremy, which saith: "Let every man beware of his neighbour, and put his affiance and trust in none of all his brothers. For every brother will supplant and deceive, and every friend will walk deceitfully, so that one brother shall mock another, and not speak truth. For they have taught their tongue to speak lies, and studied very earnestly to do wickedly." Hereto pertaineth the saying of Mic. vii. the prophet Miche: "Keep the secrets of thy mouth from her that sleepeth in thy bosom: for the son shall work the father displeasure, and the daughter shall rise against her mother, and the daughter-in-law against her mother-in-law, and a man's own household and familiars shall be his most enemies." Thus see we what love there is now-a-days among men.

Of unmercifulness toward the poor.

Again, what unmercifulness reigneth among men at this time! How slenderly are the poor members of Christ provided for now-a-days! How do they go about from door to door lamenting and expressing with dolorous and sorrowful words their too much wretched and miserable state; and yet no man pitieth them: what token of love is Deut. xv. [4: old translation.] this either toward God or our neighbour? God saith: "There shall be no needy and poor man at all among you, that the Lord thy God may bless thee." How is this commandment observed among us, which, seeing the number of beggars increasing daily more and more, do not only not provide any means to exile and banish this absurdity out of the commonweal, but also suffer them to live comfortless, yea, and many to die Isai. lviii. for fault of succour? O lamentable case! God saith by his prophet: "Break thy bread to the hungry, and lead into thy house the poor and harbourless. When thou seest a naked man, cover him, and thou shalt not despise thy flesh. Then shall thy light break forth as the morning-light, and thy health shall spring the sooner, and thy righteousness shall go before thy face, and the glory of the Lord shall inclose thee. Thou shalt then call on the Lord, and he shall graciously hear thee: thou shalt cry unto him, and he shall say, Behold here at hand, for I the Lord God am merciful." How many, yea, rather how few, are moved to the works of mercy, either by the commandments or promises of God! No loving commandment, no sweet promise can once move our James i. unmerciful hearts, they are so stony and hard. "The pure and clean religion before God and the Father is this, to visit the fatherless and widows in their affliction," that is to say, to comfort so many as have need. This religion profess we all, but observe it do Hos. iv. very few. We may justly say with the prophet Osee: "There is no truth, there is no mercy, and there is no knowledge of God on the earth. Cursing and lying, manslaughter, theft and whoredom, have overflowed the world, and blood hath touched blood." But, James ii. to be short in this behalf, let us know that the "judgment shall be without mercy to him

The poor people ought to be better provided for.

that will shew no mercy." Let us also be assured that, as "the merciful shall obtain mercy," so shall the unmerciful receive everlasting damnation. Matt. v. Matt. xxv.

Moreover, what covetousness reigneth among men at this present time! How "join they house to house, land to land, farm to farm, pasture to pasture, so long as any is to be gotten, as though they should dwell upon the earth alone!" "From the least to the most, they hang all upon covetousness; and from the prophet to the priest, they go all about with falsehood and lies." "They are shameless dogs that be never satisfied, every one followeth his own covetous appetite," even from the highest to the lowest. "They receive gifts to shed blood. They take usury as increase. They oppress their poor neighbours by extortion:" "they are like ravening wolves to shed blood, and to destroy souls for their covetous lucre." "They heap up other men's goods. They lade themselves with thick clay." "They covetously gather together evil-gotten goods into their houses, that they may set their nest on high to escape from the power of misfortune." They are rich, not to God, but to the world. "They heap treasure upon treasure, and yet know they not for whom they gather that treasure." They do so abound in all kind of riches, that "their goods be corrupt; their garments are moth-eaten, their gold and their silver are cankered, and the rust of them shall be a witness against them, and shall eat their flesh as it were fire." And yet, for all their great abundance, mercy shew they none to the poor people, but the more they have the more they covet. For they are proud; they put their hope in uncertain riches, and not in the living God, which giveth us abundantly all things to enjoy them. They do no good, they be not rich in good works, they do not distribute and give with a good will, they gather not up treasures for themselves, which should be a good foundation against the time to come, that they may lay hand on eternal life. Therefore to all such it is not without a cause said: "Wo be unto you rich men! which have your consolation. Wo be unto you that are full! for ye shall hunger. Wo be to you that laugh now! for ye shall weep and wail." Again: "It is more easy for a camel to go through the eye of a needle, than a rich man to enter into the kingdom of God." What love, I pray you, can there be to a man's neighbour, where such covetous effects and insatiable lusts do reign? God turn away this pestilence out of the earth!

Of covetousness. Isai. v. Jer. vi. viii. Isai. lvi. Ezek. xxii. Zeph. iii. Habak. ii. Mark x. Psal. xxxix. James v. 1 Tim. vi. Amos vi. Luke vi. Matt. xix. Mark x. Luke xviii.

Furthermore, what detestable, filthy, stinking, and abominable whoredom reigneth in the world now-a-days! yea, and that so freely and without punishment, that it is accounted no sin at all among many, but rather a sport, a good-fellow-like dalliance, a token of love, and a touch of lusty youth. The holy scripture commandeth that fornication, adultery, whoredom, and all uncleanness, should not once be named among us, much less perpetrated and done. Yet to deflower maidens, to corrupt wives, to defile widows, is now judged and taken but for a play and trifling matter. Yea, many are grown into such unshamefacedness, that they use to interlace their talk at the time of their repast with such filthy communication, nothing fearing to declare before other how valiant champions they have shewed themselves in Venus' court. Thus do they rejoice when they have done evil, and make a sport at unfitting things. O detestable abomination! This maketh, as the prophet saith, that "there are so many adulterers." This maketh that "they fall to whoredom, and haunt harlots' houses." This maketh them, "like stoned and wild horses, to neigh at their neighbours' wives." Yea, this maketh chaste matrimony to be despised, and whores to be set more by than honest wives. O the fierce wrath of God that hangeth over our heads, if this high abomination be not shortly exiled from among us! How greatly this uncleanness was punished in the old law at God's commandment, it is not unknown to them that with attent minds read the holy scriptures. Yea, God himself oftentimes took vengeance of the fornicators and adulterers for their uncleanness. What caused all the world, saving eight persons, to be drowned, but uncleanness? What made Sodom and Gomorre, with certain other cities, to be burnt with fire and brimstone from heaven, but uncleanness? What moved God to slay in one day twenty-four thousand of the Israelites, but uncleanness? If God at that time did so cruelly punish this uncleanness, let us not think that we shall escape unpunished now. For "he is still that God that rejoiceth not in wickedness; neither can any ungodly person dwell with him, nor the unrighteous before his eyes; for he hateth all that work iniquity." Moreover, this word abideth ever true: "Neither fornicators,

Of whoredom and unclean living. Eph. v. O abomination! Prov. ii. Jer. v. & ix. Ezek. xxii. Beware betimes. Deut. xxii. Gen. vi. & vii. 2 Pet. ii. Gen. xix. Num. xxv. 1 Cor. x. Psal. v. 1 Cor. vi.

Eph. v. Heb. xiii. nor adulterers, nor weaklings, nor abusers of themselves with mankind, shall inherit the kingdom of God." Again: "Wedlock is honourable among all men, and the bed undefiled; but fornicators and adulterers God shall judge." Therefore cannot we escape, except we repent, and leave this great abomination of filthy and unclean living.

Thus see we evidently that the love of our neighbour is cold in the hearts of many, even as we heard before of the love of God. For who can love his neighbour, and dissemble with him, be unmerciful unto him, covet his goods, and abuse his wife, daughter, or maid? These be manifest tokens, not of love, but of hatred. So that we may perMatt. xxiv. ceive the prophecy of Christ to be true, which saith, that in the last days "iniquity shall abound or be plenteous, and the love of many shall wax cold."

Some men will marvel peradventure, how it cometh to pass that the love both toward God and our neighbour should thus decay in these last days, seeing that God is now no less beneficial, gentle, bounteous, and merciful to us, than he hath been in times past to our predecessors: and like gentleness, they say, deserveth like love. Certes,

The causes why the christian religion decayeth. so oft as I consider with myself the great decay of christian religion, and the utter subversion almost of all godly living, methink that two things are the chief and principal causes. The first is, the want of the knowledge of ourselves: the second, the want of the knowledge of God. For the first point of wisdom, by the common consent of all

Nosce te ipsum. learned men, is the knowledge of ourselves. Now, if we do not know what we are of ourselves, verily we can never know God aright, nor yet have any delectation or pleaNote. sure in him. And if we do not delight in him, how can we love him? For who loveth that thing wherein he hath no pleasure? Therefore the next and most ready way to make us for to love God, is to learn to know ourselves. Who feeleth himself sick and Matt. ix. set in great danger of his health, which desireth not the help of a physician? If we did John iii. know that so many of us as be born of the seed of Adam be born very flesh of flesh, Eph. ii. unpure, unhallowed, abominable before God, "the sons of wrath," wrapped in infinite 2 Cor. iii. errors, set round about with corrupt affections, "not able to think a good thought of ourselves," much less of power to work any goodness, breathing nothing but the fruits of Rom. viii. sin, unable either to think, lust, or employ ourselves to any good thing, but that is ungodly, crooked, unequal, and unpure; so that we see nothing but the fierce wrath,

The knowledge of ourselves maketh us to fly unto God. the grievous judgment, the extreme vengeance of God, sin, death, hell, desperation, laid out and prepared for us according to our deserts; if we had this knowledge, I say, of ourselves, then would we most humbly fall down before our Lord God, confessing how beggarly and miserable we are of ourselves, seeking at his goodness grace, favour, peace, remission of sin, tranquillity of conscience, and all comfortable things that should make Hos. xiii. unto our salvation; yea, then would we confess that our destruction cometh of ourselves, and that all our help cometh of God only. Now, inasmuch as the most part of men want this knowledge of themselves, therefore stand they well in their own conceit, please themselves well, make much of their own acts, be they never so unpure. These Luke xviii. justiciaries think themselves righteous, as the proud and arrogant Pharisee did in the gospel Matt. ix. of Luke, and therefore have they no part in Christ's death. For Christ saith: "I came not to call the righteous," that is, such as justify themselves, and think that they be made sufficiently righteous by their own good deeds, merits, and deserts, "but sinners to repentance." And this want of the knowledge of themselves maketh that they cannot feel the goodness of God, nor perceive wherefore Christ serveth, wherefore he was born, why he died, for what cause he rose again. And therefore is the love of God cold in

Mark what knowledge of ourselves doeth. them. For if they did know themselves perfectly, and were persuaded that their whole salvation dependeth altogether of the goodness of God the Father through Jesus Christ our Lord and Saviour, then would they with all their heart love God, please God, delight in God, and seek the glory of God above all things. Yea, then would this their love toward God be so fervent and mighty in operation, that even of very love again, and with a willing spirit, they would love their neighbour even as themselves, and employ all their diligence to accomplish God's most holy will, and that not 1 John iv. of fear, but of love: for "perfect love casteth out fear."

Preachers. And would God that all preachers would use this trade and manner in their sermons, that is to say, first teach men to know themselves, that they may perceive their own misery, wretchedness, and damnation; secondly, declare unto them that there is

no way to escape this great danger, but only to fly to God's mercy, and there to seek remedy through Jesus Christ! If they did thus, surely it would kindle in men's hearts a marvellous fervent love toward God, and an unspeakable readiness to walk in the Lord's pathways, and so heartily to love their neighbour, that they would wish no less kindness to their neighbours than to themselves, and in all things do to them whatsoever lieth in their power. They would undoubtedly do all things for love. For, when they considered the great bounty of God toward us, and perceived that, when we were in a damnable state, he freely of his own mere goodness saved us, and made us heirs of eternal glory, they could none otherwise do but love him again, and employ themselves to accomplish that thing that he commandeth, which is to love our neighbour and to walk in a new life. For what natural man sheweth unkindness for kindness? Who hateth where he is loved? Men, therefore, hearing this unspeakable love of God toward them, must needs love him again, and out of this love orderly bring forth a true and unfeigned love toward their neighbour, and an hearty desire to walk without spot in the sight of so gentle and loving a Father. If we mark well the epistles of the blessed apostle St Paul, we shall easily perceive that he in like manner useth this trade aforesaid almost in all his epistles, but chiefly to the Romans, Galatians, and Ephesians.

The goodness of God deeply pondered maketh us to love him again, and freely to work his will.

Love maketh us to work the will of God.

Paul's order in teaching.

I therefore, pondering with myself but lately the great decay of the christian religion, and the utter destruction almost of all godly living, thought with myself that I could not at this present bestow the small talent that God hath committed and lent unto me, better and more aptly to the avancement of God's glory, and to the edification of his church, than to compile some little treatise out of the holy scriptures, which should contain in it these things aforesaid, and paint out, as it were in a certain table, first the knowledge of ourselves, and afterward the benefits of God the Father toward us by Jesus Christ; that men, perceiving their own abomination, may make the more haste to God's goodness, and when they have once tasted of that, endeavour themselves to walk worthy the kindness of God. This thing have I done in this work following, according, as I trust, to the pure vein of the holy scriptures.

The occasion of making this treatise.

I have entitled the book, *News out of Heaven*, because it sheweth to us the pleasant, joyful, and comfortable news of Christ. It openeth to us abundantly the singular and incomparable benefits that we receive of God through Christ.

News out of heaven.

The ebuccinator[1], shewer, and declarer of these news, I have made Gabriel, the angel and embassador of God, because that he first of all brought tidings of Christ's incarnation to the most pure and clean virgin Mary. Luke i.

I will not praise the book, lest I should seem to hunt after vain glory; neither will I dispraise it, lest I might seem rashly and without a cause to condemn that which is worthy praise and commendation of itself. I leave it therefore to the judgment of other that be ghostly learned and taught of God. This I dare boast, that it containeth more true and christian learning than a great sort of volumes that we have highly esteemed in times past. He that shall make this book his companion shall here find in few leaves that the whole bible and commentaries of the ancient doctors do teach of Christ in many, so that it might well be called *the treasure-house of christian knowledge*. Neither can any man justly condemn or reject this book, except he also will contemn and set at nought the most sacred and holy bible, with the authorities whereof this little treatise is sufficiently and plenteously fortressed and defenced against the boarish teeth and serpent-like tongues of these cracking calumniators and subtile sycophants, which, after the manner of Momus, are ready to carp, reprehend, and condemn every man's work and enterprise, be it never so godly, when they themselves bring forth nothing at all that is worthy either the reading or the hearing, except men have pleasure to read or hear blasphemies.

The profit of this book.

The treasure-house of christian knowledge.

If any man shall think that I set out Christ and Christ's benefits too largely (which I am sure no man will do, except he be a very antichrist and a wicked papist), let him know that I set forth Christ no more than the holy scriptures do bear. The argument also of my matter requireth no less than I have written. Christ must be declared otherwise than Moses. For Christ is a Saviour; and he bringeth joy, peace, Matt. i.

[1] Ebuccinator: trumpeter.

favour, tranquillity of conscience, and free remission of sins. Therefore as a Saviour must he be declared, and not as an extreme revenger.

Luke ii. At Christ's birth the angel said to the shepherds: "Fear not, for behold, I shew unto you great joy, which shall be to all people. For this day is a Saviour born, which is Christ the Lord, in the city of David." And Christ himself after his resurrection Mark xvi. said to his apostles: "Go ye into the universal world and preach the gospel," that is What this word gospel signifieth. to say, good and merry tidings, "to every creature. He that shall believe and be baptized shall be saved; but he that shall not believe shall be condemned." Here may all men see, that both the angel and Christ are on my side, and agree with me in The preaching of Christ's benefits is a provocation to live well for the faithful. fact. Neither is the preaching of Christ and of his benefits a window to all kind of carnal liberty and dissolute living (as the ungodly papists with unshamefaced foreheads do lie), but rather a provocation and stirring up of men to true godliness, which, when they see the exceeding goodness of God toward them, take straightways an occasion to love God again, and a valiant courage to do his most godly will. He that readeth this my work to the end shall easily perceive, that I go not about to pluck men from good works, but rather animate and encourage them to the doing of good works, proving with manifest and evident scriptures that Christ is no Saviour but to such as Psal. li. To whom Christ is a Saviour. Rom. vi. Psal. lxxxiv. Luke i. Eph. ii. with "a contrite heart and an humble spirit" confess their sin, repent them of their wickedness, call to God for grace, amend their wicked conversation, correct their sinful manners, walk in "a new life," go "from virtue to virtue," and "serve God their maker all the days of their life in holiness and righteousness." For "God did choose us in Christ," as St Paul saith, "through love, before the foundation of the world was laid, that we should be saints and without blame in his sight." And although "by grace we are made safe through faith, and that not of ourselves, for it is the gift of God, and cometh not of works, lest any man should boast himself, yet are we his workmanship created in Christ Jesu unto good works, which God hath prepared that we should walk in them."

But I will make an end, lest the preface of the work may seem to be longer than the work itself.

Now, forasmuch as in the beginning of a new year men use customarily to send one to another gifts and tokens, whereby they declare the benevolence and good-will that is between them, I, for my part, knowing how greatly I am bound to your right worshipful mastership, coveting by some means to declare again my good-will and obsequious and serviceable heart to your most bounteous gentleness, do send unto you this little treatise at this time for a new year's gift; most humbly desiring your right worshipful mastership to accept and take in good worth this my little gift, although not worthy your great gentleness toward me, yet as a memorial of my studious mind toward your goodness. At another time (God furthering my studies) I shall with the same diligence compile other works no less serious, weighty, and grave; dedicating them likewise to your mastership's name, as I trust, unto the glory of God, the edification of his church, and the immortality of your renown. In the mean season I shall most heartily desire God, the author of every year, that this new year, with many other, may ever begin unto you with good fortune, proceed with better, end with that which is best, and alway be prosperous and fortunate so long as they last.

God preserve your right worshipful mastership, with the good gentlewoman your wife, in continual health and prosperous felicity!

Amen.

Yours at will and commandment,

THOMAS BECON.

THE

NEWS OUT OF HEAVEN.

GABRIEL THE ANGEL AND EMBASSADOR OF GOD SPEAKETH.

WHEREFORE are ye sad, O ye men mortal? Wherefore do ye walk as persons desolate, dismayed, and altogether comfortless? Wherefore do ye sigh, weep, sob, and take thought? Wherefore do you wring your hands and tear your hair? Why rather do ye not rejoice? Why do ye not elevate and lift up your heads, walking pleasantly? Why do ye not look with smiling countenances? Why do ye not put out of your hearts all thought and care? Why do ye not so compose and set yourselves, that all the gesture of your body may frankly and with a lusty courage declare your joy, mirth, gladness, felicity, and pleasance? There is, believe me, not one cause of sadness, but of gladness many, yea, and innumerable. For God is now no more an enemy unto you, but a dear friend. He is become of a severe judge a merciful Saviour, of an austere and fierce Lord a bounteous and gentle Father, of an extreme revenger a tender forgiver; to be short, he is now become the very same unto you, that a most tender, most gentle, most loving, most bounteous, most kind, most beneficial, most liberal, most benign father, is to that his natural son, whom he most entirely loveth, and tenderly enhalseth[1] above all the other. How therefore can ye be sad? How can ye any otherwise than rejoice and be merry, seeing that all dolour, all sorrow, all care, all grief, all pain, all peril, all trouble, all danger, all disquietness, all hatred, all malice, all enmity, all malevolence, all evil-will, all wrath, all displeasure, all desire of vengeance, and all that ever is contrary to your joy and pleasance, to your health and comfort, to your rest and tranquillity, is utterly extinguished and so put away for ever and ever, that you which are of God's faithful congregation, obedient to his word and ready to accomplish his most holy and divine will, shall never after this perish and fall out of favour, but have eternal life. And all this is come to pass, through God's grand mercies, by the glorious nativity and most blessed birth of his well-beloved son Jesus Christ, which this day is born of a pure and clean virgin in Bethleem, a city of David, through the marvellous and wonderful operation of the Holy Ghost, that he should be a Saviour, yea, and an omnisufficient Saviour to "save his people," that is to say, so many as believe in him, "from their sins," and from the danger of Satan, that they may be made inheritors of eternal glory.

The great love of God toward us.

John iii.

Mic. v. Matt. ii. Luke ii.

Matt. i.

These news out of heaven am I, Gabriel the angel and embassador of God, sent for to declare unto you, that ye may unfeignedly rejoice, not in vain and worldly things, but first in the Lord God your Saviour, and afterward in celestial and heavenly things, and evermore "be thankful" for them, "walking worthy" this inestimable benignity and unspeakable goodness of God the Father through Jesus Christ, that these singular benefits may not at any time seem to be shewed unto ingrate and unthankful persons.

Luke i. 2 Cor. x. Phil. iv. Col. iii. 1 Thess. ii.

Methink I see you now begin to rejoice and skip for joy, yea, and seriously to triumph as persons full of frank courage, at the hearing of these most pleasant and joyful news, which thing certes to me is no vulgar delectation and small pleasure.

But, that you may rejoice unfeignedly, and know that ye indeed have an urgent and weighty cause to be glad, yea, and that with a continual mirth, and such a joy as ought to be immortal and never die, I will rehearse to you in what damnable state ye were in before these most comfortable news were sent unto you from the most glorious

The knowledge of ourselves maketh us to fly unto

[1] Enhalseth: embraceth.]

Christ for succour.

and imperial seat of the most blessed Trinity; that you, perceiving your own miserable condition, may the more seriously rejoice in those sweet and delectable news.

The creation of man. Gen. i. Wisd. ii. 1 Cor. xi. 2 Cor. iii. Col. iii. Eph. iv. Psal. viii. Gen. i.

God in the beginning, as the holy scriptures testify, created man according to his own similitude, likeness, and image; that is to say, he endued him with immortality, wit, reason, sapience, justice, free-will, mercy, goodness, holiness, truth, and all perfection, and gave him impery and rule over all living creatures; placing him in joyful paradise, a garden full of pleasure, that he should work in it and keep it; giving him also authority, power, and liberty to eat of every tree in the garden, save only of the tree of knowledge of good and evil. If man did eat of that never so soon, God told him

The death of Adam, and what it is. Rom. ix. Eph. vi.

before that he should die the death, that is, fall from the glorious state wherein then he stood, become mortal, wretched, sinful, miserable, servile, thrall, captive, and a very bond-slave to Satan, hated of God, void of all goodness, bent to all mischief, the son of perdition, a firebrand of hell, a vessel of ire and wrath. All these things did God tell before to Adam, that he might be prudent, wise, and circumspect, and the better enarm himself with courageous valiance to fight against the crafty and subtile assaults of his enemy.

Isal. xiv. 2 Pet. ii. 1 Pet. iii. John viii. 1 Tim. ii. Gen. iii. The crafty assaults of Satan.

Not long after Satan, whom God before had thrown out of heaven for his proud disobedience and disobedient pride, envying man that blessed and glorious state wherein he did remain, desiring also his like perdition, full craftily and like a wily serpent, attempted the woman "as the more frail vessel," and ready to be devict and overcome; so that at the last, through his subtile and crafty persuasions, she gave place to that wily serpent, the father of lying, and wickedly transgressed God's most holy commandment. For Satan told her plainly, that there was no danger in eating of that fruit, which was forbidden, neither should they die the death though they so did, yea rather, their eyes should be opened, and they should be as gods, knowing good and evil. The woman, being inflamed with these honey-like and sweet enticements, seeing also that the tree was good to eat of, fair to the eye, and pleasant to behold, took the fruit of it, did eat, and afterward gave of it to her husband, which did eat in like manner; so that

All is not gold that shineth. Behold what sin doeth. The miserable fall of man. Psal. xlix. Gen. vi. 1 Cor. ii. Rom. v. Gen. iii. All we are damned in Adam. 2 Cor. v. John iii. Eph. ii. Psal. cxvi. John iii. Matt. vii. Luke vi.

straightways both their eyes were opened, and they saw that they were naked, that is, perceived right well, that they were now become miserable, wretched, sinful, redact[1] to extreme calamity, and utterly fallen from the favour of God for the transgression of his most blessed precept, which thing made them to be very much ashamed, and to hide themselves from the face of God. O miserable and pitiful change! O chance more perilous than it can be expressed! Now is a man become of immortal mortal, of good evil, of righteous wicked, of wise foolish, of holy profane, of virtuous ill-disposed, of free bond, of merciful cruel, of godly devilish, of faithful unfaithful, of spiritual carnal, of true false, of a vessel of mercy the vessel of wrath, of the son of God the son of the devil, of the heir of glory the heir of damnation. Alas! when man was in honour he perceived it not, and therefore is he now become even like unto a brute beast. He is altogether without the Spirit of God, he is all carnal and fleshly; therefore cannot God's Spirit abide in him, neither can he perceive those things that pertain to the Spirit of God: yea, and, that is more to be lamented, not Adam alone is fallen into this damnable state, but also all his posterity. For through this his fault and wicked sin, all the earth with the inhabitants thereof are accursed. So that so many as come of this old Adam are damned, cursed, and thrown from the favour of God. This one transgression of God's commandment hath made you all subject to the yoke and tyranny of Satan, and bond to everlasting damnation. Adam is your father, and you are his children. Look therefore, in what case he is, in the very same are you. Adam is carnal, therefore are ye carnal. Adam is wicked, therefore are ye wicked. Adam is the son of wrath, therefore are ye the sons of wrath. Adam is a liar and nothing but vanity, therefore are ye liars and nothing but vanity. Adam is captive and bond prisoner to Satan, sin, death, and hell; therefore are ye captives and bond prisoners to Satan, sin, death, and hell. How can it otherwise be? "That which is born of flesh is flesh." "Do men gather grapes of thorns, or figs of briers? So likewise every good tree bringeth forth good fruit; but a corrupt tree bringeth forth ill fruit. A good tree cannot bring forth ill fruit, neither a corrupt tree good fruit." Even as it is impossible for a sour crab-tree

[1] Redact, or redacted: reduced.

to bring forth savoury and sweet apples, so is it impossible for a sinful man drowned and buried all in sin, I mean Adam, to beget any other than sinful, ungodly, and wicked children. "A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the ill treasure of his heart bringeth forth that which is ill." Now was Adam evil, therefore whatsoever he brought forth must needs be evil: Yea verily, "by the sin of this one man Adam evil was brought forth upon all men unto damnation." "By the disobedience of him were ye all made sinners," and "by nature the sons of wrath." For this one man's fault did sin enter into the world, and through sin death; and so came death upon all men, insomuch as all ye have sinned." Ye were therefore begotten in sin, conceived in sin, and brought forth in sin. None of you all are pure, but every one is polluted with ungodliness. "There is no difference; all have sinned, and want the glory of God." Ye are "corrupt, and become abominable in your studies: there is not one that doeth good, no, not one. For the Lord hath looked from heaven upon the children of men, for to see if there were any that hath understanding or seeketh after God. But all are fallen from that true way, they are become altogether unprofitable: there is not one that doeth good, no, not one. Their throat is like a wide-mouthed grave, they work deceit with their tongues, the poison of adders is under their lips. Their mouth is full of cursing and bitterness, their feet are swift to shed blood. Destruction and wretchedness are in their ways, they know not the way of peace, neither is there any fear of God before their eyes." These are the sinful, wicked, and damnable fruits, which you, full of sin, wickedness, and damnation, bring forth. Your minds and thoughts also are prone to evil at all times. Ye are not able once to think a good thought of yourselves. "Who being born of a woman can appear pure and clean in the sight of God, before whom the stars are not pure? What is then to be thought of man, which is nothing but dust and a very worm?" "Who is able to say, My heart is clean, and I am pure from sin?" Ye have all sinned, "ye are all become unclean; all your righteousness are like a cloth polluted[2]. Ye are fallen as a leaf; and your iniquities have carried you away as the wind." "If ye say that ye have no sin, ye deceive yourselves, and the truth is not in you." For your "heart is wicked and inscrutable." Ye are "unprofitable servants." Yea, ye are "hypocrites and wicked; and the mouths of you all have spoken foolishness." All the sort of you "have gone astray as sheep, every one have walked after his own fantasy." Ye all are of stubborn heart; "ye love vanities and seek after lies." To be short, ye are foolish people, unwise children and mad. "To do mischief ye are wise enough, but to do good ye are very fools." Here may ye see as in a clear mirror your deformity, your botches, your sores, your grievous wounds. Now may ye learn what ye are of yourselves: certes very flesh, that is to say, all that ever naught is, enemies to God, lovers of yourselves, captives to Satan, and firebrands of hell. What remedy? What shift will ye find? Whither will ye go? To what coast will ye turn you? How will ye escape the fierce wrath of God? Whither will ye go from his Spirit? Whither will ye fly from his face? If ye go up into heaven, he is there; if ye go down to hell, there is he ready also. If ye take your flight in the morning, and dwell in the furthest part of the sea, verily his hand will reach you there, yea, and his right hand shall catch you. What will ye do now? To fly profiteth nothing; to abide also bringeth damnation. Thus see you that ye cannot escape by no means. To mitigate and swage the divine ire and God's wrath ye are not able. Your sin hath made God angry with you. What have ye now, I pray you, wherewith ye may please him? yourselves, as ye have heard heretofore, are the children of wrath, begotten in sin, conceived in sin, born in sin, carnal, wicked, and ungodly: your heart is corrupt, unclean, stinking, flowing with iniquity, arrogant, puffed up, proud, hating God, loving itself, full of hypocrisy and all evil. Your fruits are like unto yourselves, that is, detestable in the sight of God. What virtue then can there come out of such corrupt and polluted place? What pureness can there flow out of a puddle so filthy, so dirty, so unclean, so stinking, so unsavoury? Thus see ye that ye have no way to pacify God's wrath, which ye have stirred up against yourselves through your own wickedness. What therefore remaineth but only that you look for all cruel and grievous

Matth. xii.

Rom. v.

Eph. ii.

Rom. v.

Psal. li.

Rom. iii.

Psal. xiv. Rom. iii.

The fruits which we bring forth by Adam.

Gen. viii. 2 Cor. iii. Job xxv.

Prov. xx.

Isai. lxiv.

1 John i.

Jer. xvii.

Luke xvii. Isai. ix.

Isai. liii.

Psal. iv.

Jer. iv.

What we are of ourselves.

Psal. cxxxix.

Eph. ii. Psal. li. John iii. Jer. xvii. Isai. lxiv.

James iii.

[2 Two words are omitted.]

O dolorous calamity and miserable wretchedness! Matt. xxii. & xxv. Isai. lxvi.

things? Hell's mouth is open and ready to swallow you up. The fire of hell, which shall never be quenched, tarrieth you[1]. Everlasting torments, intolerable punishments, perpetual turmoilings abide you. Ye are appointed to that place, where weeping and gnashing of teeth is, where the fire is inextinguible, where the worm of them that be there never die. What will ye do now? What shift will ye find? Will ye fulfil

Of the law.

the law which God gave you by Moses, and so pacify his wrath? But this to do ye

John iii. Gen. vi. 1 Cor. xv. Rom. viii.

are not able. For of yourselves ye are nothing but flesh, and utterly without God. "Flesh and blood cannot possess the kingdom of God." "They that are fleshly regard those things that pertain to the flesh. And the desire of the flesh is death. Yea, the desire of the flesh is enmity against God. For it is not subject to the law of God, neither can it be by any means." "They that are in the flesh cannot please God."

Gen. vi.

Yea, "they that live after the flesh shall die." And "he that hath not God's Spirit

Gal. v.

pertaineth not to God." Now have not ye the Spirit of God, inasmuch as by Adam ye be all flesh; ("for the flesh lusteth against the Spirit, and the Spirit against the flesh":) how then will ye fulfil the law to appease God's wrath?

Rom. vii. The law is spiritual.

Moreover, "the law is spiritual," that is, it requireth not only politic and civil works, but also the pure affects and clean motions of the spirit, and must be fulfilled not with the external works only, but also with a frank and free heart, doing the works of

1 John iv.

the law, not of constraint and for fear of punishment, but of love. For "perfect charity, or love, casteth out fear." But as the law is spiritual, so are ye carnal, that is, prone and ready to all naughtiness, buried in sin and no less bond to Satan, than a bought slave is obstrict and bond unto his master. Now is the law and you of a contrary

Rom. vii. 1 Tim. i.

nature. When then shall ye agree? "The law," I confess, "is holy, and the precept is holy, righteous, and good;" but ye are unholy, wicked, and evil. How will ye then accomplish the law, that ye may pacify God's wrath, and deserve remission of your sins through your own merits and deserts? Can he that is dead erect and lift up himself? Can he resume and take again his armour? Can he recover new strengths? Can flesh teach flesh no more to sin? Can the eagle command herself no more to fly? Can

Jer. xiii.

the dolphin cease to swim? "Can the man of Ind change his skin? and the cat of the mountain her spots? Neither can ye of yourselves cease to be that ye are, nor

2 Cor. iii.

yet work good, which so long have been exercised in evil." The law killeth, it giveth not

Rom. iv.

life. "The law worketh wrath," displeasure, and damnation: it purchaseth not grace,

Deut. xxvii. Gal. iii.

favour, mercy, remission of sins, peace and tranquillity of conscience. For "cursed is every one that abideth not in all things that are written in the book of the law, that he may do them." No man fulfilleth the whole law: ergo, no man is justified by the

James ii.

law, but rather cursed and brought to damnation. "For he that keepeth the whole

John vii.

law, and yet offendeth in one, is made guilty of them all." "Moses gave you a law;

Acts xv.

and yet none of you all do fulfil it." Neither ye nor your fathers were ever able to

Gal. v.

bear the yoke of the law. Who ever entered into glory by the fulfilling of the law? While ye therefore seek to be justified by the law, ye are utterly fallen from that

Rom. x.

which ye sought. You, not knowing the righteousness of God, and seeking to stablish

Why the law was given.

your own righteousness, cannot be made subject to the righteousness of God. The law was given you by Moses from God, not that you should seek to be made righteous by it, which is a thing impossible, but that it should declare to you the will of God,

1 Tim. i.

prove the obedience of your heart, keep you in an honest and godly trade of living, refrain you from wicked doing, repress idolatry, swearing, ungodliness, disobedience, theft, manslaughter, adultery, false witness, &c., set before your eyes your abominable wickedness and sinful living, that you may learn to know yourselves, and make the more haste

Rom. iii.

to approach unto God's mercy. "For by the law cometh the knowledge of sin." Ye should not have known sin but by the law. For ye had not known concupiscence

Exod. xx. Deut. v. Gal. iii. Rom. iii.

except the law had said, Thou shalt not covet. "The law is a schoolmaster" to teach you what ye ought to do. Whose admonitions, warnings, and instructions, seeing ye follow not nor obey as it teacheth, and as ye ought, it rather condemn than save you,

Rom. iii.

kill than quicken you. "For no flesh shall be justified by the works of the law in the sight of God." Your labour therefore in this behalf is vain, seeing that ye seek

[1] Tarrieth you: awaiteth you.

God's favour, remission of sin, justification, salvation, and eternal glory by the works of the law only. Whither will ye now fly? will you pacify God's wrath by offering up the sacrifices of the ceremonial law? This also is in vain. For if the works of the moral law, I mean the ten commandments, bring no man to perfection, and are nothing less than able to pease[2] the divine wrath because of their uncleanness which do the commandments, yea rather, which do them not, how then can this be brought to pass by external and outward ceremonies, which are nothing but types, figures, clouds, and shadows of good things to come? Here, therefore, do ye nothing else than, as the common proverb is, go about to make an Ethiop white. For as touching your sacrifices, it is manifest by divers places of the scriptures, that God hath no pleasure in them. "Wherefore," saith he, "do ye bring unto me incense out of Saba, and sweet-smelling calamus out of far countries? Your burnt-offerings are not accepted, and your sacrifices have not pleased me." Again: "Put your burnt-offerings to your sacrifices, and eat the flesh; for I did not speak with your fathers, neither did I command them, on that day when I brought them out of the land of Egypt, any thing at all of burnt-offerings and sacrifices, but I commanded them this word, saying, Hear you my voice, and I shall be your God, and ye shall be my people: walk in every way that I have commanded you, that ye may prosper. But they would not once hear me, nor give attendance to me; but they followed their own pleasures, and walked in the lewdness of their malicious hearts; so that they fell clean from me." "To what purpose do ye offer unto me the multitude of your sacrifices, saith the Lord? I am full of them. The burnt-offerings of your wethers, and the fat of your fatlings, and the blood of your calves, of your lambs and goats, would not I have. When ye come before my sight, who requireth these things of your hands? Offer, I pray you, no more sacrifice to me thus in vain. Your incense is abomination to me. Your sabbaths and holy-days by no means can I away with." "He that offereth an ox is like to him that killeth a man. He that slayeth a beast is like unto him that braineth a dog. He that offereth an oblation is like unto him that offereth swine's blood." Here see you that God hath no pleasure in these external sacrifices, but rather abhorreth them. Then perceive you full well, that this is no way to deliver yourselves out of captivity, and to obtain the favour of God. What will ye now do? Will ye invent new things of your own fantasy, and offer them to God of a good intent, that by this means he may be the more merciful to you? This also is yet most vain. For, if things prescribed and commanded of God himself cannot obtain for you remission of your sins, what shall then your dreams, your fantasies, your inventions, your good intents, your godly zeals, do in this behalf? Verily ye are in a miserable case. For ye may not put any thing to the word of God, nor yet pluck ought from it. Ye must walk in the way that God hath appointed you, neither may ye decline on the right hand nor on the left hand. Yea, ye may not do to your Lord God that which ye think best in your own eyes, but that only which he commandeth you. Here therefore is no evasion, nor way to escape the fierce plagues of God. Certes the longer ye wrastle and entangle yourselves in this behalf, the worse ye are, so far as I can perceive; so unable are ye of yourselves in any point to satisfy God's wrath, and to make him your friend. What refuge then can ye now invent? yet is there nothing before your eyes set, but only desperation and eternal death. For ye have deserved no other, and "the reward of sin is death." Certes "the hook is laid at the root of the tree, and every tree that bringeth forth not good fruit shall be hewn down and cast into the fire." How now will ye escape from the wrath that is to come? "Wo be unto them that sin and keep not my commandments, saith the Lord; surely I will not spare them." "Sinners shall be turned into hell, yea, and all those people that forget God." "For God shall rain snares upon sinners, fire and brimstone, storm and tempest shall be part of their cup." "As smoke decayeth, so shall the wicked decay; and as wax melteth before the face of the fire, so shall sinners perish before the face of God." "The Most Highest hateth sinners, and he will be revenged of the wicked." "The soul that hath sinned shall die." "The countenance of the Lord is upon them that do evil, that he may root the remembrance of

Gal. v.

The sacrifices of the old law. Heb. vii.

Heb. x.

Jer. vi.

Jer. vii.

Isai. i. Amos v. Mal. i.

Isai. lxvi.

Things of a good intent.

Deut. iv. Prov. xxx. Rev. xxii.

Deut. xii. & xiii.

Our deserving is everlasting damnation. Rom. vi.

Matt. iii.

2 Esd. xv.

Psal. ix.

Psal. xi.

Psal. lxviii.

Eccles. xii.

Ezek. xviii. Psal. xxxiv. 1 Pet. iii.

[2 Pease: appease.]

1 John iii. them out of the earth." "He that committeth sin is of the devil. For the devil
Deut. iv. sinneth from the beginning." "God is a consuming fire." "It is a dreadful thing to
Heb. xii. fall into the hands of the living God." "Wo be to you therefore, O ye ungodly men,
Eccius. xli. which have forsaken the law of the Lord, that most high God. If that ye be born, in cursing shall ye be born; and if ye die, in cursing also shall be your part." What

The miserable captivity of man. will ye now do? Here ye see nothing but malediction, cursing, wrath, vengeance, destruction, perdition, damnation. Here perceive ye no way to escape the great displeasure of God, but only to precipitate and cast yourself headlong into hell-pit, to be burnt with the continual flames of that most terrible and grievous fire. Remedy is there none, all comfort is gone; besides sorrow and mourning, nothing here doth appear. O the miserable case wherein ye stand! Methink I see you now again very sorry, much lamenting, wringing your hands, tearing your hair, cursing the time of your birth, having pleasure in nothing, walking as persons in distress, void of all consolation and comfort.

The knowledge of ourselves leadeth us to Christ. Verily, I have brought you into this case that your joy afterward should be the greater, and that you should have the more pleasant and joyful news, which I now bring to you out of heaven. For no man knoweth what a precious thing a physician is, except first of all he feeleth himself diseased, and perceiveth that he hath need of a physician,

Matt. ix. if he intend to enjoy the benefit of health. "They that are strong have no need of a physician, but they that are sick." Now therefore hear again your most pleasant news,

John xv. & xvi. that your sadness may be turned into joy, and that your joy may be full and perfect.

Gen. iii. God, perceiving in what miserable case Adam and all his posterity was set through

Wisd. ii. the breaking of his most blessed and holy commandment, again, that "by the envy of

Tit. iii. Satan death was come over all the world," willing of his own free mercy, without any of your merits or deserts, to shew himself of no less puissance to save man, than the devil was to condemn him, said at that present to Satan, when Adam had offended:

Gen. iii. "I will set enmity between thee and an woman, between thy seed and her seed, and that self seed shall tread down thy head." O most sweet and comfortable promise! O

The beginning of our salvation is Christ here first promised. most heavenly word of grace! Here is the beginning of your joy and gladness. In Adam were ye all lost, but in this seed of a woman are ye all saved. But who is this seed? Not Abel, Enoch, Abraham, Isaac, Jacob, nor David. Who then? Verily

Isai. vii. Matt. i. Luke i. Gen. iii. the Son of God, even Jesus Christ, which without the seed of man, by the wonderful operation of the Holy Ghost, did take very flesh of the most pure virgin Mary, and is this day born into the world. He is this seed of a woman, which shall tread down

Christ overcometh Satan for us. What it is to tread down the serpent's head. the head of the serpent, that is to say, destroy his power, deliver you out of captivity, set you again at liberty, reconcile you to God the Father, purchase remission of your sins, obtain the Holy Ghost for you, and make you fellow-heirs with him of eternal glory. Satan, sin, death, and hell, with all their army, shall now no more against you prevail. For by this seed of a woman, Jesus Christ your Lord, hath God given you the victory.

1 Cor. xv. Hos. xiii. So that now with triumphant hearts and rejoicing spirits ye may say, "O death, where is thy sting? O hell, where is thy victory?" For now is he born which shall slay death, and deliver you from the power of death; yea, from death itself shall he redeem you: and hell shall he swallow up, so that Satan shall have no more dominion over you.

In Christ we are blessed. Moreover, in this seed alone, Jesus Christ, shall all nations be blessed. In Adam

Gen. xxii. Gal. iii. ye all were cursed; but in Christ ye all be blessed. Adam brought to you wrath

Mark what we are by Adam, and what by Christ. and displeasure; but Christ bringeth love and favour. Adam is the author of sin, death, and damnation; but Christ is the author of goodness, life, and salvation. Adam casteth you down into hell; but Christ lifteth you up to heaven. Adam maketh you fire-

Rom. v. brands of hell; but Christ maketh you inheritors of eternal glory. "By the sin of Adam many were dead; but by the goodness of Christ grace hath come upon many." "By the wickedness of Adam sin came upon all men unto damnation; but by the righteousness of Christ salvation is come upon all men unto the justification of life. By the disobedience of Adam many were made sinners; but by the obedience of Christ many are made righteous." Thus see you that in Christ ye are blessed, that is, pardoned of your sins and received into favour.

Gen. xlix. Furthermore, this is he of whom Jacob did prophesy, that he should come being

Deut. xviii. Acts vii. looked for and desired of all nations. This is that prophet whom God promised to Moses that he would raise up among his brothers, and put his words in his mouth;

so that whosoever will not hear him shall perish and utterly be destroyed. This is he which was figured in the old law by so many types, ceremonies, and shadows. This is that king, whose kingdom God promised unto David to corroborate and establish for evermore. This is that everlasting priest, after the order of Melchizedech. This is he, whom so many kings and prophets have desired to see. And now is he come which so long hath been desired. How much blessed and fortunate are ye therefore, unto whom it hath chanced to see this day! ye may well rejoice, and clap your hands for joy. For he is not born to be unto you a tyrant, a fierce Lord, a cruel judge, an extreme revenger; but a sweet Saviour, a gentle Lord, a bounteous favourer, a merciful forgiver. Which thing ye may well perceive by his name; for his name is Jesus, given unto him of God his Father by the angel, which, by true interpretation, is a Saviour. For he it is that shall save his people from their sins. Mark, he shall save them, and not condemn them. If he had had a rigorous name, ye might well have been afeard of him; but his name is full of sweetness, pleasure, delectation, and comfort. And, because ye should not fear to come unto him, behold! he is not born royally after the manner of the worldly princes, set out with gallant pomp, but humbly, meekly, and lowly. For he lieth simply in a manger, wrapped in vile clouts, when notwithstanding he is Lord over all things both in heaven and in earth. But his "kingdom is not of this world:" for he "hath not so much as a place where he may lay his head." Thus is "he become poor, that by his poverty ye should become rich." O how much are ye bound to this your new king and Saviour, which when he was "in the form of God," yea, very God himself, "took upon him the shape of a servant, and became very man" for your sake! If he had not done thus, certes ye had been damned for ever and ever. For your sin was so heinous and great, that it could not otherwise be taken away, but only by him. By him, yea, by him alone, are all your sins put away. He it is, yea, he it is alone, which putteth away your iniquities for his own sake, and will remember them no more. "A righteous God, and such a one as saveth," is there none but he alone. He is that "Lamb of God which taketh away the sin of the world." He is that Saviour which "is come into the world for to save sinners." He it is, in whose name, and in no other's under heaven, men must be saved.

Exod. xii. Num. xxi. Exod. xvi. xvii. 1 Chron. xvii. Psal. cxxxii. Psal. cx. Isai. lxiv. Psal. cxliv. Luke x. Psal. xlvii. John iii. & xii. Matt. i. Jesus by interpretation is a Saviour. Christ became poor for to make us rich. Luke ii. Psal. viii. Heb. ii. John xviii. Matt. viii. 2 Cor. viii. Phil. ii. Christ alone saveth, and maketh us clean from all sin. Isai. xliii. Isai. xlv. John i. 1 Tim. i. Acts iv.

Moreover, divers grave, weighty, and serious causes are there, why it was convenient that this your Saviour should be born. First, that, inasmuch as ye all are grievous sinners and have broken all the commandments of God, he should fulfil the law for you, delivering you from the curse of the law whereunto ye are bound; or else saved could ye be by no means. And this shall this child, which is now born, do for you; I mean, satisfy the law before he ascend again unto his Father, and set you free from the malediction and curse of the law. For "Christ is the perfect fulfilling of the law unto justification for every one that believeth." "Christ shall redeem you from the curse of the law, while he is made accursed for your sake; for it is written, Cursed be every one that hangeth upon a tree." O what joyful tidings are these unto you for to hear, that Christ shall deliver you from the curse of the law, and restore you unto life, which before were dead!

The urgent causes of Christ's birth. Christ delivereth us from the curse of the law. Gal. iii. Deut. xxi.

Secondly, seeing that the world is without all knowledge of God, corrupt with idolatry, poisoned with their own imaginations, drowned with hypocrisy, and altogether set on wickedness (the head priests, bishops, lawyers, scribes, and Pharisees, corrupting the holy scriptures on such manner with their pestilent gloses), it is necessary that this Christ, the Wisdom of the Father, come down and redress these great absurdities, reducing and bringing the divine scriptures again to their true sense, that men may forsake all idolatry, all ungodly doctrine, all wicked customs, and learn to know the true God. And surely, as he is come from God to be a master and teacher, so will he undoubtedly teach godly things. "For he that cometh from heaven is above all men. And that he hath seen and heard, that will he testify." "For he whom God hath sent speaketh the words of God: for God giveth not him the Spirit to a measure." But "the Spirit of God is plenteously upon him, because he hath anointed him, to preach glad tidings to the poor hath he sent him, that he should heal the broken in heart, preach deliverance to prisoners, sight to the blind, and freely set at liberty them that are bruised, and declare that acceptable year of the Lord." "The earth shall be full of the knowledge

Christ teacheth truly the will of his Father. John iii. Isai. lxi. Luke iv. Isai. xi.

Isai. ii. of the Lord." "All nations shall resort unto him. They shall say one to another, Come, let us go up to the mount of the Lord, and to the house of the God of Jacob, Isai. ix. Matt. iv. and he shall teach us his ways, that we may walk in his paths." "The people that walk now in darkness shall see a great light, and they that dwell in the land of the shadow of death shall have the light shine upon them." Christ "shall multiply the people, and increase their joy also. He shall make them to rejoice, even as men that make merry in harvest, and as men that have gotten the victory, when they deal the spoil. Isai. xi. For he shall break the yoke of the people's burden." "The wolf shall dwell with the lamb, and the cat of the mountain shall lie with the goat. The calf, the lion, and the sheep shall dwell together, and the young child shall not once be afeard of them. The calf and the bear shall feed one with another, and their younglings shall take their rest together. And the lion like as the ox shall eat chaff. And the infant, so soon as it is weaned, shall lie playing upon the holes of adders, and the child that is weaned shall put his hand into a cockatrice's nest. They shall not hurt, nor they shall not kill in all God's holy mountain. For the earth shall be full of the knowledge of the Lord, even as though the water of the sea flowed over the earth." O what a singular pleasure is this for you, which hitherto of blind guides have blindly been led in all kind of idolatry and wickedness, to the great danger and peril of your souls' health Matt. xv. John iii. Titus i. (for, "if the blind lead the blind, both fall into the ditch"), to have such an heavenly teacher coming down from the bosom of God the Father, "which cannot lie," but will John xvii. purely and sincerely teach you all truth, that ye may undoubtedly "know the true God, Wisd. xv. which thing is everlasting life," and "consummate or perfect righteousness." Can any news be brought unto you more joyful than these? He is truly too much brutal, that rejoiceth not at the hearing of them.

Christ confirmeth his doctrine with miracles. Matt. viii. Matt. ix. Luke xi. Matt. xii. Luke vii. John xi. Matt. ix. Luke v. Isai. xxxv. Thirdly, he shall not only with all sincerity inform you of the divine will of his celestial Father, but he shall also work many strange and wonderful miracles among you, to confirm his doctrine, and to shew that he is unfeignedly the true Messias, which so many years was promised before to come. For he shall restore the sick to their health, the blind to their sight, the deaf to their hearing, the dumb to their speaking, the halt to their going, the mad to their whole mind, the possessed of the devil to their perfect state, the dead to their life, the sinful to grace and virtue. "Then," as the prophet saith, "shall the eyes of the blind be made to see, and the ears of the deaf shall be opened. Then shall the halt skip as the hart, and the tongue of the dumb shall be loosened." "They shall walk as persons delivered and set at liberty of the Lord. They shall turn and come into Sion with praise, and everlasting gladness shall be upon their head. Joy and mirth shall they have, sorrow and mourning shall fly from them." Whose heart rejoiceth not to hear these most pleasant and comfortable news?

Christ is ours, and all Christ's good deeds are our good deeds. Luke ix. Matt. iv. 1 Cor. i. Fourthly, he shall watch, pray, and fast, exercising all kind of beneficence and virtue, yea, and that not for himself shall he do these things, but for you, for your health, for your commodity, profit, and salvation. All that ever he shall do shall be done for your sake. His watching, fasting, praying, almsdeeds, and all that ever he doeth, shall be done for you. All his good deeds shall be yours. His righteousness, holiness, and godly life, shall be yours. Christ's deeds must needs be yours, for Christ himself is yours.

Isai. ix. Christ is our new-year's gift. John iii. Isai. liii. Rom. viii. This child is born for your sake, and this son is given unto you. He is your new-year's gift. "He that hath not spared his own Son, but hath given him for all you, how is it possible but that with this his Son he must needs give you all things? Who shall now therefore attempt any sin against you that be the elect and chosen people of God? It is God that justifieth and maketh you righteous: who then is he that can condemn you?" O most blessed and joyful tidings!

Of the death of Christ. John vii. Fifthly, when he hath full godly on this manner both lived virtuously, and also preached purely the divine will of his celestial Father, the bishops, the head priests, the scribes and Pharisees, (which through their obstinate blindness and pretensed malice Matt. xxii. Matt. x. John viii. John xii. shall ever hate him, lay in wait to snarle[1] him in his sermons, calumniate his most godly doctrine, obscure his most pure and irreprehensible name,) shall at the last grow into such and so great a malice and fury against Christ, that they shall never cease until

[1 Snarle: entangle.]

they have cruelly slain him. For they shall report him to be a glutton, a wine-bibber, Matt. xi.
a friend of publicans and sinners, one that casteth out devils by the help of Beelzebub Matt. xii.
prince of the devils, a Samaritan, one possessed with a devil, one altogether set a mad- John viii.
ding, a seductor and deceiver of the people, a destroyer of God's temple, an heretic, a John x. John vii.
traitor, and one that forbiddeth to pay tribute to Cæsar. They shall make his own John ii. Luke xxiii.
disciple to betray him through gifts and rewards. They shall bring in false witness Matt. xxvi. Luke xxiii.
against him for to condemn him to death. They shall bring him before the temporal John xix. Mark xv.
judges. They shall lay many things to his charge unjustly. They shall mock him,
they shall rail on him, they shall spit on him, they shall buffet him, they shall scourge Behold the pains that Christ suffered for us.
him, they shall put a crown of thorn on his head, they shall nail him on a cross, they
shall prick him even to the heart with a spear, they shall for very despite hang him
between two thieves and cruel murderers, as though he were the chief and principal.
No kind of torment or villany can be invented, but the very same shall they exercise
upon him. For "from the sole of the foot to the top of his head" shall there be no Isai. i.
whole place in his most blessed body. O cruel fury and furious cruelness! All these
things shall he suffer not for his own, but for your sake, for your health and salvation,
yea, and that willingly. He shall give his body to them that strike and his cheeks to Isai. l.
them that pluck them: his face shall not he turn away from them that rail and spit
on him. "Like as a sheep shall he be led to be slain, and like a lamb before the Isai. liii.
clipper shall he hold his peace, neither shall he once open his mouth." Thus, because
it is his pleasure, shall he offer himself upon the altar of the cross, and by his most Col. i.
precious blood pay our ransom. By this his glorious passion shall he take upon him Matt. viii.
your infirmities, and bear away your sins. By his most blessed wounds shall all your
iniquities be put away. All your sins shall be laid on his back. His blood shall make Isai. liii. 1 John i.
you clean from all your sin. By his blood shall ye have remission of your sins. By Col. i. 1 Pet. i.
the precious blood of this Christ, as of an immaculate and pure lamb, shall ye be Tit. ii.
redeemed from the tyranny of Satan. By the oblation of Christ shall ye be made free
from all wickedness, delivered from the power of darkness, and carried into the glorious Col. i.
kingdom of God. For he is "the Lamb of God which taketh away the sin of the world." John i.
This is that "Son of man, which is come to save that which was lost," and not to Matt. xviii. Luke xix.
destroy the souls of men, but to save them. And all this shall come to pass by the
oblation and offering of his own most precious and blessed body. For he shall be your
Bishop, not such one as also shall have need to offer for his own sins, but for yours
only; neither shall he be like the bishops of the old law, which offer daily for the sins Heb. x.
of the people such sacrifices as can never take away sin, nor yet make men perfect.
But this your Bishop shall be "godly, innocent, faultless, segregated from sinners, and Heb. vii.
made higher than the heavens, which shall not need, as the other bishops do, daily to
offer sacrifices first for his own sins, and afterward for the sins of the people. For he,
being without all sin, shall once for all offer himself." And this one sacrifice or oblation The one sacrifice of Christ's death serveth for ever to put away sins.
of his most blessed body shall be able to save so many as believe in him, even to the
uttermost. Christ, being the Bishop of good things to come, shall enter into the holy
place by his own blood, and find everlasting redemption. 'He through the Holy Ghost Heb. ix.
shall offer himself immaculate to God, and purge your conscience from dead works to
serve the living God. He once for all offering up himself shall take away the sins of
many. By the oblation of the body of Jesus Christ done once for all shall you be Heb. x.
sanctified. With one oblation shall he make perfect for evermore them that are sanc-
tified. Here see you, of what inestimable price the sacrifice of Christ your Bishop is.
The virtue of it never ceaseth, but endureth in perfect strength for ever and ever, that The virtue of Christ's sacrifice never ceaseth, but endureth in perfect strength for ever and ever.
the sins of the faithful repentant may be forgiven at all times by it. Christ's blood
shall not cry for vengeance, as the blood of Abel did, but for mercy, grace, and favour. Gen. iv.
Yea, by Christ's blood shall all things both in heaven and earth be pacified, appeased, Col. i.
set at a stay, and reconciled to God the Father abundantly. So that now ye shall be Heb. x.
purged of all your sins by this one and omnisufficient oblation of Jesus Christ your
Bishop. For he alone shall tread down the winepress, and take upon his back the Isai. lxiii.
great and importable[2] burden of your sins all. He by his death shall slay death, and Hos. xiii

[2] Importable: that cannot be borne.]

overcome Satan, sin, hell, desperation, and all that ever may be against you: so that now ye shall be made so clear, as though ye had never offended. Ye shall now be so set at liberty, as though before ye had never been in captivity. And all this shall come to pass by the death alone of this young child now born, whose body shall be the alone sacrifice of all your sins; unto the which, as unto an holy anchor, ye must always come for aid, refuge and succour, trusting assuredly, that his death is your whole hope, your merit, your refuge, health, life, and resurrection. For your merit is the compassion and exceeding mercy of Christ your Lord; ye are not without merit, so long as the Lord of mercies doth not fail. And if the merits of the Lord be many, then are ye plenteous in merits. The more able that he is to save, the more safe and without danger are ye[1]. Thus see you, what a great occasion ye have to rejoice in the death of the Lord Christ your alone Saviour, whereby so many singular and great commodities shall chance unto you. God forbid therefore that ye should rejoice in any thing at all save only in the cross and death of your Lord Jesus Christ!

Augustinus in Manual. Cap. xxii. Mark well.

Gal. vi.

Of the resurrection of Christ. Rom. iv.

Sixthly, but inasmuch as it is not sufficient that this your new king Jesus Christ do die for your sins, except he also riseth again for your justification, therefore do I also declare unto you these most joyful and comfortable news, that, after he be once dead and buried, he by the power of his Deity shall gloriously rise again the third day from death to life for your justification, according to the holy scriptures. For God his Father shall make him alive "after two days, and on the third day he shall raise him up, and he shall live in his sight." "As Jonas was in the belly of a whale three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." And as Jonas by the power of God came out of the whale's belly the third day, so in semblable wise shall this Christ by the puissance of God his Father rise again the third day from death to life. By this glorious resurrection of Jesus Christ shall ye get the victory over Satan, sin, death, hell, desperation, &c. By this glorious resurrection of Jesus Christ shall ye be made righteous in God the Father's sight. By this glorious resurrection of Jesus Christ shall heaven-gates be opened for you, which so long have been sperred[2]. By this glorious resurrection of Jesus Christ shall ye also rise again, and enter into everlasting life. By this glorious resurrection of Jesus Christ shall God of his exceeding mercy beget you anew into "everlasting hope, and an immortal heritage, which is kept for you in heaven." For "Christ is the resurrection and life: he that believeth in him, although he be dead, yet shall he live; and every one that liveth and believeth in him shall never die." Here see you, in how joyful and merry a state ye shall be set by Christ's most glorious resurrection. What is here but that moveth and stirreth up to joy and gladness? Too much brutal is he, which at the hearing of these most sweet and delectable news doth not seriously rejoice.

Hos. vi.

Jonah i. & ii. Matt. xii.

1 Cor. xv.

Rom. iv.

John x.

John v.

1 Pet. i.

John xi.

Of Christ's ascension. Matt. xxviii. Mark xvi. Luke xxiv. John xxi. Acts i.

Furthermore, after that this Lord Jesus Christ is risen again from death to life, and hath continued here upon the earth certain days, shewing himself unfeignedly to have risen unto his disciples and certain other, then shall he by the wonderful power of his Godhead ascend up into heaven, very God and very man, in the presence of his disciples, that they may be faithful witnesses hereof to other, and sit down on the right hand of God his Father, as equal God concerning his Deity with his Father, in all virtue, puissance, strength, and power. By this his marvellous ascension shall he go and prepare places for you in the house of his eternal Father. For he is "that way, the truth, and the life: no man cometh to the Father but by him." By this his marvellous ascension shall he draw you all unto him. By this his marvellous ascension shall he give divers spiritual gifts unto you through the sending of the Holy Ghost, that sweet Comforter, "which shall lead you into all truth." Although he ascend unto his Father, yet will not he leave you comfortless. For by his divine Spirit he will be with you even

Heb. i.

The fruits of Christ's ascension. John xiv.

John xii.

Eph. iv. Psal. lxviii. John xiv. & xvi. Matt. xxviii.

[1 Tota spes mea est in morte Domini mei. Mors ejus meritum meum, refugium meum, salus, vita et resurrectio mea: meritum meum miseratio Domini. Non sum meriti inops, quamdiu ille miserationum oblitus non fuerit. Et si misericordiæ Domini multæ, multus ego sum in meritis. Quanto ille potentior est ad salvandum, tanto ego securior.—August. Op. Par. 1679-1700. Manuale, cap. xxii. Tom. VI. Appendix, col. 141. The Benedictine editors do not allow this to be a genuine work of St Augustine; but say of it: Opusculum variis ex locis collegit incertus auctor.]

[2 Sparred, sperred, or speared, (the word is variously spelled): closed, fastened.]

to the very consummation and end of the world. He will not leave and forsake you; for he is called "Emmanuel, which is, by interpretation, God is with us." For he is that God which will ever accompany you, so long as ye abide in his word. Yea, he will come and dwell with you. He will offer himself to you, even as a gentle and loving father doth to his most tender children. For this is his promise: "I will," saith he, "dwell among them, and be conversant among them: I will be their God, and they shall be my people: yea, I will be their father, and they shall be my sons and daughters." Josh. i. Heb. xiii. Matt. i. Isai. vii. John xiv. Lev. xxvi. 2 Cor. vi.

Christ alone is our mediator and advocate.

Again, though Christ shall sit on the right hand of God the Father Almighty, yet shall he not be there idle and utterly fallen from seeking your profit. For he shall there continually pray and make intercession to God his Father for you. This man Christ Jesus is your alone mediator, so that, "if any of you doth sin, ye have him to be your advocate, even Jesus Christ the righteous. And he it is that obtaineth mercy for your sins." Whatsoever also ye ask of the Father in his name, he will surely give it you. What will ye desire more? Are not these comfortable and sweet news to hear, that you have this day so precious a jewel born among you, yea, and given you freely? Verily your joy ought to be so great that it could not be expressed. But let us hear more joyful tidings. Rom. viii. Heb. vii. & ix. 1 Tim. ii. 1 John ii. John xiv. & xvi. Isai. ix.

Of Christ's coming to the judgment.

When the time is once come that this world shall have an end, then shall this your Lord and King Jesus Christ come full gloriously from the right hand of his Father in his majesty, "and before him shall be gathered all nations." For at the voice of the archangel and trump of God, shall all people rise out of the earth, with their bodies, both faithful and unfaithful. "They that have done good shall come forth into the resurrection of life, but they that have done evil into the resurrection of damnation." "All shall be present before the judging-place of Christ. Every man shall receive according to their deeds." Then shall you, which are his faithful people, receive for your corruptible body an incorruptible body; for your mortal body an immortal body, and even such one as shall be like to his own glorious body. "It hath not yet appeared that ye shall be. But know ye, that if he once appear ye shall be like unto him, for ye shall see him as he is." This day of judgment shall be to the wicked and unfaithful "a day of wrath, a day of trouble and heaviness, a day of calamity and misery, a day of darkness and mist." "They shall walk as men being blind, because they have offended the Lord, and their blood shall be shed as the dust, and their bodies as dunghills." Neither shall their silver and gold be able to deliver them in that day of the Lord's wrath. For to them it shall be said: "Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels." But that day to you, which are his faithful people and obedient to his word, shall be a day of consolation, comfort, joy, and mirth, with all gladness. For to you it shall be said: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world." For "ye shall be taken up in the clouds for to meet the Lord in the air, and so shall ye ever be with the Lord in glory." But who is able to express what joy, what pleasure, what mirth, what gladness ye shall have in heaven? "The eye hath not seen, and the ear hath not heard, neither hath it entered into the heart of man, that God hath prepared for them that love him." Ye shall see him face to face, upon whom angels desire to look. With sorrow, care, thought, pain, or death shall ye no more be entangled. "God shall wipe away all tears from your eyes." Your joy, your gladness, your mirth shall be perpetual. All the pleasure of this world compared to the least joy of heaven is nothing. For this celestial city is of pure gold, like unto clear glass, and the foundations of the walls of this city are garnished with all manner of precious stones: the gates are of fine pearl. Yea, the streets of this heavenly city are pure gold. "It hath no need of the sun, neither of the moon, to lighten it. For the brightness of God doth lighten it, and the Lamb is the light of it." In this city shall ye "glister as the shining of heaven, and shall be as the stars, world without end." Ye shall be "as the angels of God that are in heaven." Ye shall be "pillars in the temple of God." Ye shall be clothed with white garments. Ye shall sit with Christ on his seat. Ye shall "eat manna that is hid." Ye shall "eat of the tree of life, which is in the midst of the paradise of God." Ye shall have "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Ye "shall receive the crown of life which the Lord hath

Zeph. i. Joel ii. Amos v. Matt. xxv. Matt. xxv. 1 Thess. iv. Isai. lxiv. 1 Cor. ii. Isai. xxv. Rev. vii. & xxi. Isai. li. Rev. xxi. Isai. lx. Dan. xii. Matt. xxii. Rev. iii. Rev. ii. James i.

1 Peter v. promised to them that love him." "Ye shall receive the uncorruptible crown of glory."
2 Tim. iv. Ye shall receive "the crown of righteousness, which the Lord, a righteous judge, in that day shall give to all them that love his coming." To conclude, you shall, according
1 John ii. to his promise, receive everlasting life, in the which ye shall live with God the Father, and this his Son Jesus Christ your Lord and Saviour, with the Holy Ghost, one very
1 Tim. i. God, worlds without end; to whom alone be all "honour and glory for ever and ever. Amen."

A BRIEF REHEARSAL OF ALL THOSE THINGS THAT GO BEFORE.

THUS have I declared unto you the most sweet, most comfortable, most pleasant, most merry news out of heaven at the commandment of the most high and puissant God.
Rom. v. Ye see into how miserable a case ye are redacted and fallen by the sin of Adam, and how
Eph. ii. that by him ye are all damned and made "the sons of wrath." Ye see that of your-
2 Cor. iii. selves, because of your imperfection, ye are not able to do any good thing that may
Rom. iii. satisfy the divine will and appease God's wrath. Ye see that the works of the law cannot make you free in the sight of God, neither are ye able of your own strength and free will so purely, so spiritually, to do them as the law requireth, that you may obtain
Heb. x. remission of your sins by doing of them. Ye see also that the sacrifices of the old law
Deut. iv. xii. xiii. can never put away sin; and as for works of your own invention, they are most of all imperfect, and most unapt to purchase grace and favour. Thus see you that of your own selves, of your own policy, of your own righteousness, ye are not able to escape the danger of damnation, yea rather, damnation itself. Therefore did I declare unto you
Tit. iii. the comfortable news out of heaven, shewing you that God, not for the works of righteousness that ye have done, which indeed are none, but of his own free and great mercy hath he vouchedsafe to preserve and keep you from the danger of Satan, sin, death,
Luke ii. and hell, yea; and that by this his well-beloved Son Jesus Christ, which this day is
Matt. iii. born in the city of David to be the Saviour of the world, so that for Jesus Christ's sake God is well pleased with you.

Deut. xxvii. Gal. iii. Ye have heard that the law hath condemned you, inasmuch as ye are transgressors of it, and hath made you accursed. From this curse of the law shall Christ deliver you, not from the law itself, that you should live ungodly and after a remiss and dissolute
Eph. v. manner (for "such have no inheritance in the kingdom of Christ and of God"), but
Matt. v. from the curse, servitude, bondage, damnation of the law. For he shall fulfil the whole
Rom. x. law, even to the uttermost. And his fulfilling shall be accepted before God the Father for the fulfilling of so many as believe in him. And he, setting you at liberty from
Ezek. xxxvi. the curse of the law, shall give you a new heart and put in you a new spirit; and he shall take away your stony heart, and give you a fleshly, that is, a soft and gentle
Jer. xxxi. Heb. viii. heart, ready to incline to the accomplishment of God's will. He shall give his laws into your minds and write them in your hearts, that you may ever after frankly and with a free spirit fulfil them.

Ye have heard how this Christ shall bring you out of the darkness into the light
John viii. of truth by the sincere declaring of his Father's will. For he is "the light of the world,"
Isai. ix. Matt. iv. and God hath "given him to be a witness unto the people, a captain and a master
Isai. lv. among the heathen." And this his doctrine shall he confirm with such miracles, as
Dan. ix. shall evidently shew and prove that he is that true Messias which was promised to come. Again, ye have heard that all his good deeds are yours. For with him hath God the
Rom. viii. 1 Cor. i. Father also given you all things, so that he is your wisdom, your righteousness, your sanctification and redemption.

Eph. v. Ye have heard also, that he shall offer himself for you to God the Father "an oblation and sweet-smelling sacrifice" upon the altar of the cross, and that, by this one
Eph. v. oblation and sacrifice of his most blessed body done once for all, all your sins shall he put away: ye shall be made perfect and washed from all deformity so clean by Christ's blood, as though ye had never offended heretofore. Ye have heard again, that as Christ
Rom. iv. shall die for your sins, so shall he rise again for your justification, obtaining for you

victory over sin, death, and hell, by that his most glorious resurrection. Ye have heard that, after he is once risen again, he shall here remain certain days, and then ascend corporally into heaven, and sit down on the right hand of God the Father, sending down the Holy Ghost, which shall lead you into all truth. Ye have heard also, that Christ sitting on the right hand of God the Father shall not be idle, but still provide and seek your health. He shall be your mediator and advocate. He shall make continual intercession for you. He shall plead your cause before God his Father. He shall avance your matter before the presence of God. If ye at any time excite or stir up God's wrath against you through your iniquity, he shall straightways appease it, and make God the Father still your loving Father, which else would be to you an extreme revenger. Ye have heard again, that Christ at the last day shall come gloriously from the right hand of his Father to judge the quick and the dead, and how that, after the judgment is once done, ye shall enter into glory with him, living for ever after in such joy, pleasure, and gladness, as cannot by any means either be expressed by tongue, or conceived in heart. All these commodities, pleasures, and profits shall ye have by this your new King and Saviour Jesus Christ, which this day is born in Bethleem, a city of David. What more pleasant and thankworthy news could be brought to you than these? What could have set such a joy in your hearts, as the hearing of these news? Can any thing like unto these chance unto you, so great, so welcome, so acceptable, so joyful? Verily, if ye seriously consider the misery wherewith ye were obruted[1] and overwhelmed before, ye shall easily perceive that ye have an earnest cause to rejoice. No prisoner, no captive, no bondslave was ever in so great captivity and thraldom, as ye were before these news were brought to you. If a prisoner rejoiceth for his deliverance out of prison, which once must needs have an end, if none otherwise yet at the least by death, how great a cause then have you to rejoice for your deliverance, which were captives and prisoners to that horrible monster and pestiferous serpent, even Satan himself, yea, and that not for certain years, but for ever, worlds without end! Neither was it your body alone that was in captivity and bondage, but your soul also. Both your body and soul were captive to him, so that, if this your new King, Redeemer, and Saviour should not help you, it could none otherwise be but that you must needs have been damned, cast into hell-fire, there to burn, to weep, to lament, for ever and ever, remediless. But from this most grievous destruction shall this child Jesus Christ deliver you, and make you heirs of everlasting glory. What a cause have ye now to rejoice! Your joy cannot be expressed, your gladness is unmeasurable.

Heb. ii. 1 Cor. xv. Hos. xiii. Mar. xvi. Acts i. Heb. i. John xvi. 1 Tim. ii. 1 John ii. Rom. viii. Heb. vii. 1 John ii. Matt. xxv. Isai. lxiv. 1 Cor. ii. Matt. i. Luke ii.

Therefore, seeing ye shall receive of this your new king so many, so great, so inestimable benefits, look that ye be not unthankful. Receive this your Saviour with embracing arms. Run unto him, if not with the feet of your body, yet with the feet of your mind. Knowledge him to be your alone and omnisufficient Saviour, and that "there is none other name given unto men under heaven wherein they must be saved," but only this name of Jesus Christ. Confess him to be the true "Son of the living God," which hath now taken flesh of the most pure and clean virgin Mary for your sake. Confess him alone to be your peace, life, health, defence, goodness, wisdom, righteousness, sanctification, redemption, pastor, shepherd, bishop, and head. In all your trouble resort to him as unto a strong bulwark, that he may ease you of your miserable burdens. Pour out your hearts before this Lord. Know him to be your alone mediator and advocate. Ask all things in his name. Doubt nothing of his great goodness and exceeding mercy toward you. "Can a woman forget the child of her womb, and the son whom she hath borne? And though she doth forget him, yet will not he forget you. For behold, he hath written you up upon his hands, so that ever ye are in his sight." He will undoubtedly ease you of your burdens, be they never so great. If ye thirst, he will give you of the well of the water of life freely. If ye hunger, he is that "bread of life which came down from heaven: if any man eat of that bread, he shall live for ever." If ye be sick, he is a physician, ready to cure and heal all your diseases. If ye be bond and in servitude, he will make you free and set you at liberty. If ye be dead in sin, he is the "resurrection and life." If ye walk in darkness, he is "the light of

Psal. ii. Acts iv. Matt. xvi. Isai. vii. Eph. ii. John xiv. 1 Cor. i. Ezek. xxxiv. Col. i. 1 Tim. ii. 1 John i. John xvi. Isai. xlix. Matt. xi. Isai. xliv. Rev. xxii. John vi. Matt. ix. John viii. John xi.

[1] Obruted: overthrown.]

John viii. the world. He that followeth him walketh not in darkness, but shall have the light
Rom. x. of life." If ye be poor, he is "rich unto all them that call upon him." If ye be wicked,
1 Cor. i. profane, and foolish, he is righteous, holy, and wise. If ye be oppressed with sin, death,
Hos. xiii. 1 Cor. xv. or hell, he hath subdued them all. If ye fear the wrath of God the Father, he is your
1 Tim. ii. mediator, advocate, and atonement-maker. If ye have condemned yourself through sin,
1 John ii. Matt. i. he is a Saviour, and will "save his people from their sins." What will ye have more?
Rom. x. ye want nothing but he will supply it for you abundantly, and to the uttermost. Fear not therefore to come to this your new king, Jesus Christ. For the very cause of his
Luke ix. coming is not to destroy, but to save the souls of men.

An exhortation to the diligent doing of good works. Receive him therefore with joyful hearts. Forsake all idolatry and vain superstition. Believe in him alone. Put your affiance and trust in none other but in him only; and let not this your faith be dead, but quick, livish, and mighty in operation. Let
Gal. v. it be such a faith as "worketh by love." First, let your faith bring forth an earnest love toward God, and out of this love toward God let such a love proceed toward your neighbour, that out of that love there may spring plenty of good works. Be like
Psal. i. unto a good tree "which bringeth forth her fruit in due time." Be no barren and unfruit-
Matt. xxi. ful fig-tree, lest the malediction and curse of God fall on you. "While ye have time,
Gal. vi. work good to all men." For God hath not delivered you from the power of your enemies and of all such as hate you, that you should still continue evil or return to
Luke i. your old wickedness; but that ye, "set at liberty and void of all fear, should serve him in
Rom. viii. holiness and righteousness before him all the days of your life." "The law of the Spirit of life through Jesus Christ hath made you free from the law of sin and death."
Gal. v. Notwithstanding, though "ye be called into liberty, yet let not your liberty be an occa-
1 Pet. ii. sion to the flesh, but by love serve ye one another." Be "as free, not having the liberty for a cloak of wickedness, but even as the servants of God." For Christ hath not of his own mere bounty delivered you from the miserable servitude of Satan, that ye should run again to that your enemy, but that ye should serve him which hath shewed you such great kindness. Ye are now Christ's altogether; therefore must ye look what he will have you do. For, if he be punished, which disdaineth to fulfil the commandment of a terrestrial and earthly prince, in what case then are ye, if ye do either cast away or despise the commandment of an heavenly governor? Certes ye ought so to institute and order your life, that it should serve Christ your captain on such manner, that Satan
John viii. should have nothing to do with you, nor ye with him. For "he that doeth sin is the servant of sin." Therefore ought you to cast away all sin from you, and give your mind
Matt. vii. to purity and holiness of life, and ever study to maintain mutual love. "For not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that
2 Cor. v. doeth the will of God which is in heaven." "He that pertaineth to Christ is a new
Gal. v. creature." "And they that belong unto him have crucified the flesh with the lusts thereof." Therefore, if ye be soldiers of Christ, declare it in outward works. For it is a point of notable unshamefacedness to boast yourselves that ye pertain to Christ's
1 John ii. army, and yet do nothing at all that he commandeth. "He that saith that he dwelleth
1 John i. in him ought to walk as he hath walked." "If ye say that ye have fellowship with Christ, and yet walk in darkness, ye lie and do not the truth. But if ye walk in light, as he is light, then have ye fellowship together, and the blood of this your Saviour Jesus Christ, God's own Son, maketh you clean from all sin."

Wherefore, if ye will enjoy these most comfortable and pleasant news, which I have brought from heaven and have now declared unto you, forsake all wickedness, and embrace all godliness, reject all idolatry, and practise the true worshipping of
Gal. v. God, cast away the works of the flesh, and put on the fruits of the Spirit,
Matt. v. mortify old Adam, and become new men; to be short, "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," to whom with this your new King and omnisufficient Saviour Jesus Christ, God's own Son, and the Holy Ghost that most sweet Comforter, be all honour and glory, worlds without end. Amen.

Give the glory to God alone.

A

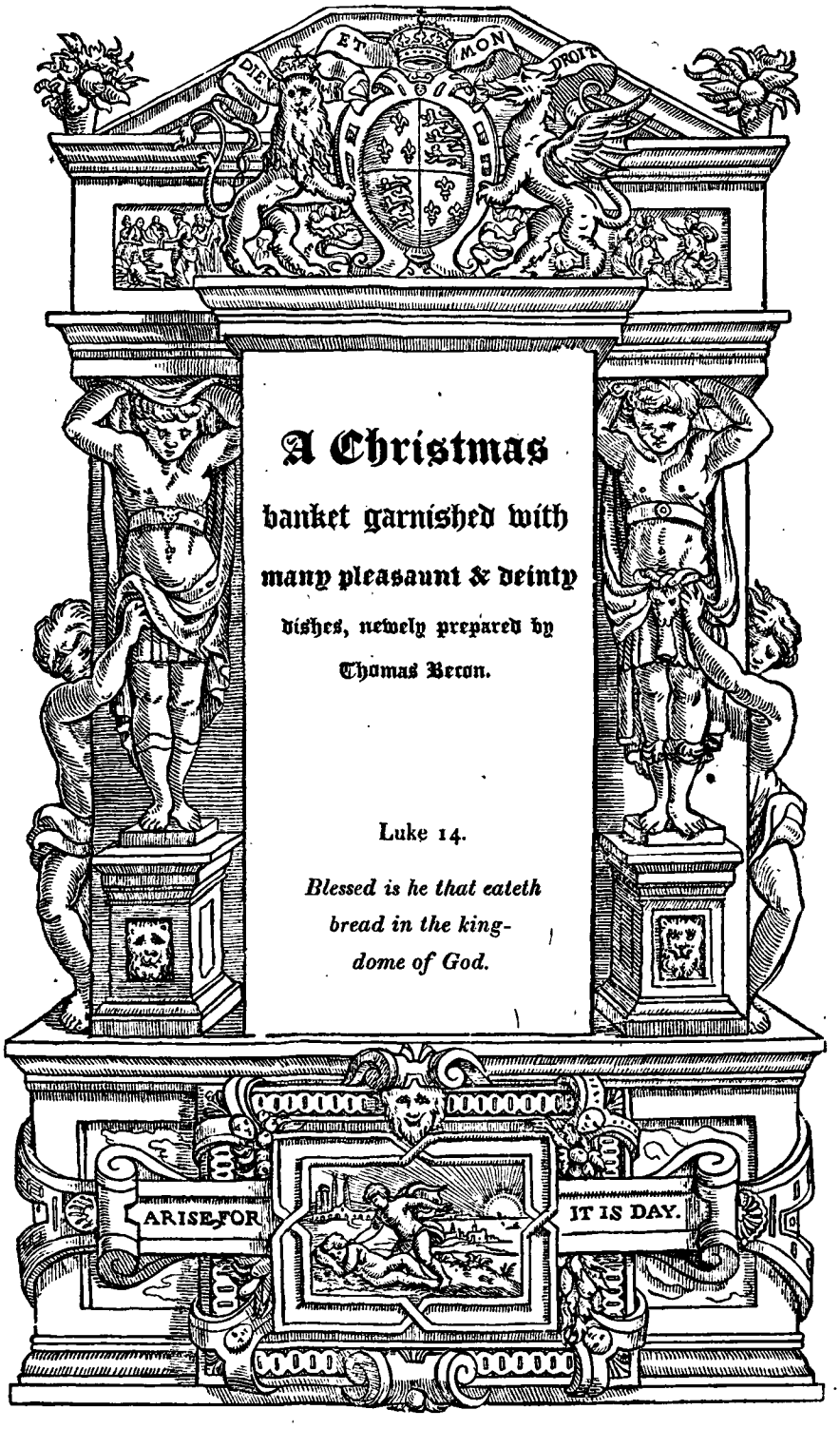
CHRISTMAS BANQUET

GARNISHED

WITH MANY PLEASANT AND DAINTY DISHES,

NEWLY PREPARED BY

THOMAS BECON.


DIEV ET MON DROIT
A Christmas
banket garnished with
many pleasaunt & deinty
dishes, newely prepared by
Thomas Becon.
Luke 14.
Blessed is he that eateth
bread in the king-
dome of God.
ARISE FOR
IT IS DAY.

TO THE

RIGHT HONOURABLE SIR THOMAS NEVELLE, KNIGHT[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

I FEAR lest some men will accuse me of temerity and rashness, seeing that so boldly I dare offer to your right honourable mastership this little lucubration and work, which I made now of late, and entitled a Christmas Banquet; inasmuch as I have been so seldom in your company, and have not attempted nor proved at any time perfectly by mutual confabulation how your mind is affected toward me. To this I answer, that I, sitting at your table before six months past, where it pleased you very benignly to talk with me, perceived in your mastership at that time, as at all other, so great humanity, gentleness, and affability toward all men, that it hath since that time greatly animated and encouraged me to excogitate and invent somewhat that I might dedicate to your name; trusting by this means that your benevolence toward me should not only be increased, but also made consummate and perfect. While I sought diligently an argument fit and worthy your benignity, among all other it came to my remembrance, that this time of the year men use customably to make feasts and banquets, and thereunto for to call their friends, lovers, and neighbours. When I considered this manner and custom, it did so much please me, seeing that mutual love is maintained thereby, that hereof I took an occasion also to make a Christmas banquet. For I thought, although I were poor, and not of ability to make such a feast or banquet as the custom requireth, yet I would, according to that kind of riches wherewith God hath endued me, prepare some banquet, and call unto it, not twenty or forty, but even so many as will come, that all men might commend Becon, having no house of his own, for his household-keeping and large maintenance of hospitality. And forasmuch as there shall not want universally which shall make feasts for the body at this time, I thought it best to make my banquet a banquet for the soul, that men, having their bodies fed of other, might also have their souls fed at my hand: I have therefore prepared a banquet, not such a banquet as the meat whereof perisheth, corrupteth, and cometh to nought, but that abideth into everlasting life. And because it may be a Christmas banquet indeed, and worthy whereat Christ should be present, I have garnished it with many delicious, pleasant, dainty, yea, and heavenly dishes of the most holy scriptures: so that whosoever eateth of this banquet, shall find in it much comfortable nourishment for his soul, and be occasioned thereby, I doubt not, to give God hearty thanks, which hath vouchedsafe of his divine clemency and unmeasurable good-

John vi.

[1 Sir Thomas Nevelle was of royal descent, being the great-grand-son of Ralph, first earl of Westmoreland, by his second wife Joan, daughter of John of Gaunt, duke of Lancaster, fourth son of king Edward III. His father, Sir George Neville, second (of the name) Lord Bergavenny, being with his father Sir Edward in that battle near Tewkesbury, on May 9, 1471, wherein the Lancastrians were entirely defeated, had then the honour of knighthood conferred on him by king Edward IV. at Burton near Tewkesbury. By his first wife, Margaret, daughter and heir of Sir Hugh Fenne, knight, sub-treasurer of England, he had six sons, of whom Sir Thomas Neville was the 5th. Sir Thomas was speaker of the parliament (1514), of the privy council, and secretary of state to Henry VIII. It is to the latter important station that Becon probably refers in the end of the above preface. Sir Thomas died May 29, 1542, and was buried at Mereworth in Kent. He left issue by his wife Catharine, daughter of Lord Dacres of the North, and widow of Lord Fitz-hugh, an only daughter and heir, Margaret, married first to Sir Robert Southwell of Mereworth (a manor he enjoyed in her right), master of the rolls, and secondly to William Plumbe, Esq.]

ness freely to call him to his celestial banquet. Would God that by this my banquet-making I might excite and move other to use like communication at their table as they shall find here; or at the least that they would interlace in some part of their repast their talk with such honest and godly words as they shall here read, and utterly reject and cast away all filthy and unclean communication, all jesting and railing, all blaspheming and cursing! So should they have Christ more present with them at their feasts than many have now-a-days, at whose table such kind of talk is used as may justly seem not to be worthy of God and his son Jesus, but of Bacchus and Venus. These be no Christmas banquets, but Christless and devilish banquets. They be no feasts fit for christian men, but for gentiles and ethnicks. God banish once this great absurdity from the tables of them that profess Christ! Now, forasmuch as at the beginning of a new year the universal custom is to give gifts one to another, whereby they protest their mutual good-will, love, and favour; I, because I will not seem to be estranged from this point of humanity, do here humbly offer to your honourable mastership this my Christmas banquet for a new year's gift, most instantly desiring you favourably to accept it as the gift of him, which wisheth to you from God the Father long life, continual health, and prosperous felicity. Hereafter, God prospering me in my studies, and directing my pen in the travail of his word, I trust to compile, unto the glory of God and the immortality of your name, other works no less godly and profitable to the readers. In the mean season, that God, whose blessed word you must entirely favour and follow, mought preserve in safe estate your good mastership to the avancement of his glory and the great quietness of us all in this country, by executing on your behalf, according to your office committed worthily unto you by the king's most gracious highness, such justice and equity in your judgments as shall may turn to the utter expulsion of all vice, and the high promotion and furtherance of all virtue. In the travail whereof that Lord mought assist you, by whom kings reign and the makers of laws discern righteous things;

Prov. viii.

by whom also, as Salomon saith, "princes bear rule, and the head officers give judgment according to justice."

Amen.

THE

CHRISTMAS BANQUET.

PHILEMON, THE MAKER OF THE BANQUET, THEOPHILE, EUSEBIUS, AND CHRISTOPHER, THE GUESTS.

Phil. I THINK it very long until my neighbours, whom I have bidden to this my Christmas banquet, do come. For I would be glad, that, before we feed our hungry bodies, we should sustain and feed also our hungry souls, which do no less hunger for the word of God, being the only nourishment thereof, than the bodies do for corporal meat, as Christ witnesseth: "A man," saith he, "shall not live with bread alone, but with every word that proceedeth out of the mouth of God." Therefore, that it might be a Christmas banquet indeed, that is to say, such a feast as whereby Christ may be glorified, and our souls no less refreshed than the bodies; I desire very much to see my neighbours here shortly, that first we may taste, as it is convenient and right, of the celestial table of God's word unto the consolation of our souls' health, and afterward refresh our mortal bodies with such aliments and nourishings as we have received this day of God's great liberality. And behold, I pray you, where they come. Brothers and neighbours, welcome unto me. *Theo.* Brother Philemon, we thank you heartily. *Eus.* We are come hither this day to put you both to pain and cost. *Phil.* I pray you, think not so: it is to me neither pain nor cost, but rather comfort and pleasure, to see you thus friendly come and visit your neighbour; and I thank you right heartily that ye have not disdained to come at my request. I beseech you that ye will take the pains to come hither into my parlour. *Chris.* I am loth to go so soon out of this your hall, which feedeth mine eyes with so many godly and goodly spectacles. *Phil.* Why, is here any thing that you think worthy to be looked upon? *Chris.* Every thing is here so pleasant and comfortable to the eye of a christian man, that he being in this hall may justly seem to be in a delectable paradise, I had almost said, in another heaven. For here is nothing dumb, all thing speak. *Theo.* I pray you, what is there written upon your parclose[1] door? *Phil.* The saying of Christ: "I am the door. By me if any man entereth in, he shall be safe, and shall go in and out, and shall find pasture." This is done to put me and my household in remembrance, that Christ is the door by whom we must enter into the favour of God, and obtain the glory of heaven, as he himself witnesseth, saying: "I am the way, the truth, and the life: no man cometh to the Father but by me." *Eus.* This is christianly done. What is this that is written upon your chimney? *Phil.* The saying of the prophet Esay: "The fire of them shall not be quenched." *Chris.* This is a terrible and hard saying. *Phil.* I have painted this sentence in that place, that, as the other fixed upon the door maketh me to rejoice and to put my whole affiance in Christ, so this in like manner should abster[2] and fear me and mine from doing evil, when by looking on this text we consider with ourselves the unquenchable flames of hell-fire, and most grievous pains which are there prepared for the wicked transgressors and breakers of God's law. This doth incute[3] and beat into our hearts the fear of God, which expelleth sin, and "is the beginning of wisdom." "For he that feareth God shall do good things," saith the scripture, "and shall have all his pleasure in the Lord's commandments." *Eus.* What have ye there written in your window? *Phil.* Christ's saying in the gospel of St John: "I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life." This teacheth us that,

God's word is the food of the soul. Deut. viii. Matt. iv.

The door. John x.

John xiv.

The chimney. Isai. lxvi.

Psal. cxi. Prov. i. ix. Eccius. i. Psal. cxii.

The window. John viii.

[1 Parclose: parlour.] [2 Abster: deter.] [3 Incute: strike in.]

☞ as by this material window we receive light into our house, so by Christ are our souls and senses lightened with the divine intelligence and godly understanding of his blessed word, which else should continue in darkness and ignorancy, forasmuch as a
1 Cor. ii. "natural man understandeth not those things that pertain to the Spirit of God." For
John i. Christ is that "true light which doth lighten every man that cometh into this world."
The table. *Theo.* Your table also, methink, speaketh. *Phil.* Herein is graven the saying of
Luke xiv. Christ: "Blessed is he that eateth bread in the kingdom of God." This is to admonish us, that we should not have all our pleasure in eating, drinking, and banqueting, after the manner of the epicures, but rather desire so to live in this world, that after this life we may be fed in the joyful kingdom of God, by enjoying the most glorious sight of the divine majesty. *Eus.* What have ye painted over your table? *Phil.* The saying of the prophet Esay, yea, rather the commandment of God by his prophet:
Isai. lviii. "Break thy bread to the hungry, and lead in the needy and wayfaring into thy house. When thou shalt see a naked man, cover him, and thou shalt not despise thy flesh." *Chris.* Do ye according to this commandment? *Phil.* I would be loth, brother Christopher, to profess one thing by mouth, and to practise another in my living. For
Luke xii. "that servant that knoweth his Lord's will, and doth it not, shall be beaten with many stripes." But inasmuch as we all are too much slothful in doing our duty, and chiefly in this one point, therefore I have caused this text to be here painted, that it may always put me in remembrance of doing my office to the poor members of Christ.
Mark this well. For I tell you truth, I think him no good christian man, which, receiving many benefits at the hand of God, cannot vouchsafe to impart and give some portion of them to the indigent and needy. You remember, I am sure, the story of the rich man in the
Luke xvi. gospel of Luke, which fared daintily every day at his table, and yet would have no pity and mercy upon the poor Lazar when he came to his door, but suffered him to die for want of succour, and therefore was he cast into hell-fire, and there grievously punished. *Eus.* I remember it well. *Phil.* This one story ought to move us for to have compassion and pity upon the poor people, except we be minded in this world to fare well, and after this life with the rich man to be tormented in hell-fire. For
Eccius.xxxiv. the wise man saith: "The bread of the needy is the life of the poor; he that defraudeth him of it is a manslayer." *Theo.* Would God that all men would remember this! then should the poor people find more gentleness at men's hands than they do now-a-days. But what have ye written just by the foresaid text? *Phil.* The saying of St Paul to
Col. iii. the Colossians: "Be ye thankful." This sentence is placed there for to put me in remembrance, that I should at all times give God thanks for all things that I receive of him, meat, drink, clothe, health, &c.; but chiefly when I have dined or supped, to be thankful for his bounteous gifts wherewith he hath fed both me and my household. For Chry-
Hom. lxxix. De oratione. sostom saith: "It is convenient that we both when we go to the table, and come from it, give God thanks. For he that employeth himself to do this shall never fall into drunkenship or lewdness: he shall not be diseased with surfeiting; but, having the expectation of prayer put upon his senses in the stead of a bridle, he shall eat of all things set on the table with a decent modesty and honest temperance, and shall replenish both his soul and body with much blessing. For that table which beginneth and endeth of
☞ prayer shall never want, but shall bring to us all good things more plenteously than any fountain[1]." These are the words of Chrysostom. *Chris.* Godly forsooth, and worthy to be followed. *Eus.* Neither is this cup dumb and speechless. *Phil.* Upon this
Of the cup. John vii. is written Christ's sayings: "If any man thirsteth, let him come to me and drink."
What this word 'thirsty' signifieth. Isai. lv. Rev. xxii. This is not done to provoke men to superfluous drinking, but to put them in remembrance that if they thirst, that is to say, desire remission of their sins, increase of virtue, perfection of a spiritual life, quietness of mind, pureness of heart, or any other

[1 Ταῦτα τοίνυν ἀπὸ τῆς γυναικὸς ἐκερδάναμεν, ὥστε εἰδέναι μετ' εὐωχίαν εὔχεσθαι. ὁ γὰρ πρὸς τοῦτο παρεσκευασμένος οὐδέποτε εἰς μέθην καὶ παροινίαν ἐκπεσεῖται, οὐδέποτε ὑπὸ ἀδδηφαγίας διαῤῥαγήσεται, ἀλλὰ τὴν προσδοκίαν τῆς εὐχῆς ἀντὶ χαλινοῦ τοῖς λογισμοῖς ἐπικειμένην ἔχων, μετὰ τοῦ προσήκοντος μέτρου τῶν παρακειμένων ἄψεται πάντων, καὶ πολλῆς μὲν τὴν ψυχὴν, πολλῆς δὲ τὸ σῶμα ἐμπλήσει τῆς εὐλογίας. τράπεζα γὰρ ἀπὸ εὐχῆς ἀρχομένη, καὶ εἰς εὐχὴν καταλήγουσα, οὐδέποτε ὑστερηθήσεται, ἀλλὰ πηγῆς δαψιλέστερον ἅπαντα ἡμῖν οἴσει τὰ ἀγαθά.—Chrysost. Op. Par. 1718—38. De Anna Serm. ii. Tom. IV. p. 719.]

good thing, they should haste to Christ, which giveth to him that thirsteth of the water of life freely. For "whosoever drinketh of the water that Christ giveth him, he shall never thirst more; but the water which is given him shall be made in him a well of water, springing up into everlasting life." *Theo.* Very godly, forsooth. Your dishes also want not speech. *Phil.* They rehearse the saying of Christ in the gospel of John: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. But he that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is very meat, and my blood very drink: he that eateth my flesh and drinketh my blood dwelleth in me, and I in him." This putteth us in remembrance, when we eat our meat, of the breaking of Christ's most blessed body and the shedding of his most precious blood; and by the remembrance of it, and the believing of the same, our souls at that very present are no less fed and sustained than our bodies are with the meat that is brought unto us in these dishes. And this remembrance of Christ's death maketh us to be thankful unto God the Father, and to endeavour ourselves to live worthy his inestimable kindness, and in all points to do our diligence that God may dwell in us by his Spirit, and we in him through that "faith which worketh by charity." *Eus.* Here is every thing so godly and pleasant that it overcometh all praise. But seeing that we have begun to demand of you these questions concerning the scriptures in your house, we will go forth so to do, trusting that ye will not be grieved with us for so doing. *Phil.* Brother Eusebius, I am not only not grieved with you, but also very glad that these my devices have in any point pleased your mind. *Eus.* I pray you, what is it that your chairs and stools have carved on them? *Phil.* A saying of Christ in the Revelation of John: "To him that overcometh will I grant to sit with me in my throne." *Chris.* A very sweet saying. But what mean you by this? *Phil.* It is not unknown to you, I am sure, how comfortable a thing it is for a weary body to sit and to have a resting-place. *Chris.* Truth, what then? *Phil.* Certes it is a thousand times more comfortable to have a place where body and soul, after so many great and dangerous conflicts in this miserable world, may quietly rest. Therefore have I written this text on my chairs and stools, to put me and mine in remembrance, that if we will find rest after this life, we must seriously not dally, but fight with Satan our enemy. We may never give place to the world, the devil, nor the flesh, but mainly resist them, being clothed with the armature of God, and never leave until we have gotten the victory over them all. So shall we rest in the kingdom of God, or else not. For the scripture saith: "To him that overcometh will I grant to sit with me in my throne." *Theo.* What scripture, I pray you, have ye written here over your laver? *Phil.* The saying of Esay: "Be ye washed, be ye clean, take away the evil of your thoughts from my eyes." Here, so oft as we wash our hands, we are moved to remember with ourselves, if any malice or hate be in our hearts toward our neighbour. If there be any at all, we "suffer not the sun to fall down upon our anger," but, according to Christ's precept, we go straightways and reconcile ourselves to such as with whom we are at debate, or they with us. Moreover, if there be any other uncleanness or notable vice in us, we straight put it away out of our hearts by true and unfeigned repentance, and not only banish the vice from us, but also embrace the virtue contrary to the vice, as the scripture saith: "Decline from evil, and do good." Again: "Cease to do evil, and learn to do good." By this means hath sin no dominion in us, but virtue very much. *Eus.* I would wish sooner to come into this house than into any palace either of emperor or king. I count him to dwell in a fortunate isle, that dwelleth in a house so adorned and garnished with the most odiferous, redolent, and sweet-smelling flowers of the holy scriptures. *Theo.* It seemeth unto me also that your virginals speak, although no man playeth on them. *Phil.* They say thus: "The eye hath not seen, nor the ear hath not heard, neither hath it entered into the heart of man, that God hath prepared for them that love him." This sentence teacheth that, though the sound of that instrument, which is but vain and feedeth the ear for a little while, seemeth pleasant and joyful to the hearers for the time, yet is that nothing in comparison of the celestial melody and heavenly joy that God hath prepared for them that love him. Therefore are we here admonished not to delight in fantastical

John iv.

The dishes.

John vi.

Behold what the remembrance of Christ's death doth.

Gal. v.

The chairs and stools.

Rev. iii.

1 Pet. v.
Eph. vi.

The laver.

Isai. i.

Eph. iv.

Matt. v.

Psal. xxxiv.
1 Pet. iii.
Isai. i.

The virginals.

Isai. lxiv.
1 Cor. ii.

instruments, the pleasure whereof is more vain than the smoke, but in that melody and joy which is perpetual and never decayeth, and so to institute our life, that we may be partakers of that unspeakable pleasure and joy. *Chris.* The longer I behold the parts of your house, the more I am moved to marvel, seeing so rare spectacles
The posts. full of all virtue and godliness. Your posts also salute your guests, so far as I can
1 Cor. iii. vi. 2 Cor. vi. perceive. *Phil.* They express this sentence of St Paul: "The temple of God is holy, which you are." This putteth us in remembrance, in whatsoever part of the house we go, that we should so keep our hearts clean from the infection of mortal sin, that God
Two tables. in them by his Holy Spirit might dwell perpetually. *Eus.* I pray you, what two great tables have you hanging there openly? *Phil.* This is the table of the ten commandments, which teacheth us what we ought to do, and what to eschew. The other is a table also which containeth in it the offices of all degrees and estates. It teacheth us what we owe to our most noble prince, to our parents, and to all superiors. In this table every man, from the highest degree to the lowest, may learn his office and duty. Therefore are these two tables read every day openly in my house, my wife and children, with all my servants, being called thereunto, and giving attendance diligently to the reading of the same. If any of my household transgress any parcel of God's law, he is brought straightway to these tables, and by them is his fault declared unto him; so that hereby he taketh an occasion to amend his life, and to be the more circumspect and ware, that he falleth not again into that sin afterward. This is the order of my house: other correction than this use I none. Yet notwithstanding, I thank my Lord God, all do their duty so well that I cannot wish it to be done better. *Theo.* O merciful God, what have I heard and seen this day! So christian a house, so godly an order, never saw I in my life. All householders may take an example of you. Would God that many seeing this your act would in like manner follow it in every condition, garnishing their houses with holy scriptures, and training their lives according to the same! O what a flourishing realm then should we have! with how sincere faith should we serve God! with how fervent charity should we procure the commodity of our neighbour! with how ready minds, endued with all humble submission, should we faithfully obey our most christian emperor, most redoubted king, and most excellent ruler! with how fervent heart should we profligate[1] and chase away sin! with how valiant courage should we amplect[2] and embrace virtue! It cannot be expressed with how many and great commodities this most prosperous realm should flourish, to the glory of God, the avancement of the king's most excellent majesty, to the great pleasure and contentation of all your minds, if this thing were brought to pass. *Phil.* I am here under God and my prince a ruler over this my little household; and I think myself to be so much bound in conscience to bring them up virtu-
Ezek. xxxiii. ously, that if any of them should perish for lack of my instructions, their blood should be required of my hand at the dreadful day of judgment. *Chris.* Would God that all householders, yea, all bishops and curates, would wait and attend upon their parishes with no less diligence than you do on your flock! *Eus.* The very same would I wish. *Theo.* Then should christian men know Christ and his laws better than they do now-a-days, and serve their prince with a more faithful and obedient heart. *Phil.* Well, thus have ye seen my simple wit in devising these aforesaid things for the right institution of myself and family. And it pleaseth me well, seeing that it doth not displease you. *Eus.* The sight hereof hath so delighted us, that nothing heretofore hath fed our eyes with so great delectation and pleasure. Neither have we been here vain and idle spectators, but have reposed all these things in our breasts, so that every one of us intend to garnish his house and order his family in like manner, giving you right hearty thanks for the calling of us hither this day. *Phil.* Seeing that ye have now seen the most princial pleasures of my hall, I pray you, vouchsafe to take the pain for to come into my parlour. *Theo.* We follow you gladly. *Phil.* Now are ye welcome hither. *Chris.* I pray you, neighbour Philemon, what have we here to do? I am now more ravished than I was before. Here is every thing so godly pleasant,
Rev. xxi. that it seemeth unto me to be a figure of the new and celestial Jerusalem, which is

[1 Profligate: drive off.] [2 Amplect: embrace.]

so gorgeously decked and garnished with all kind of heavenly treasures. But, I pray you, what do ye mean by your table spread with a fair white and fine cloth? Again, what four books have you laid upon the table, clad and covered most preciously with cloth of gold? *Phil.* It is not unknown to you, neighbours, that I did bid you unto a Christmas banquet, and very friendly ye are come to me. Now, that it might be a Christmas banquet indeed, I was minded not only to provide meat for your bodies, as the common fashion of the world is, but also for your souls; or else how could it be a Christmas banquet? These four books that lie here are thus named. The first is the five books of Moses, with certain other volumes of the old testament: the second is the prophets: the third, the new testament: the fourth, the doctors of the church. For every one of us here is a book of like number, and for every one of us, all. These are the masters of the Christmas banquet. These are they which shall feast you. These are they that have in store so many godly and goodly dishes most comfortable for our souls' health. When we have once taken our repast of these most delicious dishes, then by God's favour will we repair to the feast of the body, which the common sort only celebrate, neglecting that which is principal and most precious. *Chris.* We desire very much to taste of these pleasant and dainty dishes. *Theo.* My heart rejoiceth to hear these things. *Eus.* We think it a hundred year till we begin our banquet. *Phil.* Seeing that ye are so desirous to taste of this most godly banquet, come off; and that it may be done among us with the more fruit, let us all with one consent kneel down and pray to God for the assistance of his Spirit. *Eus.* Agreed. *Phil.* If it will please you to give audience and quietly to hear, I will pray in the name of you all. *Theo.* Let it be so. *Eus.* Yea, I pray you. *Chris.* That is best. *Phil.* Hear now.

THE PRAYER.

O Good God and merciful Father, the author and giver of all wisdom, which, at the James i.
intercession of thy well-beloved Son Jesus Christ our Lord and Saviour, didst send down, Acts ii.
according to thy promise, thy Holy Spirit to lighten the hearts and senses of the apostles, before they could sincerely understand the high mysteries of thy divine will; we most humbly beseech thee, that, all clouds of ignorancy and darkness dispelled and put away, we, being here gathered together in thy name, may through that same thy Spirit enjoy the light of thy eternal verity, and so reverently read and talk of thy most blessed word at this present, that we, understanding the same, and being inflamed with the love and reading thereof, may in all points fashion our life according unto thy holy word, and seriously provide, that the light of all our acts and manners may so shine before men, Matt. v.
that they, seeing our good works, may glorify thee our Father which art in heaven, to whom, with thy beloved Son Jesus Christ, and the Holy Ghost, three distinct Persons in Deity, and yet one very true and perfect God in essence, be all honour, praise, and glory for evermore. *Theo.* Amen. *Eus.* So be it. *Chris.* Lord, let it so come to pass.

Phil. Now let us fall in hand with our Christmas banquet. I beseech God so to temper our tongue through the influence of the Holy Ghost, that we speak here this day nothing dissonant from the verity of his holy truth, but altogether to the glory of his most blessed name, and the comfort of all our souls. *Theo.* The very same thing we also wish. *Phil.* Now will I bring forth unto you the banquet; and because I will not onerate[3] and overcharge your stomachs with too much meat at once (although there ought not to be any sufficiency, much less any nimiety[4], in spiritual things, so desirous of them at all times should we be) I have at this present only prepared, according to the number of us, four dishes, that we tasting of them, yea rather eating, devouring, and digesting them with greedy stomachs, may have the more lust and desire to return to them shortly. I pray you, sit down every man in a chair. Now will I serve you with your first dish, contained in the first book of Moses. Fail not ye therefore to whet your stomachs, and greedily to devour whatsoever I bring forth unto you.

[3 Onerate: load.] [4 Nimiety: over abundance.]

THE FIRST DISH.

Gen. iii. "CURSED is the earth in thy work. It shall bring forth unto thee thorns and brambles." *Theo.* This is a dish little pleasant for the beginning of our banquet. *Phil.* Content yourselves: it is necessary that this dish hath the first place, that the other that follow may savour the more deliciously to your mouths. The acrimony and tartness of this dish shall so pierce your stomachs, that it shall minister to you an appetite and lust to devour the other the more greedily. For I do not in this behalf Gen. iii. follow the manner of Satan, which promised first to Eve sweet and delectable things, and afterward paid her with things most sour and displeasant; but rather of the prophet Isai. i. Esay and of John Baptist, which first of all grievously rebuked the wicked in their Matt. iii. Mark i. sermons, and afterward comforted them again most sweetly. Neither differed Christ Acts ii. viii. and his apostles from this manner of preaching. Take therefore this dish in good worth, and hear me now patiently. When, through the suggestion of the old wily serpent, Adam and Eve had transgressed God's commandment, God, according to their deserts, expulsed them out of paradise, and sent them into this vale of misery, saying unto Gen. iii. Adam among all other things this aforesaid text: "Cursed is the earth in thy work. It shall bring forth unto thee thorns and brambles." Here do we learn that for the sin The sin of Adam is the cause of our damnation. of Adam all the earth, that is to say, all the creatures are cursed and made subject to vanity. They now bring forth no more goodly and pleasant fruits, but thorns and Adam's sin is our sin. brambles, that is, sin, wickedness, vice, and all other abomination. This one sin of our first father Adam hath condemned us all that ever have been born since, or shall be hereafter. *Eus.* Methinketh, that though he offended, yet his offence should not turn to our damnation, seeing we were not then born. *Phil.* Yes, in good faith, brother Eusebius: for his sin was our sin. His damnation was our damnation. His death was our In Epist. ad Rom. lib. v. cap. v. death. I will read unto you the mind of the famous doctor Origen, concerning this matter: "If Levy," saith he, "which was born the fourth generation after Abraham, was then counted to be in the loins of Abraham, much more all men that are born or have been born in this world were in the loins of Adam, when he was yet in paradise. And all men with him and in him were expulsed out of paradise, when he was put out from thence; and by him death, which came unto him by the transgression, came also consequently upon them whom he had in his loins[1]." *Theo.* I pray you, let us hear what the holy scriptures say in this behalf. *Phil.* We read in the fourth book of Esdras, the third chapter, on this wise: "The first Adam bearing a wicked heart did sin, and was overcome; and not only he, but all that were born of him." Also Osee the prophet Hos. vi. saith: "They even as Adam have transgressed the covenant, and therein have they Tom. vi. sinned against me," that is, saith St. Jerome upon this text, "In paradise all have sinned against me, even like unto the sin of Adam. For it is no marvel," saith he, "if that which went before in the father, be also condemned in the children[2]." But I will rehearse Eccles. xxv. to you more scriptures: "Of a woman came the beginning of sin," saith the wise man, John iii. "and by her all we die." Christ also saith: "That which is born of flesh is flesh." Matt. xii. Again: "How can ye speak good things, when ye yourselves are evil?" Also in another John viii. Rom. v. place: "Every one that doeth sin is the servant of sin." St Paul also saith: "By one man sin entered into this world, and by sin death, and so went death through all men, 1 Cor. xv. inasmuch as all we have sinned." Again: "In Adam all are dead." In another place Rom. iii. also he saith: "All have sinned, and want the glory of God." Therefore David con- Psal. li. fesseth that he was "begotten in sin, and born in sin." And St Paul affirmeth plainly, Eph. ii. that we are born "by nature the children of wrath." What say ye now, my friends?

[1 Si ergo Levi, qui generatione quarta post Abraham nascitur, in lumbis Abrahæ fuisse perhibetur, multo magis omnes homines qui in hoc mundo nascuntur, et nati sunt, in lumbis erant Adæ, cum adhuc esset in paradiso; et omnes homines cum ipso vel in ipso expulsi sunt de paradiso, cum ipse inde depulsus est; et per ipsum mors, quæ ei ex prævaricatione venerat, consequenter et in eos pertransiit qui in lumbis ejus habebantur.—Orig. Op. Par. 1733—59. Comm. in Epist. ad Rom. Lib. v. Tom. IV. p. 546.]

[2 Et ibi, hoc est, in paradiso, omnes prævaricati sunt in me, in similitudinem prævaricationis Adam. Non enim mirum si quod in parente præcessit, etiam in filiis condemnetur.—Hieron. Op. Par. 1693—1706. Comm. Lib. II. in Osee Proph. cap. vi. Tom. III. col. 1276.]

do ye not now at the last perceive that the sin of Adam hath condemned us all, so that his sin is our sin? *Chris.* We perceive it well, and believe it also. *Phil.* I will rehearse unto you a saying of St Bernard. "In the fall of the first man," saith he, "did we all fall. We fell upon an heap of stones and in the mire, so that we are not only inquinated, spotted, and defiled, but also wounded and grievously shaken, bruised and broken." Again he saith: "Verily, we are begotten in sinful pleasure; therefore, although it be against our will, yet do we feel certain unlawful and beast-like motions of concupiscences in ourselves[3]." Hereto agreeth St Austin, saying: "Mark, brothers, behold that mankind came forth from the first death of the first man. For sin from the first man entered into the world, and by sin death, and so went death through all men. Mark this word, 'went through.' Consider that ye have heard: look what this is, 'went through.' It went through. Hereby is the young child guilty. Sin he hath not done, but drawn. For that sin did not remain in the fountain, but went through, not him or him, but went through all men. The first sinner, the first prevaricator begat sinners bond to death[4]." Thus see you that both the holy scriptures, and also the ancient doctors, do conclude that all we are damned righteously for Adam's offence. So that "every man naturally," as St John Chrysostom saith, "is not only a sinner, but also every whit sin, as the apostle saith, 'We were by nature the sons of wrath[5].'" And this is it that God the Father said to Adam: "Cursed is the earth in thy work," as I rehearsed to you before. *Theo.* Then have we learned here, that all we are cursed and damned in Adam's work, that is, for the sin which he committed in breaking God's most holy commandments. *Phil.* Ye say truth. *Eus.* This is a thing necessary to be known. *Phil.* Without the knowledge of ourselves, we can never truly know God nor understand his holy scriptures. Therefore will I go forth to minister unto you the residue of your first dish. It followeth: "It shall bring forth unto thee thorns and brambles." I pray you, what other thing doth our corrupt nature bring forth unto us than thorns and brambles, that is to say, sin, wickedness, ungodliness, and all that ever is contrary to the will of God? And indeed sin may well be compared to a thorn or bramble: for, as the thorn and bramble pricketh the body and woundeth it grievously, yea, and bringeth many times destruction unto it, except otherwise it be holpen; so likewise sin most grievously pricketh, woundeth, and utterly destroyeth the soul, except it be remedied by God's mercy through Jesus Christ. *Theo.* I think this to be true. *Phil.* It therefore followeth that, inasmuch as all we are dead in Adam, we are not able of ourselves to rise again from death unto life. And seeing that we are sinners, all that ever we do must needs be sin, yea, it is sin indeed, and deserveth everlasting death. For as the scripture saith: "The dis-

Serm. in cœna Domini.

Ibidem.

De verbis apost. Ser. iv. Rom. v.

Hom. xxxvi. De adven. Domini. Eph. ii. Gen. iii.

Mark this thing well. Knowledge of ourselves necessary.

Sin compared to a thorn.

Gen. viii.

[3] Neque enim dubium, quin a primis parentibus in nos traducta sit lex ista peccati. Omnes siquidem peccatrice voluntate generamur, et inde voluntas nostra corrupta est tamquam ulceribus plena: unde, licet inviti, pruritus quosdam concupiscentiarum et tamquam bestiales motus sentimus. Dixi vobis sæpius, nec mente excidere debet, quoniam in casu primi hominis cecidimus omnes. Cecidimus autem super acervum lapidum, et in luto: unde non solum inquinati, sed etiam vulnerati, et graviter quassati sumus.—Bernard. Op. Par. 1690. In Cœna Domini Serm. 3. Vol. I. Tom. III. col. 891.]

[4] Videte ergo, fratres, videte genus humanum a prima illius primi hominis morte fluxisse. Etenim peccatum a primo homine intravit in hunc mundum, et per peccatum mors, et ita in omnes homines pertransiit. Pertransiit, verbum adtendite, quod audistis: considerate, videte quid est, pertransiit. Pertransiit: inde est et parvulus reus; peccatum nondum fecit, sed traxit. Etenim illud peccatum non in fonte mansit, sed pertransiit: non in illum aut illum, sed in omnes homines pertransiit. Genuit peccatores morti obnoxios primus peccator, primus prævaricator.—August. Op. Par. 1679—1700. Serm. cliii. 14. de Verbis Apostol. Rom. vii. Tom. V. col. 733.]

[5] Omnis enim homo naturaliter non solum peccator est, sed etiam totus peccatum, dicente apostolo: Eramus natura filii iræ, sicut et cæteri.—Chrysost. Op. Lat. Basil. 1547. Ex Var. in Matt. Loc. Hom. xxiv. Domin. Prim. Advent. Dom. Tom. II. col. 1241. These homilies, twenty-seven in number, are found only in the early Latin editions. They are certainly not genuine. It may be proper, as this is the first occasion on which a reference is given to a Latin edition of Chrysostom, to say here that Becon most probably quoted often from the Latin copies. Some of his translations, which appear loose and paraphrastic when compared with the Greek text, will be found to have been faithful renderings of the Latin. This is more particularly the case with respect to the homilies of the fifth (Latin) volume, which are many of them made up of passages from various works of Chrysostom. Becon quoted and referred to these homilies as he found them. It has however appeared preferable, and more useful to the modern reader, to refer in these notes, whenever practicable, to the later Greek editions. There is a list, it may be added, in Fronto Ducæus (Chrysost. Op. Par. 1621—24) distinguishing the homilies which are and are not found in Greek, and exhibiting the places from which the former have been collected.]

Isai. lvii. Wisd. xii. Psal. xlix. Rom. vii. Luke xvii. Isai. liii. Isai. ix. Psal. cxvi. Isai. lxiv. Rom. iii. Psal. xiv. Job xxv. Prov. xx. Jer. xvii. 2 Cor. iii. Gen. iii.

position and thought of man's heart is prone to evil from his young age." "We are wicked children, and a wicked seed." We are that "seed which was cursed from the beginning." We are "like brute beasts." We are "carnal and fleshly, sold under sin." "We are unprofitable servants." "We all have gone astray like sheep." We "all are hypocrites and wicked." We are "all liars." "We all are unclean, and all our righteousness is as a cloth polluted[1]." "All have sinned. There is not one that doth good, no, not one." "There is no man clean from filthiness, no, not the young child." "There is no man able to say, My heart is clean, and I am pure from sin." For "our hearts are wicked and inscrutable." "We are not able to think a good thought." All that ever we bring forth is thorns and brambles, that is to say, sin, ungodliness, and all abomination. What are we now of ourselves? I pray you, tell me. *Chris.* Very sinners. *Eus.* Yea, and all that ever we do in Adam, and of our own strength, is plain sin and wickedness. *Phil.* I am glad that we have learned what ye are of yourselves by Adam. I pray you, what are ye able now to do for to save your souls from this peril, whereunto ye are fallen by Adam? *Theo.* Verily, I cannot tell. *Eus.* Forsooth, I think very little. *Phil.* Ye might right well have said, nothing at all. For I ensure you that ye being left unto yourselves can do none otherwise but sin, and fall headlong into all kind of mischief. Your wit, strength, policy, imagination, reason, and free will, availeth here nothing, to deliver you from the captivity of Satan. He leadeth you as the master doth his bond-slave, whithersoever it pleaseth him, as Christ witnesseth: "Every one that doth sin is the servant of sin." Ye remember, I am sure, the story of the wounded man, in the gospel of Luke, which, being despoiled and robbed of all his clothes and grievously wounded, lay still half-dead. *Theo.* I remember it very well. *Phil.* This wounded man signifieth every child of Adam. The clothes signify faith, charity, justice, mercy, and such other virtues. The thieves are Satan and his angels. The wounds are sins. Half-dead is to be alive in the flesh, and slain in the soul through sin. All this are we by Adam. And as this wounded man could not be holpen of the priest nor of the Levite, until the Samaritan came, no more can we be holpen by any creature or work till Christ cometh, the true Samaritan. We cannot, certes, we cannot help ourselves, but even lie still in the stinking puddle of sin. Look, in what case Satan leaveth us, in the very same do we remain, except God of his mercy through Christ helpeth us. Neither can free will, nor all the wit and policy that we have, profit here any thing, till God endueth us with strength from above. For, as St Austin saith: "The nature of man, although it did remain and continue in that integrity and pureness wherein it was made, yet could it keep itself by no means, if the Creator and Maker of it did not help. Therefore, seeing that without the grace of God it could not keep the health that it received, how is it able to repair and get again that which it hath lost, without the grace of God[2]?" Again he saith: "Free will sufficeth unto evil, but unto good it availeth little, except it be holpen of that Almighty God[3]." Therefore is it well said of the apostle: "God worketh in us both the will and the deed." Hereto agreeth the saying of Christ: "As the vine-branch cannot bear fruit, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing. If any man abideth not in me, he is cast out as a branch, and is withered, and men gather it and cast it into the fire, and it burn." Thus see ye what ye are of yourselves by Adam, and that no strength ye have once to aspire or breathe toward any goodness, much less to do or work any good thing, except ye be holpen of God. Ye see also how full of sins, diseases, wounds,

The captivity of man through sin.

John viii. Luke x. Mark here. The parable of the wounded man declared.

Epist. cvi. ad Paul. Lib. de no. cant. cap. viii. Item, de cor. et grat. cap. ii. Phil. ii. John xv.

[1] Two words are omitted.]

[2] Natura enim humana etiamsi in illa integritate in qua condita est permaneret, nullo modo seipsam Creatore suo non adjuvante servaret. Cum igitur sine Dei gratia salutem non possit custodire, quam accepit; quomodo sine Dei gratia potest reparare, quam perdidit?—August. Op. Par. 1679—1700. Epist. clxxxvi. 37. ad Paulinum. Tom. II. col. 676.]

[3] Quid enim valeat liberum arbitrium non adjutum, in ipso Adam demonstratum est. Ad malum sufficit sibi; ad bonum non, nisi adjuvetur a Deo. —Id. De Cant. Novo. cap. viii. 8. Tom. VI. col. 596. Quoniam liberum arbitrium ad malum sufficit, ad bonum autem parum est, nisi adjuvetur ab omnipotenti bono. Id. Lib. de Cor. et Grat. cap. xi. 31. Tom. X. col. 767.]

sores, botches, cankers, and all that ever naught is, ye are. Ye see again, how ye are not able of yourselves to recover your innocency that ye lost by Adam. *Chris.* Alas! what is now to be done? *Theo.* The rehearsing of these things maketh me very sad. *Phil.* It should rather make you very glad. For, as St Hierome saith: "This is the true wisdom of a man, to know himself to be imperfect, and, as I may so speak, the perfection of all righteous men in the flesh is imperfect[4]." Again he saith: "Then are we righteous, when we confess ourselves sinners; and our righteousness consisteth not of our own merit, but of the mercy of God, as the holy scripture saith: 'The righteous man is the accuser of himself in the beginning of his speech[5]'." Therefore must ye confess yourselves to be that indeed which ye are, that is, very sinners, if ye will be set free from this miserable captivity, wherewith ye are now too much wrapped and overwhelmed. *Eus.* We confess the same. *Theo.* We now knowledge that of ourselves by Adam we are nothing but sinners, and all that ever we do without the Spirit of God is plain sin, as St Paul saith: "Whatsoever is not of faith is sin." *Phil.* Well, seeing that ye have so fruitfully digested the first dish of your banquet, now have I a fit place, a convenient time, and a good occasion to bring unto you the second dish, as it followeth in order. *Chris.* I pray you, let us taste of it. *Theo.* That thing also do I greatly desire.

In dial. contra Pelagi.

Contra Pelag. lib. i.

Prov. xviii.

Rom. xiv.

THE SECOND DISH.

Phil. YOUR second dish is contained in that same chapter wherein the first is recited. Therefore devour this with no less greedy appetite than ye have done the other. For this dish is much delicious, and very wholesome for the virtuous preservation of the soul. I now bring it forth unto you. Behold, here it is. "I will set enmity between thee and an woman, between thy seed and her seed; and that self seed shall tread down thy head." How doth this savour in your mouth? *Theo.* Very pleasantly forsooth: but we do not perceive what it meaneth. *Phil.* Hear therefore: these were the words of God the Father to the serpent, when by his craft and subtilty he had made Adam to offend, and in them is comprehended an whole sea of heavenly treasures. For they declare both our free deliverance from captivity, and also the victory over Satan and all his army. When Satan had thought that he had gotten the overhand of man, and brought him into the same case whereinto he was thrown for his too much arrogancy and pride, thinking by this means to deceive God of his purpose, which had made man for to supply the number of angels, which perished when Lucifer fell from heaven; God, willing to shew himself of no less puissance to save man through his mercy, than Satan was to condemn him through his craft, pitied straightway the miserable fall of man, and afterward spake these comfortable words, to the great confusion of Satan, and the exceeding consolation of man: "I will set enmity between thee and an woman, between thy seed and her seed: that self seed shall tread down thy head." This woman is the most pure and blessed virgin Mary, which was here promised to bring forth the seed, which should tread down Satan's head. This seed is Jesus Christ, which took flesh unfeignedly of that most pure virgin, and became man for our sake. And he it is, which was promised of God the Father to tread down the head of the serpent. *Theo.* I perceive that by the serpent ye mean Satan. But what is meant by the treading down of his head? *Phil.* The destruction of his power. For the chief strength and power of a serpent consisteth in his head. Though his tail or body be stricken or wounded, he forceth not much. For he will put them both in peril for the safeguard of his head; but if his head be once stricken or wounded, then loseth he his power, then dieth he shortly. Therefore is Christ promised here, not to tread down the tail or body of the serpent, but his head; whereby is signified the destruction of his whole power. So that now Satan shall never more triumph against God's elect.

Gen. iii.

God's free mercy toward man.

The woman.

The seed.

The treading down of the serpent's head.

[4 Hæc est hominis vera sapientia, imperfectum esse se nosse: atque, ut ita loquar, cunctorum in carne justorum imperfecta perfectio est.—Hieron. Op. Par. 1693—1706. Lib. i. Dial. adv. Pelag. Tom. IV, Pars. ii. col. 492.]

[5 Tunc ergo justi sumus, quando nos peccatores fatemur; et justitia nostra non ex proprio merito, sed ex Dei consistit misericordia, dicente sancta scriptura: Justus accusator sui est in principio sermonis. —Id. Ibid. col. 490.]

Do ye now perceive this matter? *Eus.* Yea, forsooth. *Chris.* I never heard so much before. *Phil.* Well, now behold the great and exceeding mercy of God toward you,
Hos. xiii. that ye may learn that to be true, which God speaketh by his prophet Ose: "Thy destruction, O Israel, cometh of thyself; but thy salvation cometh only of me." Ye have heard that Adam sinned, and that through his sin all we were damned. *Theo.* I
Gen. iii. remember it well. *Phil.* The scripture testifieth, that so soon as Adam had offended he hid himself, and fled from the face of God; he was so greatly ashamed of the sin that he had committed. For after his offence he came not to God, as he ought to have done, neither sought he grace and remission of his sin at the goodness of God, by con-
The misery of Adam. fessing his sin with a faithful repentant heart; but straightway after the transgression of the precept he fled from God, and hid himself from the face of God, and, as they use to say, put his head in a bush like a coward for fear. O where are the powers
Free will. of free will, if man be once without the Spirit of God? Man hath now no power to seek for salvation, but rather continueth still in his old wickedness, and seeketh to be far from the face of God, coveting rather to be damned than he would once approach
Sin. unto the sight of God; sin hath so slain his courage, Satan in him hath so great dominion: yea, when he considereth his wickedness, he is angry with God, hateth God, and wisheth that there were no God, that he might escape unpunished; even as an enemy of the public weal wisheth that there were no king, no emperor, no ruler, no governor, no magistrate, but all like himself, that freely and without punishment he might deform, tear, despoil the public weal at his own pleasure. Now behold the unspeakable benignity of God. When Adam had fled from him, and hid himself, so that he had no hope of health, but utterly despaired of all consolation, looking for extreme punishment to be
The goodness of God toward man. exercised upon him at every hour according to his deserts, God like a merciful father sought him up, and spake before him the sweet words heretofore rehearsed to Satan, that by this means he might receive consolation, and so be saved by giving earnest faith to that most comfortable promise. O the unmeasurable goodness of this celestial Father!
Luke xv. He is that shepherd, which never leaveth seeking until he hath found the sheep that was lost. He is that father, which joyfully receiveth again into his house that son which
Luke x. prodigally had spent all his substance. He is that Samaritan, which healeth the wounded
Matt. xxvi. Acts ix. man. He is that Lord, which maketh of a blasphemer an apostle, of a persecutor a preacher. And whence cometh this his goodness? of us? of our good deeds? of our merits? Nay verily, but of his free bounteous mercy and great goodness. Freely and
Eph. ii. without our desert worketh he this thing. "We are saved by grace through faith, and that not of ourselves, for it is the gift of God, and cometh not of works, because no
Tit. iii. man should boast himself." "We being justified by his grace are made heirs according to hope of everlasting life." "Not for the works of righteousness which we have done,
Rom. iii. but according to his mercy hath he saved us." We are "justified freely by his grace."
Rom. xi. By grace are we saved, and not by works. "If by grace, then not of works; or else grace were not grace." He did choose us by his grace, and not we him by our works, as Christ
John xv. witnesseth: "Ye have not chosen me, but I have chosen you." Paul also saith: "God
Eph. i. God's election. did choose us in Christ before the foundations of the world were laid." Hereto pertaineth
Psal. lxv. the saying of the psalmograph: "Blessed is he, O Lord, whom thou hast chosen and taken unto thee; for he shall dwell in thy inner courts." That God of his free mercy did choose us without our deserts, when we were sinful and poor without any goodness or
Isai. xlviii. godliness, he himself testifieth by his prophet, saying: "I have chosen thee in the fire
God alone author of man's salvation. Eph. i. of poverty." *Eus.* So far as I can perceive now, God alone is the author of our salvation, and he of his free mercy and abundant grace did choose us to be his heirs, before the foundations of the world were laid. *Chris.* Yea, and that before we wrought any goodness, or shewed any point of kindness toward him. *Phil.* Ye say truth. And that ye may know that I wrest not the scriptures, I will read unto you the
De ver. Apo. Ser. xv. Eph. ii. saying of St Austin. "He was given," saith he, "for our sins, and rose again for our justification. Thy justification, thy glorification is not of thyself; 'by grace are ye saved through faith, and that not of yourselves, but it is the gift of God, not of works,' lest peradventure thou wouldest say, I have deserved it, and therefore have I received it. Think not that thou didst receive it by deserving, which couldest not have deserved except thou hadst received it. Grace went before thy merit; grace is not of merit,

but merit of grace. For if grace were of merit, so hadst thou bought it, and not received it freely. 'Thou shalt save them,' saith he, for nothing: what is this, Thou shalt save them for nothing? Thou findest in them nothing whereby thou mayest save them, and yet dost thou save them. Freely thou givest, freely thou savest. Thou goest before all merits, that thy gifts may obtain my[1] merits. Utterly dost thou give freely, save freely, which findest nothing whereof thou mayest save, and findest much whereby thou mayest condemn[2]." Again he saith: "Thou hast done no good; and yet is remission of sins given unto thee. Let thy works be looked upon, and they be all found evil. If God would give thee that which is due to thy works, he should surely condemn thee. But God doth not give unto thee that pain which is due, but giveth thee that grace which is not due[3]." Also upon this text, "To all that are at Rome beloved of God, saints by calling:" "Here also," saith he, "he sheweth that it is the exceeding mercy of God rather than thy merit. For he saith not, to them that love God, but to them that are loved of God. For he loved us first, that we being loved should also love him[4]." St Bernard also saith: "Grace maketh me justified freely, and likewise delivered from the bondage of sin[5]." Hereto agreeth Fulgentius, saying: "God giveth grace to the unworthy freely, wherewith the wicked being justified may be lightened with the gift of good will, and with the power of good working; that, mercy preventing and going before, he may begin to will good, and, mercy subsequent and following, he may be able to do the good that he willeth[6]." Thus perceive you, that when there was nothing in us, wherefore God should love us, yet he freely loved us and chosed us by his grace to be his children, as St John saith: "Behold, what a love the Father hath given to us, that we should be called the sons of God!" Again he saith: "In this is love, not that we loved God, but that he loved us, and sent his Son to make agreement for our sins." And a little after: "We love him, because he first loved us." *Theo.* What moved God to be so beneficial unto us, seeing we had offended so grievously, and were then by no means able to pacify his wrath with any good work? *Eus.* This would I also gladly know. *Phil.* His own mere goodness was the occasion of his love toward us for his Son Jesus Christ's sake. In him, by him, and for him, is God the Father merciful unto us, and freely saveth us without any respect of our good works. For as St Paul saith: "If righteousness came by the law, then died Christ in vain." And God himself saith by the prophet: "I am, I am he, which putteth away thine iniquities, yea, and that for mine own sake, and will remember thy sins no more. Put me in remembrance, and let us be judged together: declare, if thou hast any thing, that thou mayest be justified." And this is it, that we spake of before: "That self seed shall tread down thy head." Furthermore, God said to Abraham: "In thy seed shall all nations of the earth be blessed." "This seed," saith St Paul, "is

In pro. Psal. xxxi.

In ep. ad Rom.

In Cant. Ser. lxvii.

Lib. i. ad Monimum.

1 John iii.

1 John iv.

All good things are given to us of God for Christ's sake.

Gal. ii.

Isai. xliii.

Gen. iii.

Gen. xxii.

Gal. iii.

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[1] Old editions, *thy merits.*]

[2] Traditus est enim propter peccata nostra, et resurrexit propter justificationem nostram. Justificatio tua, circumcisio tua, non est a te. Gratia salvi facti estis per fidem; et hoc non ex vobis, sed Dei donum est; non ex operibus: ne forte dicas, Promerui, et ideo accepi. Non putes te promerendo accepisse, qui non promerereris, nisi accepisses. Gratia præcessit meritum tuum: non gratia ex merito, sed meritum ex gratia. Nam si gratia ex merito; emisti, non gratis accepisti. Pro nihilo, inquit, salvos facies eos. Quid est, Pro nihilo salvos facies eos? Nihil in eis invenis unde salves, et tamen salvas. Gratis das, gratis salvas. Omnia merita præcedis, ut dona tua consequantur merita mea. Prorsus gratis das, gratis salvas, qui nihil invenis unde salves, et multum invenis unde damnes.—August. Op. Par. 1679—1700. Serm. clxix. 3. de Verbis Apostol. Phil. iii. Tom. V. coll. 809, 810.

[3] Nihil boni fecisti, et datur tibi remissio peccatorum. Adtenduntur opera tua, et inveniuntur omnia mala. Si quod debetur illis operibus Deus redderet, utique damnaret: Stipendium enim peccati mors.... Non tibi Deus reddit debitam pœnam, sed donat indebitam gratiam.—Id. In Psalm. xxxi. Enarrat. ii. 7. Tom. IV. col. 175.]

[4] Etiam hic significavit benignitatem Dei potius quam meritum illorum. Non enim ait, diligentibus Deum; sed, dilectis Dei. Prior enim dilexit nos ante omnia merita, ut et nos eum dilecti diligeremus. —Id. Epist. ad Rom. Expos. Inch. 7. Tom. III. Pars. ii. col. 929.]

[5] Nolo meritum, quod gratiam excludat. Horreo quicquid de meo est, ut sim meus: nisi quod illud magis forsitan meum est, quod me meum facit. Gratia reddit me mihi justificatum gratis, et sic liberatum a servitute peccati.—Bernard. Op. Par. 1690. In Cant. Serm. lxvii. 10. Vol. I. Tom. iv. col. 1503.]

[6] Ipse enim donat gratis indigno gratiam, qua justificatus impius illuminetur munere bonæ voluntatis, et facultate bonæ operationis, ut præveniente misericordia bonum velle incipiat, et subsequente misericordia bonum, quod vult, facere valeat.—Fulgent. Op. Venet. 1742. Ad Monimum, de Dupl. Prædest. Dei, Lib. i. cap. vij. p. 3.]

Blessed, what it is.

Christ," by whom all we are blessed, that is to say, received into favour, forgiven of our sins, freely justified, and made heirs of eternal glory. *Chris.* How cometh this to pass by Christ, I pray you? *Phil.* Verily, on this wise. When all we were damned in Adam, God of his mere mercy and exceeding grace promised to Abraham and to his posterity, that there should be one born, which should deliver them out of their servitude, and restore them again to grace. This did God the Father in the old law not only many times promise, but also obumbrate and shadow by divers mysteries, figures, clouds, and ceremonies, that by them the faithful might receive consolation. And at the time appointed of God the Father, this man Jesus Christ came into the world. He was conceived by the Holy Ghost, and born of the virgin Mary, according to the holy scriptures: "He was begotten of the seed of David as pertaining to the flesh." *Theo.* Yea, and that without the seed of man. *Phil.* Ye say truth. He received very flesh, by the wonderful operation of God's Spirit, of Mary, she still remaining a pure and clean virgin. It was necessary that he should be born of a virgin, forasmuch as the nature of man is full of carnal concupiscence, and defiled by Adam; or else could not he have been a pure and sufficient sacrifice before God for us. For "by nature all we are born the children of wrath," saith St Paul. Therefore without the seed of any man, which is corrupted in Adam, was he born of the most pure and undefiled virgin Mary, being conformable to us in all things, sin alone except. For our sin was so great, that it could be put away neither by any child of Adam nor yet by angel, but only by such one, as, being of our flesh, should be born without the seed of man, and without any carnal concupiscence. And forasmuch as this could not be brought to pass by any carnal man, therefore was it necessary that the Son of God should come down from the right hand of God the Father, and be made very man for our sake, that he, being both God and man, might by his most precious blood pacify God the Father's wrath, and reconcile us again to him. "God so loved the world," saith Christ, "that he gave his only-begotten Son, that every one that believeth in him may not perish, but have everlasting life. For God sent not his Son into the world for to condemn the world, but that the world should be saved by him. He that believeth in him is not condemned. But he that believeth not is already condemned, because he hath not believed on the name of the only-begotten Son of God." "God spared not his own Son," saith St Paul, "but gave him for us all." Again: "God setteth out his love that he hath to us, seeing that, while we were yet sinners, Christ died for us: much more then now, seeing we are justified in his blood, shall we be preserved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, seeing we are reconciled, we shall be preserved by his life. Not only so, but we also joy in God by the means of our Lord Jesus Christ, by whom we have received this atonement." Also St John saith: "For this purpose appeared the Son of God, for to loose the works of the devil." Again: "In this appeared the love of God to us-ward, because that God sent his only-begotten Son into the world, that we might live through him." Thus see you that, when there was no hope of salvation for us in any creature, God of his own free goodness sent down his only-begotten Son to be a Saviour unto us. *Eus.* This do we perceive right well. *Phil.* Now mark again, how that by him alone we are saved. His name is Jesus, that is to say, a Saviour, for "he it is that saveth his people from their sins;" "neither is there any other name given unto men under heaven wherein they must be saved," but only by this name Jesus. "To him giveth all the prophets witness, that through his name all shall receive remission of sins, that believe in him." "Be it known unto you, ye men and brothers, that by this Jesus Christ remission of sins is preached unto you; and from all things, from the which ye could not be justified by the law of Moses, by him is every one that believeth justified." He is that "Lamb of God which taketh away the sin of the world." He is our "resurrection and life." He is "the way, truth, and life: no man cometh to the Father but by him." He is "the good shepherd," by whom we be saved from the wolf. He is "the door," by whom we must enter into grace. He is "the vine," in whom we being ingraffed must needs bring forth much fruit. He is our "wisdom, righteousness, sanctification, and redemption." "He is our peace." He is our "mediator" and "advocate." He is "alpha and omega, (that is) both the beginning and ending" of our salvation. Moreover, by him are we at peace with God.

Gen. iii. & xxii. Deut. xviii. Exod. xii. & xvi. Num. xxi. Isai. vii.

Rom. i.

Christ true man of Mary the virgin. Luke i.

Eph. ii.

Heb. ii. iv.

Col. i.

John iii.

Rom. viii.

Rom. v.

1 John iii.

1 John iv.

Matt. i. Jesus, what it signifieth. Acts iv. Acts x.

Acts xiii.

John i.

John xi. John xiv. John x.

John xv.

1 Cor. i. Eph. ii. 1 Tim. ii. 1 John ii. Rev. xxi.

"By him have we a way in through faith unto this favour wherein we stand, and rejoice in hope of the praise that shall be given of God." By him is the favour of God plenteous toward us. By him and his righteousness are we made righteous. By him hath "the law of the Spirit of life made us free from the law of sin and death." By him hath "God the Father blessed us with all spiritual blessing in heavenly things." By him did God "choose us, before the foundations of the world were laid, that we should be saints and faultless before him." By him are we made dear to God the Father. By him "have we redemption, by his blood remission of sins." By him are "all things both in heaven and earth gathered together." By him we, "which in times past were far off, are made nigh through his blood." "By him we have an open way unto the Father." By him are all our sins forgiven us. By him are we "delivered from the wrath to come." By him and by his blood are we made clean from all sin. By him, and "by the oblation of his most blessed body done once for all, are we sanctified." Yea, "by that one oblation hath he made perfect for evermore them that are sanctified." To conclude, by him is "everlasting life" given unto us. Thus see you, that by Christ all good things chance unto us, and that God the Father is well pleased and set at one with us for his sake, as he himself witnesseth: "This is my well-beloved Son, in whom I am well pleased," or for whose sake I am fully contented with man. Hereto agreeth the saying of St Austin: "All that ever receive everlasting life receive it not but by Christ[1]." Therefore saith he in another place: "All my hope is in the death of my Lord. His death is my merit, my refuge, succour, health, life, and my resurrection. My merit is the compassion of the Lord: I am not without merit, so long as the Lord of mercies shall not want. And if the mercies of the Lord be many, I am plenteous in merits. The stronger he is to save, the more without jeopardy am I[2]." "Let us therefore give thanks," saith he, "to the Lord and our Saviour, which, no merits going before, hath healed us that were wounded, reconciled us his enemies, redeemed us from captivity, brought us again out of darkness into light, called us again from death to life; and let us, humbly confessing our fragility and weakness, desire his mercy; and inasmuch as he hath prevented us, as the psalmograph saith, with his mercy, he may vouchsafe not only to preserve and keep in us, but also to augment and increase, his gifts or benefits, which he hath vouchedsafe to give us[3]." *Chris.* Amen. *Theo.* So be it. *Eus.* Lord, let it so come to pass. *Phil.* How doth this second service of your banquet please you? *Theo.* We never in our lives tasted a dish more pleasant and comfortable to our souls' health. *Eus.* We have now learned what we are of ourselves, and where remedy is to be gotten. But by what means shall we come by it? What thing may be the occasion, whereby we may receive so many and so great benefits at the hand of God the Father for Jesus Christ's sake? I pray you a good fellowship declare this unto us. *Phil.* I never heard a question asked in better time. For the answer to it is your third dish, which, before you proponed this question, I was fully determined to set before you. And now here it is.

Rom. v. Christ is the beginning and ending of all our salvation. Rom. viii. Eph. i. Eph. ii. Col. ii. 1 Thess. i. 1 John i. Heb. x. Rom. vi. Matt. iii. Ad Vital. Ep. cvi. In Manual. cap. xxii. Lib. i. Hom. xiv.

THE THIRD DISH.

Phil. "REPENT, and believe the gospel." These were the words that our Saviour Christ, as Mark testifieth, used when he began to preach: in the which he declareth by what means we may obtain remission of our sins, and the celestial heritage of God's glory. "Repent," saith he, "and believe the gospel." First he exhorteth us to repentance, "which is," as Chrysostom saith, "not only to cease from the old evils, but also

Mark i. Hom. lxxx. de penitentia. Repentance, what it is.

[1 .....Omnes quicunque vitam æternam percipiunt, non percipiunt nisi in Christo.—August. Op. Par. 1679—1700. Epist. ccxvii. 19. ad Vitalem. Tom. II. col. 806.]

[2 See before, p. 54, note 1.]

[3 Gratias agamus Domino ac Salvatori nostro, qui nos nullis præcedentibus meritis vulneratos curavit, et inimicos reconciliavit, et de captivitate redemit, de tenebris ad lucem reduxit, de morte ad vitam revocavit: et humiliter confitentes fragilitatem nostram, illius misericordiam deprecemur; ut quia nos, secundum psalmistam, misericordia sua prævenit, dignetur in nobis non solum custodire, sed etiam augere munera vel beneficia sua, quæ ipse dignatus est dare.—August. Op. Serm. cccxxxiii. 7. In Natal. Martyr. Tom. V. col. 1297. The Benedictine editors consider the concluding portion of this sermon, of which the words quoted are a part, not the genuine work of Augustine.]

to follow better offices, and such things as ought of duty to be done, as David saith,
Psal. xxxiv. 'Decline from evil, and do good[1].'" St John the Baptist, in like manner, in the beginning
Matt. iii. of his preaching said: "Repent, for the kingdom of heaven is at hand." Christ also,
Luke xxiv. after his resurrection, commanded his apostles to preach repentance and remission of sins
Acts ii. in his name unto all nations. Likewise we read in the Acts of the Apostles, that when
Peter preached to the Jews much of Christ, and shewed them that he was the same
Acts ii. Lord Jesus whom they had crucified, "they were pricked in their hearts, and said,
Ye men and brethren, what shall we do? Peter said unto them, Repent, and be
baptized every one of you in the name of Jesus Christ, for the remission of sins; and
ye shall receive the gift of the Holy Ghost." Here see you, that Christ and his apostles
declared repentance to be a mean whereby we may obtain remission of our sins and
everlasting life. And that you may perceive the matter the more plainly, I will lively
paint in most evident colours, and set it out before your eyes with certain godly histories
of both testaments, that ye may learn that to be true which Chrysostom saith. *Theo.* I
In Matt. Hom. xiii. pray you, what saith he? *Phil.* "There is not," saith he, "there is not, believe me,
any sin in the world, that doth not give place to the virtue of repentance, yea rather, to
the grace of God, which, when we turn to better things, doth straightways work with
us[2]." *Eus.* This is a comfortable saying for sinners. *Phil.* Yea, and in all points
Matt. ix. agreeable to the holy scriptures. For Christ "came not to call the righteous, but sinners
unto repentance." Now mark for your health and consolation. David committed both
2 Sam. xii. manslaughter and adultery, and therefore was he threatened many evils of God by his
Examples of repentance. prophet Nathan. Notwithstanding he had not so soon repented him of his act, and
confessed his fault, saying, "I have offended the Lord," but the prophet said, "The
1 Kings xxi. Lord hath turned away thy sin; thou shalt not die." King Achab also did slay his
subject Naboth, that he might enjoy his vineyard. And God therefore sent his prophet
Helias unto him for to tell him, that the dogs should lick his blood also even there, where
they licked the blood of Naboth, and that every one of the house of Achab that maketh
water against the wall should be slain, &c. Achab straightway was ashamed of his
fault, repented, cut his clothes, covered his flesh with garments of hair, fasted, slept in
sackcloth, and walked with a heavy countenance; and therefore God, seeing his repentant
heart, said that he would not bring in that evil in his days, but in his son's time. Again,
2 Kings xxi. 2 Chron. xxxiii. king Manasses, inasmuch as he repented for all the abomination that he committed
against God and his glory, was forgiven, and afterward numbered among the friends of
Jonah iii. God. The Ninevites were threatened within forty days to be subverted for their dissolute
and wicked living. But they, being stricken with repentance in the mean season, and
mending their life, received favour and were saved. As I may come nearer home, as
Luke vii. they say,—who was more famous in sin than Mary Magdalene? yet, inasmuch as she
faithfully repented and bewailed her sinful living, her sins were forgiven her. Peter
Matt. xxvi. denied Christ; yet, seeing he repented and wept bitterly for his offence, he was favour-
Luke xv. ably received to grace. The prodigal son, although he had consumed all his goods, was
Luke xxiii. joyfully received, inasmuch as he repented and knowledged his offence. The thief called
never for grace till the hour of death; yet, seeing that he bewailed then his misery and
asked mercy, he was heard, and went with Christ into paradise. Do not these histories,
besides other, shew of what great strength repentance is? *Chris.* Certes, they be very
comfortable for poor afflict sinners. *Phil.* Thus see you, that repentance is a great
cause of the mitigation of God's wrath, yea, and an acceptable sacrifice to God, as David
Psal. li. saith: "A sacrifice to God is a troubled spirit: a contrite and humble heart God will not
Behold what true repentance worketh in man. despise." Thus repentance maketh a man to die unto sin, and to live unto righteousness.
It maketh us, so long as we are in this world, valiantly to enarm ourselves, and to enter
battle with Satan and his army, and continually to fight against our enemies. It maketh

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[1 Οὐδὲ γὰρ τὸ τῶν προτέρων ἀποστῆναι κακῶν μόνον, ἀλλὰ καὶ τὸ ἀμείνονα ἐπιδείξασθαι καλά, λέγεται μετάνοια· ἔκκλινον γάρ, φησιν, ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν. οὐδὲ γὰρ ἀρκεῖ εἰς ὑγίειαν ἡμῖν τὸ βέλος ἐξελεῖν μόνον, ἀλλὰ καὶ τὸ φάρμακα ἐπιθεῖναι τῷ τραύματι.—Chrysost. Op. Par. 1718—38. Eclog. de Pœnit. Hom. iii. Tom. XII. p. 459.]

[2 Nec est ulla malitia, quæ pœnitentia non solvatur.....Ut enim ignis, cum in vepres aut spinas immissus fuerit, concremat et comburit fragilem materiam: sic multo magis voluntas Dei nostra delet et expellit peccata, et radicitus avulsa consumit.—Chrysost. Op. Lat. Basil. 1547. Ex. Var. in Matt. Loc. Hom. xiii. De Conv. Matt. Tom. II. cols. 1171, 2.]

us to hate all wickedness, and embrace all virtue, so that daily we proceed more and more from faith to faith, and from virtue to virtue. It maketh us "to hunger and thirst after righteousness." It maketh us to desire to be dissolved from this mortal body, and to be with Christ. No man is able to express sufficiently the excellency and virtue of this true and faithful repentance. And this is it which maketh Chrysostom to cry out on this manner: "O repentance, which through God's mercy forgivest sin, and openest paradise, which healest a man contrite and broken, and makest merry him that is sad, callest again life from death, restorest the state, renewest the honour, givest boldness, reformest strengths, and pourest in again grace more abundant. O repentance, what new thing shall I tell of thee? Thou dost loosen all things that are bound. All things loosened dost thou set at liberty. All troublous things dost thou mitigate. All things broken dost thou make whole. All confused things dost thou make clear. All desperate things dost thou encourage. O repentance, more rutilant and shining than gold, more bright than the sun, whom sin doth not overcome, nor defection suppress, nor desperation put away! Repentance refuseth covetousness, abhorreth lechery, escheweth furor and madness, maketh love strong, treadeth down pride, refraineth the tongue, fashioneth manners, hateth malice, excludeth envy: perfect repentance compelleth a sinner to suffer all things gladly. If a violent person seek that that he hath, he forbiddeth him not. If he taketh away his garment, he striveth not against him. To him that striketh the one cheek, he proffereth the other. If any man will compel him to go a mile with him, he will of his own free will go two. If he be chastised, he giveth him thanks. If he be provoked, he holdeth his peace. If he be sharply spoken unto, he speaketh gently again. To his superior he giveth reverence: to his inferior he is lowly. In his heart is contrition, in his mouth confession, in his work all humility. This is that perfect and fruitful repentance. To him that repenteth so God is at hand, a nourisher to him that is hungry, a giver of drink to him that is thirsty. O repentance, the mother of mercy, the mistress of virtues! thy works are great, wherewith thou dost loosen the guilty, refreshest them that offend, relievest them that slide, recreatest the desperate. By thee Christ appointeth us that the kingdom of heaven is at hand, saying, 'Repent, for the kingdom of heaven is at hand[s].'" Hitherto have I rehearsed unto you the mind of Chrysostom concerning repentance; whereby ye may perceive, as I said before, that repentance is one of the principal means whereby we obtain remission of sins and the kingdom of heaven. *Eus.* God give us all grace truly to repent! *Theo.* But how shall we know when we truly repent on such manner, that it provoketh God to be merciful to us? *Chris.* Indeed, this is a thing necessary to be known. *Phil.* To this your question shall St Austin answer, which saith: "When thou dost so repent, that that thing savoureth to thee bitter in thy mind which before was sweet in thy life; and that which did delight thee before in thy body, doth trouble thee in thy heart; then dost thou repent well, and say to God, To thee alone have I sinned, and evil have I done before

Rom. i. Psal. lxxxiv. Matt. v. Phil. i.

Ser. xxix. De penitentia. The praise of repentance.

Signs of true repentance Ser. ter. de Nati. Do.

Psal. li. Mark well.

[s O pœnitentia, quæ peccatum miserante Deo remittis, et paradisum reseras: quæ contritum sanas hominem, et tristem exhilaras: vitam de interitu revocas, statum restauras: honorem renovas, fiduciam das: et reformas vires, gratiamque abundantiorem refundis. O pœnitentia, quid de te novi referam? Omnia ligata tu solvis, omnia soluta reseras, omnia adversa tu mitigas: omnia contrita tu sanas: omnia confusa tu lucidas, omnia desperata tu animas. O pœnitentia, rutilantior auro, splendidior sole, quam non vincit peccatum, nec defectio superat, nec desperatio delet. Pœnitentia respuit avaritiam, horret luxuriam, fugit furorem, firmat amorem, calcat superbiam, linguam continet, componit mores, odit malitiam, excludit invidiam. Perfecta pœnitentia cogit peccatorem omnia libenter sufferre: si violentus quærat quæ habet, non vetat: si vestem dirimat, non refragatur; percutienti maxillam præbet alteram; jam angariatus ultro adjicit; castigatus gratias agit, provocatus tacet, exasperatus blanditur: superiori supplex est, inferiori subjacet: in corde ejus contritio est, in ore ejus confessio, in opere tota humilitas. Hæc est perfecta et fructifera pœnitudo. Sic pœnitenti præsto est Deus, esurienti nutritor, sitienti potator.....O pœnitentia, misericordiæ mater, et magistra virtutum, magna opera tua, quibus reos resolvis, ac reficis delinquentes, lapsos relevas, recreas desperatos. Per te nobis Christus regnum cœlorum appropiatum designat, dicens: Pœnitentiam agite, appropinquabit enim regnum cœlorum.—Chrysost. Op. Lat. Basil. 1547. De Pœnitent. Serm. Tom. V. cols. 901, 2.—This sermon does not appear to be extant in Greek. It is doubtless no work of Chrysostom; and is found ascribed to other authors. The greater part of the above quotation, for example, may be seen in Cæsar. Arelat. Episc. Hom. xliii. in Max. Biblioth. Vet. Patr. Lugd. 1677. Tom. VIII. p. 859, where the following notice is prefixed: Sequens sive homilia, sive sermo, admonitio aut aliud tale quidpiam, hunc habet titulum in Cod. Quentel., Exhortatio Augustini ad Pœnitentiam.]

The end of repentance.

thee[1]." So that the whole sum of repentance is this, to die unto sin, and to live unto righteousness; which is signified by our plunging in the font when we are baptized, and by our

Rom. vi.

taking out again, as St Paul saith: "We are buried together with him by baptism into death, that as Christ is raised up from the dead by the glory of his Father, so we in like manner should walk in a new life." *Theo.* If we repent, be sorry for our sins, confess our wickedness, amend our life, is this enough? *Phil.* This is much certes, but not all. For "repent" is not only contained in your dish, but also, "believe the gospel."

Repentance and faith must be joined together.

This your repentance must be joined with faith, and linked with a sure persuasion, that God the Father, according to his promise, will undoubtedly forgive you your sins for his Son Jesus Christ's sake. For Caim, Esau, Pharao, Saul, Antiochus, Judas, and many other, repented and granted their offences, yet were they not forgiven. Many also among the very heathen and gentiles glistered outwardly with a marvellous godly conversation, and sorrowed very greatly if at any time they did defile their innocency with any spot of uncleanness; yet were they not made heirs of eternal glory. And why? Verily, they tasted after a certain manner of the first part of your dish, but not of the last. They repented, but they believed not the gospel, that is, they sought for no help of their wickedness at God's exceeding mercy through Jesus Christ. They had not the christian

The work of faith.

faith in them, which, coming from a repentant and sorrowful heart, maketh haste to

Heb. iv.

God, and approacheth boldly to the throne of his grace, that it may obtain favour and

Mark this well.

remission of sins. Repentance without faith bringeth desperation; but repentance accompanied with faith bringeth remission of sins, tranquillity of conscience, and everlasting

Matt. xxvi.

life, as we may easily perceive by two of Christ's disciples. Judas sold Christ, and Peter denied and forswore Christ. Here both sinned, both repented, both confessed their offence; one by manifest words, and the other by tears: yet was Peter saved, and Judas damned. How so? Because that the repentance of Peter was joined with faith

Luke vii.

and hope of forgiveness, and the repentance of Judas was not so. Mary Magdalene did not only repent of her sinful living, but also believed to have remission of her sins. And therefore did not Christ only say of her unto Simon the Pharisee, "Many sins are forgiven her, because she loved much," but he also said unto her with a lively voice, "Thy faith

Hom. lxxx. De penitentia.

hath saved thee: go thy way in peace." Hear what Chrysostom saith: "If thou be withered and worn away of sin, renew thyself by repentance. Why, may he that repenteth be saved? yea, undoubtedly. Whereof cometh it to pass? of the Lord's favourable mercy. Trust not to thy repentance. For thy repentance can never put away so great sins. If it were thy repentance alone, thou mightest well fear; but, seeing that the mercy of God is accompanied with repentance, be on a good comfort, for it overcometh thy wickedness, and God is exceeding merciful, and so full of gentleness, that

Rom. viii.

he did not spare his own Son for to redeem the unkind servants. Say not unto me, I have sinned too much; how can I be saved? Thou canst not indeed save thyself, but thy Lord can: and he so putteth away thy sins, that there remaineth no print, sign, or token of them[2]." Here ye see also by Chrysostom, that repentance, without an earnest faith had and reposed in the mercy of God, can by no means put away sin.

Rom. xiv.

This your dish therefore teacheth you both to repent and also to believe. For "whatsoever

Psal. xxxiii.

is not of faith is sin," saith St Paul. "The word of the Lord is right," saith

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[1 Quando sic pœnites, ut tibi amarum sapiat in anima, quod ante dulce fuit in vita; et quod te prius oblectabat in corpore, ipsum te cruciet in corde; jam tunc bene ingemiscis ad Deum, et dicis, Tibi soli peccavi, et malum coram te feci.—August. Op. Par. 1679—1700. Serm. cxvii. 2. in Natal. Dom. I. Tom. V. Appendix, col. 213. The Benedictine editors do not consider this a genuine production of Augustine, but say: Auctorem sapit gravem et pium.]

[2 Ἐπαλαιώθης σήμερον ἀπὸ τῆς ἁμαρτίας; ἀνακαίνισον σεαυτὸν ἀπὸ τῆς μετανοίας. ἔνι, φησί, μετανοήσαντα σωθῆναι; καὶ πάνυ ἔνι. πάντα τὸν βίον ἐν ἁμαρτίαις διέτριψα, καὶ ἐὰν μετανοήσω σώσομαι; πάνυ. πόθεν δῆλον; ἀπὸ τῆς τοῦ δεσπότου σου φιλανθρωπίας. μὴ γὰρ τῇ μετανοίᾳ σου θαῤῥῶ; μὴ γὰρ μετάνοιά σου ἰσχύει τοσαῦτα κακὰ ἀποσμήξασθαι; εἰ γὰρ μετάνοια μόνη ἦν, εἰκότως ἐφόβου· ἐπειδὴ δὲ τῇ μετανοίᾳ κεράννυται Θεοῦ φιλανθρωπία, Θεοῦ δὲ φιλανθρωπίας μέτρον οὐκ ἔστιν, οὐδὲ λόγῳ ἑρμηνευθῆναι δύναται αὐτοῦ ἡ ἀγαθότης.....πολὺ φιλάνθρωπός ἐστιν ὁ Θεός. υἱοῦ οὐκ ἐφείσατο, ἵνα δούλου φείσηται· παρέδωκε τὸν μονογενῆ, ἵνα ἀγοράσῃ δούλους ἀγνώμονας· τὸ αἷμα τοῦ υἱοῦ αὐτοῦ τιμὴν κατέβαλεν. ὦ φιλανθρωπία δεσπότου. καὶ μή μοι λέγε πάλιν, ἥμαρτον πολλά, καὶ πῶς δυνήσομαι σωθῆναι; σὺ οὐ δύνασαι, ὁ δεσπότης σου δύναται, καὶ οὕτως ὡς ἐξαλεῖψαι τὰ ἁμαρτήματα. πρόσεχε μετὰ ἀκριβείας τῷ λόγῳ· οὕτως ἐξαλείφει τὰ ἁμαρτήματα, ὡς μήτε ἴχνος αὐτῶν μεῖναι.—Chrysost. Op. Par. 1718—38. De Pœnitent. Hom. viii. Tom. II. pp. 341, 3, 4.]

David, "and all his works are in faith." "A work without faith," saith Chrysostom, "is nothing[3]." Again he saith: "We must have faith everywhere, I mean that faith which is the mother of all good things, the medicine of health, without the which a man cannot perceive the doctrine of great and excellent things, but is like unto them which taking in hand for to swim over the sea without a ship, when they are a little forward, their hands and their feet being once weary, are utterly overwhelmed with the waves of the sea[4]." Also in another place: "All our elders are reported that they pleased God by faith; therefore without that all things come to nought[5]." Hereto agreeth St Austin, saying: "The medicine of the soul and of all wounds, and the alone sacrifice to appease God's wrath for the sins of all men, is to believe in Christ. Neither can any man at all be made clean, either from original sin, which he hath drawn of Adam, in whom all have sinned and be made naturally the children of wrath, or from the sins, which they, by not resisting the carnal concupiscence, but by following it and serving it by ungraciousness and wicked living, have added and put thereto, except by faith they be enunied[6] and joined together in the body of him, which without any carnal enticement and mortiferous delectation was conceived[7]." Thus see you, that repentance without faith availeth nothing, but enunied and joined with faith is a singular and high treasure. For by faith doth God hear us. By faith are we blessed. By faith doth God appear unto us. By faith do we understand the truth. By faith do we keep the commandments of God. By faith are we married to God. By faith have we eternal life. By faith are we purified. By faith are our hearts made clean. By faith are we made the sons of God. By faith are we justified. By faith we please God. By faith we be born of God. By faith we subdue Satan. By faith do we overcome the world. To conclude, by faith all goodness chance unto us, and without faith all evil things fall upon us. No marvel: for, as Chrysostom saith, "Faith is the foundation of the most holy religion, the bond of charity, the subsidy of love. This faith confirmeth holiness, corroborateth and maketh strong pure living, garnisheth dignities. In children it shineth, in young men it flourisheth, in old men it is a godly spectacle; it confirmeth all kindness, it exalteth degrees, it keepeth all offices; in the poor man it is pleasant, in the mean man merry, in the rich honest. Faith preserveth friendships, gathereth together assemblies, reporteth ever well: it despiseth no man, it contemneth no man, it faileth no man, except perchance he first faileth her. Faith understandeth the commandments, keepeth the precepts, fulfilleth promises. Faith maketh us acquainted with God, and constituteth us friends with Christ[8]." Thus have I declared unto you, in this your third service, that the only means to obtain remission of your sins, and to be made heirs of eternal glory, is unfeignedly to repent and faithfully to believe; that is to say, to forsake our old living and to become new men, garnishing our lives with all the fruits of the Spirit, and to believe earnestly, that through this repentance and faith God will undoubtedly for Jesus Christ's sake forgive us all our sins, receive us again into favour, and make us heirs of his eternal

In Matt. Hom. xix.
In John Hom. xxxii.
In 1 Tim. Hom. i.
De ver. Do. Sermo xi.
Faith in Christ alone saveth.
2 Chron. vi. Psal. ii. Wisd. i. Wisd. iii. Eccles. xxxiii. Hos. ii. John iii. Gal. iii. Acts xv. John i. Gal. iii. Rom. v. Gal. iii. iv. Heb. xi. 1 John v.
The praise of faith.
Eph. vi. 1 Pet. v. 1 John v. De fide Abraham ser. xxxiii.
Repentance and faith are the only means to obtain the remission of sins.

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[3] Opus sine fide nihil est.—Id. Opus Imperf. in Matt. Hom. xix. ex cap. vii. Tom. VI. p. xcv.]

[4] Πανταχοῦ πίστεως ἡμῖν δεῖ, ἀγαπητοί· πίστεως, τῆς μητρὸς τῶν ἀγαθων, τοῦ τῆς σωτηρίας φαρμάκου· καὶ ταύτης ἄνευ οὐδέν ἐστι κατασχεῖν τῶν μεγάλων δογμάτων· ἀλλ' ἐοίκασι τοῖς πέλαγος νηὸς χωρὶς ἐπιχειροῦσι διαπερᾶν, οἳ μέχρι μὲν ὀλίγου νηχόμενοι διαρκοῦσι χερσὶν ὁμοῦ καὶ ποσὶ χρώμενοι· περαιτέρω δὲ προελθόντες, ταχέως ὑπὸ τῶν κυμάτων βαπτίζονται.—Id. In Joann. Hom. xxxiii. Tom. VIII. p. 189.]

[5] Διὰ πίστεως γὰρ πάντες εὐδοκίμησαν οἱ παλαιοὶ, καὶ ταύτης ἄνευ πάντα διέφθαρται.—Id. In 1 Epist. ad Timoth. cap. i. Hom. i. Tom. XI. pp. 552, 3.]

[6] Enunied: united.]

[7] Medicina omnium animæ vulnerum, et una propitiatio pro delictis hominum est, credere in Christum: nec omnino quisquam mundari potest, sive ab originali peccato, quod ex Adam traxit, in quo omnes peccaverunt, et filii iræ naturaliter facti sunt; sive a peccatis, quæ ipsi non resistendo carnali concupiscentiæ, sed eam sequendo eique serviendo in flagitiis et facinoribus, addiderunt; nisi per fidem coadunentur et compaginentur corpori ejus, qui sine ulla illecebra carnali et mortifera delectatione conceptus est.—August. Op. Serm. cxliii. 1. de Verb. Evan. Johan. xvi. Tom. V. col. 690.]

[8] Fides est religionis sanctissimæ fundamentum, caritatis vinculum, amoris subsidium. Hæc sanctitatem firmat, castitatem roborat, dignitatem exornat. In pueris splendet, in juvenibus floret, in perfectis apparet: gubernat sexus, gradus provehit, officia cuncta custodit: in paupere grata est, in mediocri læta, in locuplete honesta. Fides amicitias servat, collegia copulat, artes commendat: nullum despicit, nullum contemnit, nulli deest, nisi qui ei forte defuerit. Fides mandata tenet, præcepta servat, promissa consummat. Fides familiares efficit Deo, amicos constituit Christo.—Chrysost. Op. Lat. Basil. 1547. De Fide Abrah. Serm, Tom. I. col. 549.]

The preaching of God's kindness maketh men earnestly to love God, and to seek for to fulfil his will.

glory. *Eus.* This is the most pleasant dish that ever I tasted. *Theo.* These things that you have spoken unto us are so comfortable, that methink I am now inflamed and more set on fire than ever I was before. *Chris.* As I may unfeignedly report unto you the affect of my heart, verily, since that ye declared to us the goodness of God the Father toward us through Jesus Christ, I have felt in my heart such an earnest faith and burning love toward God and his word, that methink a thousand fires could not pluck me away from the love of him. I begin now utterly to contemn, despise, reject, cast away, and set at nought all the pleasures of this world, wherein I have so greatly rejoiced in times past. All the threats of God, all the displeasures of God, all the fires and pains of hell, could never before this day so allure me to the love of God, as you have now done by expressing unto me the exceeding mercy and unspeakable kindness of God toward us wretched sinners; insomuch that now from the very heart I desire to know what I may do, that by some means I may shew again my heart to be full fixed on the seeking of his glory. For I now desire nothing more than the avancement of his name. *Phil.* It rejoiceth me to hear these things of you. Therefore now will I, as due order requireth, bring forth your fourth, yea, and last dish, that ye may know what ye ought to do again toward God for his unmeasurable bounty and infinite benefits toward you, that ye, living in this world worthy of his kindness, may after this life receive the crown of glory. *Theo.* I pray you, bring it forth straightways, for we much desire to taste of it. *Eus.* There is nothing that I wish more than continually to be fed with the meat of such an heavenly banquet. Therefore, I pray you, go forth to minister unto us the residue of our most delicious feast. *Phil.* Agreed; but mark well, for here it is.

THE FOURTH DISH.

Eph. ii.

"We are the workmanship of God, created in Christ Jesus unto good works, which God hath prepared that we should walk in them." This is the saying of St Paul, which a little before this sentence in his epistle to the Ephesians declareth, as I have hitherto taught you, that by nature we are the children of wrath, and are saved only by grace through faith, and that not of ourselves, for it is the gift of God, and cometh not of works, because no man should boast himself. And when he hath this done, immediately he exhorteth us to good works, saying that "we are the workmanship of God, created in Christ Jesu unto good works, which God hath prepared that we should walk in them." Here may ye learn what is your duty to do unto God again, seeing that he freely through faith hath saved you without any merits, deservings, or good deeds on your behalf. Your duty is to live well, to practise good works, to exercise all godly acts, to lead a virtuous conversation, and in all your life through the study of innocency to seek the glory of God. Now shall your conversation declare and shew by external works, whether your repentance be unfeigned or not, whether your faith and love toward God be sincere, true, and proceeding from a godly heart, or not. For if your repentance, faith, and love be christian and unfeigned, then shall good works ensue and follow agreeable to the same. "For faith," saith Chrysostom, "sheweth that which is true. And out of sincere faith cometh charity, insomuch that he which believeth truly in God can never be without it[1]." St Ambrose also saith: "Faith is the mother and bringer forth both of good will and righteous working." Again he saith: "A new creature hath this property by grace, that they which are the workmanship of God, which are made in Christ by an heavenly nativity, be no more sluggish, neither given to live dissolutely, but they go forth and profit from virtue to virtue, in walking by the way of good works." Also in another place he saith: "God giveth to them whom he chooseth without merits, whereof they may be garnished with merits also. And it is not truly said, that the intent and determination of well working is not in the elect; for the gifts of virtues cannot be idle[2]. Thus see you, that livish faith whereby ye are

What the duty of the faithful is.

In 1 Tim. Hom. ii.

Faith is the mother of good works. De vocat. gen. cap. vi. lib. i.

Ibidem.

De vo. gen. cap. viii. lib. ii.

Mark this well.

[1] Πίστις γὰρ τὸ ἀληθὲς δείκνυσιν. ἀπὸ δὲ πίστεως εἰλικρινοῦς ἡ ἀγάπη τίκτεται. ὁ γὰρ ὄντως εἰς Θεὸν πιστεύων οὐκ ἀνέχεταί ποτε ταύτην ἀφεῖναι.—Chrysost. Op. Par. 1718-38. In 1 Epist. ad Timoth. cap. i. Hom. ii. Tom. XI. p. 555.]

[2] Igitur fides, quæ bonæ voluntatis et justæ actionis est genitrix, quo ipsa fonte nascatur, apostolus Paulus exponat....Proprium ergo hoc habet nova

engraffed in Christ bringeth forth good works. Neither is true repentance, sincere faith, unfeigned love in you, if good and christian works do not follow your conversion[3]. Yea, they that boast of faith, and bring not forth the works of faith, derogate much the glory of faith, and cause the true and christian faith to be slandered and ill-reported among them which never tasted, nor yet at any time in their hearts felt, what a precious thing, and of how great strength, efficacy, and power, the sincere faith is. Therefore if your faith be not accompanied with good works, your faith is dead, as St James saith; that is to say, it is a true and christian faith no more than a dead corse is a man. For that faith which is approved before God "worketh by charity;" and charity cannot be idle, but brasteth out into good works whensoever it seeth an occasion given: who can love his neighbour and suffer him to perish for want of his help? Therefore is a faithful man compared in the first psalm to "a tree which is planted by the waters' side, and bringeth forth her fruits in due time." "I am the true vine," saith Christ, "and ye are the branches: he that abideth in me, and I in him, bringeth forth much fruit." Again he saith: "He that believeth in me, floods of livish water shall flow out of his belly." Here see you, that he which dwelleth in Christ by faith and believeth in him bringeth forth plenty of good works. He therefore that is an unfruitful tree and bringeth forth no good fruit, surely he believeth not aright in Christ, neither hath he the christian faith, boast and crack he never so much of it. *Eus.* Methink then by your words, that good works necessarily follow the christian faith. *Phil.* Yea, even as necessarily as the shadow followeth the body, and death the life. *Theo.* They then, which live dissolutely and without doing of good works, have not the christian faith. *Phil.* No verily, no more than a dead coal hath in it the virtue and strength of burning. *Chris.* Therefore ought all men not to "quench the Spirit," but with all main and frank courage to apply themselves to the diligent practice of good works. *Phil.* Ye say truth; for as ye heard before, we are "the workmanship of God, created in Christ to good works, which God hath prepared that we should walk in them."

Vain braggers of faith. James ii. Gal. v. The nature of true faith. Psal. i. John xv. John vii. Christian faith bringeth forth christian works. 1 Thess. v. Eph. ii.

But, I pray you, note a few things which I will now declare unto you concerning this our dish and last service. First, St Paul saith: "We are the workmanship of God." This sheweth that God made us, and not we ourselves. He wrought us by his divine power. But by this workmanship not we only are made that believe in God, but also the unfaithful, yea, the very brute beasts and worms, with all things contained in heaven and earth. Therefore of this making have the faithful no more cause to rejoice than the unfaithful have. Wherefore it doth follow, "created in Christ Jesus." Behold, here is a new creation. Here is another birth. Here is a regeneration which far differeth from the old nativity. Here are we made new creatures. In whom? in Moses by the law? Nay verily, but in Christ by faith. By faith are we regenerate, born anew, created again in Christ Jesus. Whereunto? unto wicked manners? Nay certes, but unto good works. Note that he saith, "unto good works." They that are born anew in Christ through faith, are created in him unto good works. If any man therefore be not studious of good works, he is not created in Christ, but remaineth still in the creation of Adam. But unto what good works is the faithful created in Christ? unto Rome-running? gadding on pilgrimage? setting up of candles? gilding of images? painting of tabernacles? building of monasteries? purchasing of pardons? and such other trifling fantasies invented of the idle brains of the papists for lucre's sake? Nay, verily. For these are no good works indeed before God, but only so called to blind the eyes of carnal men with such goodly and godly titles. Unto what

Psal. xcv. A double creation, one in Adam, another in Christ. Good works declare a man to be created anew in Christ Jesus. Good works are not the fantasies of man, but the commandments of God.

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creatura per gratiam, ut qui figmentum Dei sunt, qui nativitate cœlesti conduntur in Christo, non otio torpeant, nec desidia resolvantur; sed de virtute in virtutem per viam bonorum operum ambulando proficiant.—Prosp. Op. Par. 1711. De Vocat. Omn. Gent. Ign. Auct. Lib. i. cap. xxiii. cols. 876, 8, 9. Deus ergo his, quos elegit sine meritis, dat unde ornentur et meritis. Et frustra dicitur, quod ratio operandi non sit in electis, cum etiam ad hoc ut operentur electi sint. Virtutum quippe munera otiosa esse non possunt.—Id. Ibid. Lib. ii. cap. xxxv. col. 922. The Benedictine editors have altogether excluded this treatise from their edition of St Ambrose, as being manifestly not the work of that father. See Cave, Script. Eccles. Hist. Lit. Oxon. 1740—3. Vol. I. p. 264.]

[3 So the old edition: the folio has *conversation.*]

good works then are they created? In good faith, to those good works which God hath prepared that we should walk in them. Mark that he saith, "which God hath prepared," and not that man invented. In them should we walk, that is to say, labour daily more and more to fulfil them, and never to cease until we wax ancient and perfect in the accomplishment of God's will. *Theo.* We thank you right heartily for the declaration of this text. For we perceive now our duty better than ever we did before.

The true good works are the commandments of God. John vi.

Eus. But what are those good works which God hath prepared that we should walk in them? *Phil.* His commandments. We read that the Jews said to Christ: "What shall we do, that we may work the works of God? Christ answered and said to them: This is the work of God, that ye believe in him whom he hath sent." This is the greatest and most principal work of God, that ye believe in his only-begotten Son, Jesus Christ. He that truly fulfilleth this work doth very easily accomplish the residue: for out of this work, as out of the head fountain, do all other works of God spring and proceed. "If thou canst believe," saith Christ, "all things are possible to him that believeth." He that believeth truly in Christ abuseth not the name of God, profaneth not the sabbath-day, dishonoureth not the magistrates of the public weal, contemneth not the ministers of God's word, despiseth not his parents and superiors, killeth not, committeth not adultery, stealeth not, beareth no false witness, coveteth not his neighbour's goods; but rather doth the contrary, hating the vice, and embracing the virtue. He mortifieth old Adam. He maketh the body subject to the spirit with the moderate use of eating and drinking. He exerciseth himself in godly meditations, in reading the holy scriptures, in offering up prayers and thanks continually to God. He succoureth the poor members of Christ. He leaveth no man comfortless. He goeth about to hurt no man, but studieth to profit all men. He wisheth and procureth no less goodness to other than he doth to himself. To be short, all his whole life-time he doeth nothing else than die to sin, and live unto righteousness. These are the works of God, wherein so many as are created in Christ ought unfeignedly to walk. These are the works of God, which leadeth to heaven, wherewith also through Christ we deserve the reward of everlasting life. In these works therefore, most dear brethren, exercise yourselves both day and night. Believe in God, love God, fear God. Confess him from the very heart to be the alone and true God. Knowledge him to be your only and omnisufficient Saviour. In all adversity fly unto his most blessed name as unto a strong bulwark. Have your hearts at peace with God. Study day and night in the Lord's law. Exercise faithful and continual prayer. Procure in all things the glory of God. Honour your most victorious prince and redoubted king. Be faithful to him both in heart, word, and deed. Do nothing that may in any point derogate his grace's honour. Know that "he that resisteth him resisteth the ordinance of God, and getteth to himself damnation." Honour also all the magistrates that are sent and appointed of him. Your parents and superiors have ye in reverence. Manslaughter, adultery, theft, false witness, carnal concupiscence, and all the works of the flesh, hate ye, and utterly cast them from you. To conclude, "look for those things that are above, and not for those that are upon the earth." Live no more to yourself, but to him that "died for your sins, and rose again for your justification." *Chris.* We will, to the uttermost of our power, labour to accomplish your most godly admonitions. *Phil.* Labour; and God will help. And to say the truth to you, it was never more needful for christian men to bring forth good and christian works, than it is at this time. You see (thanks be to God!) that the divine scripture is come now among us more plenteously than ever it was before, insomuch that now it is lawful for all men to read it, hear it, talk of it, so that it be done reverently. This hath God unfeignedly brought to pass by his well-beloved servant and our king Henry the eighth, a prince of most noble fame and immortal glory. Ye see again that this word of God hath many enemies, which both labour to suppress that, and also so many as sincerely profess it. Ye see that these adversaries of God's word have no other pleasure than to have an occasion both to blaspheme the word and also the earnest favourers of it. 'Behold,' say they, 'are these gospellers? Are these professors of God's word? Are these they that maintain God's truth? Perish mought they with their gospel! For they will not fast, nor pray, nor give alms, nor use any kind of virtue. These, whom they call pharisees, do much excel them in every degree of godly living. They will shew themselves con-

True faith in Christ is the mother of all good works. Mark ix.

Learn here the christian and true good works.

The study of a christian man.

Psal. i.

Admonitions for true obedience toward the king's grace. Rom. xiii. 1 Pet. ii.

Col. iii.

Rom. iv.

This time hath great need of good works.

The enemies of God's word.

formable to no politic ordinance. They hunt carnal liberty. They seek to sin freely and without punishment. Their whole religion consisteth in breaking men's laws and ancient customs. Farewell they therefore with their gospel! 'We will follow our forefathers.' This and such like talk is heard daily among the enemies of God's word.

Therefore ought they that love God's truth to "walk circumspectly, seeing the days are evil," as St Paul saith, and to "have an honest conversation among God's enemies, that they which backbite them as evil-doers may see their good works, and praise God in the day of visitation." "For so is the will of God," saith St Peter, "that with well-doing ye should stop the mouths of ignorant men; as free, and not as though ye took liberty for a cloak of maliciousness, but even as the servants of God." Which thing, most dear brothers, would God ye would do, that by your virtuous conversation ye might not pluck men from but unto the gospel, not dishonour but honour God, not hinder but promote the evangelical truth; that with one mind, heart, will, tongue, and deed, we all might together profess one God and one truth! Then should God be glorified among us. Then should his most blessed word be embraced of all men. Eph. v. 1 Pet. ii.

Then should we under one king live in an unity, peace, and concord of christian religion, without any schism, heresy, or dissension. Then might we well say, that the true repentance and sincere faith, whereby a christian man is justified in the sight of God, were in us. For so long as we continue in our old wickedness, and amend not our manners, certes neither true repentance nor christian faith is in us, and, to say the truth, neither have we any part of Christ or Christ's merits, but pertain still to Satan and his sinful synagogue. For, as St John saith: "If we say that we have fellowship with God, and yet walk in darkness, we lie, and perform not the truth: but and if we walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his Son maketh us clean from all sin." Therefore, dearly beloved, "let us cast away the works of darkness," walk in the light of God's truth, live according to our vocation, garnish the doctrine of Christ our Saviour with godly manners, and so in all points institute and order our life according to God's will, that we may be that same in life and deed, that we desire to be reported, that is to say, perfect and true christian men both in heart, word, and deed. So may we be certain in this life to have God a merciful Father unto us through Jesus Christ his Son, and after the departing out of this world to enjoy the glorious sight of the most blessed Godhead, and there to remain in joy and glory worlds without end. Amen. Thus endeth your banquet. *Eus.* Praised be the Lord for it! *Theo.* Both now and evermore! *Chris.* For he alone is worthy all honour and glory. Rom. v. Gal. ii. Good works declare us to be of charity. 1 John i. Rom. xiii. Tit. ii.

Phil. If it shall please you, I will now gather together in few words that which hitherto I have dispersed in many, that they may the more easily remain in your breast. *Theo.* I pray you, let it be so. *Phil.* In your first dish I ministered unto you the knowledge of yourselves, and declared what ye are by Adam, that is to say, children of wrath, all carnal, and without the Spirit of God, as St Austin saith: "Let no man stand in his own conceit. For of his own he is very Satan, but of God's he is blessed. What is this to say, of his own, but of his sin? Take away the sin, which is thine, and the righteousness, saith God, is of mine. For 'what hast thou that thou hast not taken[1]?'" In your second dish ye received the knowledge of God's favour toward you freely through Jesus Christ. In your third dish, ye perceived by what means ye may obtain this favour of God, verily by true repentance and sincere faith. In your fourth dish I proved unto you, that of this your repentance and faith works must needs follow, yea, and that those "works which God hath prepared that we should walk in them." Here is in few words concluded the whole sum of your banquet. I pray you, look that ye both remember these things well, and also exercise them in your living. *Eus.* We will labour to the uttermost of our power. And because we can do nothing without the help of God, we shall at all hours with firm and sure faith most instantly desire God to work that thing in us by his Holy Spirit, that he commandeth us to do, that we may neither A brief rehearsal of all things spoken of before. In John. Trac. xlix. cap. xi. 1 Cor. iv. Eph. ii. John xv.

[1 Nemo ergo se palpet: de suo Satanas est, de Dei beatus est. Quid est enim de suo, nisi de peccato suo? Tolle peccatum, quod est tuum: Justitia, inquit, de meo est. Quid enim habes quod non accepisti? — August. Op. Par. 1679—1700. In Johan. Evang. cap. xi. Tractat. XLIX. 8. Tom. III. Pars II. col. 622.]

think, breathe, speak, or do any thing, but that may turn to his glory. *Phil.* It is godly spoken. This one thing then remaineth, that we give God thanks for this our banquet. *Chris.* I pray you, let it be so.

THE THANKSGIVING.

Phil. Praise, honour, and glory be unto thee, O heavenly Father, which at this time
John vi. hast fed us "with meat not that perisheth, but that abideth into everlasting life." Grant, O good God, that we, having the knowledge of thy word, may also practise the same in our conversation, that we, both entirely loving and unfeignedly living thy holy word, may after this life live with thee in that life which is immortal. *Theo.* Amen.
Eus. So be it. *Chris.* Lord, let it so come to pass. *Phil.* Seeing that,
Matt. vi. according to the commandment of Christ, we have now first sought the kingdom of God and the righteousness thereof, and have fed our souls with this celestial banquet of God's word, I pray you, now vouchsafe to come with me, and take such poor repast for the sustenance of your body, as it hath pleased God to prepare for us. *Theo.* We give you right hearty thanks. *Eus.* I pray God that we may once recompense your kindness. *Phil.* My power is small, but my will is much. Follow me, I beseech you. *Chris.* Praised be the Lord for this our most comfortable banquet. *Theo.* Amen.

Give the glory to God alone.

A

POTATION FOR LENT,

VERY COMFORTABLE FOR ALL PENITENT SINNERS,

PREPARED BY

THOMAS BECON.

¶ A Potacion for Lent very comfortable for al penitent sinners prepared by Thomas Becon.

Iohn. 7.

If any man thirsteth, let him come to me, and drynke.

¶ The principall Contentes of thys booke.

1. Of Penaunce.
2. Of contricion, Confession, Satisfaccion, or amendement of lyfe.
3. Of fasting.
4. Of certayne Ceremonies heretofore vsed in the Chirch, at the time of Lent, and what they signifie.
5. An instruction how we ought to prepare our selues to receiue worthely the most blessed Sacrament of Christs body and bloud.

Luke. xiii.

Except ye repent and amende your lyfe, vndoubtedly ye shal perysh al.

TO THE

RIGHT HONOURABLE SIR THOMAS NEVELLE[1], KNIGHT,

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

I HAVE not forgotten with how gentle and thankful mind (as I may pass over the singular beneficence and grand liberality, which at that time ye shewed to me) your right honourable mastership did receive the Christmas Banquet, which now of late I dedicated unto your name; chiefly, when you had diligently compared it with the most holy word of God, the touchstone of all doctrine to try the adulterine, feigned, and false, from the sincere, germane, and true learning, and perceived that it did not only agree with the most sacred scriptures, but also with the teaching of the ancient doctors of the holy church, whom you have, as all men ought, in great admiration, with whose authorities it is richly fortressed. Verily, for the probation of that my work, and comparing it with the truth of Christ, and the doctrine of the holy and learned doctors, I can none otherwise but highly commend, praise, avance, and magnify the industry and labour of your right honourable mastership, which so prudently prove all kind of doctrine with the true and infallible touchstone of God's most blessed word. For in thus doing you shew yourself not to be led with any blind or partial affect, but with an upright and high indifferency, much alienated and estranged from the manners of divers men at this time, among whom some as foolish simple receive all kind of doctrine without any probation or trial; some again, contrary to the dexterity of christian judgment, like frantic persons do temerariously, rashly, and without any advisement, condemn a thing before they have justly examined it by the holy scriptures. St Paul saith: "Quench not the Spirit. Despise not prophecies. Prove and examine all things, and that which is good hold." St John also saith: "Dearly beloved, believe not every spirit, but prove the spirits, whether they are of God or not." Hereto pertaineth the saying of Christ: "Search ye the scriptures." David also saith: "Blessed are they that search the testimonies of the Lord." Here are all christian men commanded, not furiously straightways to condemn whatsoever liketh them not at the first blush, but to search the scriptures, and by them to prove whether they be true or not. Luke declareth, in the Acts of the Apostles, that when Paul and Silas preached to certain men at Berea, they that heard them received the word gladly, yet, notwithstanding, they searched the scriptures daily, and tried by them, whether it was so or not, as they preached. So becometh it all men to do, not rashly to admit and receive, nor yet furiously to condemn every thing at the first sight, but, as Paul saith, to "prove all thing, and to choose and hold that which is best." Things must be proved by the scriptures, and not by the spirit of pride, contention, despite, and contumacy. If men would do this, there should not be so great division in the church as there is now-a-days. Christ and Christ's truth is only learned of the holy scriptures. They that teach any other thing than the scriptures, teach not Christ, but human inventions. Neither ought any thing as a necessary truth to be believed under pain of damnation, nor to be admitted in the church of Christ, except it may be established by the holy scripture and pure word of God. "For the righteousness of God is proved," saith St Paul, "by the testimony and witness of the law and prophets." Again he saith: "If we ourselves, or an angel from heaven, do preach unto you any other gospel than that we have preached unto you, hold it accursed. As I said before, so say I now again, if any man shall preach unto you any other gospel than that which ye have received, hold it accursed." Hereto agreeth Origen: "It is needful for us," saith he, "to call the holy scriptures into witness. For our judgments and expositions without these witnesses have no faith[2]." Also St Jerome: "That we affirm must be established and approved with the testi-

God's word is a touchstone to prove and try all doctrine.

1 Thess. v.

1 John iv.

John v.

Psal. cxix.

Acts xvii.

1 Thess. v.

Of the holy scriptures is Christ and his truth only learned.

Rom. iii.

Gal. i.

The judgments of doctors, without the authority of the holy scriptures, are not to be received.

In Jer. Hom. i. Ad Ctesiphon.

[1 See before, p. 61, note 1.]

[2 Μάρτυρας δεῖ λαβεῖν τὰς γραφάς. ἀμάρτυροι γὰρ αἱ ἐπιβολαὶ ἡμῶν καὶ αἱ ἐξηγήσεις ἄπιστοί εἰσιν.—Orig. Op. Par. 1733-59. In Jerem. Hom. i. Tom. III. p. 129.]

monies of the holy scriptures, in the which God speaketh daily to them that believe[1]." Item Cyrillus: "Christ alone is to be followed as a master, and to him alone ought we to cleave[2]." "They that bring any other thing besides the doctrine and teaching of the apostles," saith Theophylact, "Paul plainly saith, that slanders, that is to say, heresies and dissensions, are brought in of them[3]." Do not these things declare, how cold and vain all things are that fight with the word of God, and have not their foundations of the most holy scriptures? Certes, as touching my works, which I have hitherto made, or shall by the help of God hereafter make, I submit them all with most submission and humility of mind to the sincere judgments of them that are ghostly learned and taught of God in Christ's church, to be judged, tried, and examined by the infallible verity of God's word. If the holy scriptures shall approve and allow them, I most humbly beseech all men thankfully to accept them, and to give all the glory and praise unto God. If they shall seem to fight and dissent from the word of God, hold them accursed, as Paul saith; and so do in like manner the works of all other, that consent not with the evangelic verity. But if the word of God testifieth and beareth witness of them, receive them, and give God thanks, which so plenteously worketh in his servants for the edification of his church. Moreover, this your diligent searching and comparing of my Banquet with the holy scriptures and the ancient doctors did so greatly please me, that since that time I thought it not unfitting to prepare a Potation for this time of Lent, and to dedicate that also unto your name. Which thing I have done, yea, and that in all points, according to the verity of God's word and the mind of the most ancient and best learned doctors. Whosoever shall vouchsafe to be present at this Potation, and with a greedy appetite to taste of it, certes he shall not a little rejoice of it. For he shall here learn almost all things that are necessary to be known of a christian man concerning this time of Lent. First, I have entreated of penance, declaring what it is, how it ought to be done, of whom we should ask grace truly to repent, and how it may be obtained. Secondly, I have spoken of contrition, confession, and satisfaction or amendment of life. Thirdly, I have declared the true manner of fasting. Fourthly, I have entreated of divers ceremonies that be used in the church this time of Lent, and declared what they signify and preach unto us. Last of all, I have shewed how we ought to prepare ourselves for to receive worthily at the time of Easter the most blessed sacrament of Christ's body and blood. All these things have I done in this Potation, not following mine own fantasy or imagination, but the verity of God's word, the authority of Christ's most holy church, and the mind of the ancient and best learned doctors. This my labour, whatsoever it be, I now dedicate and offer to your right honourable mastership's name, desiring you to accept this little gift as a testimony of my good heart and obsequious mind toward you; most instantly also beseeching you, and all other in your name, to judge it by the word of God, and to compare it with the truth of Christ's gospel. In so doing, I doubt not but that both this and all my other works shall be received with the more thankful and acceptable minds, unto the great profit of the readers, and the high glory of Almighty God; who ever preserve your right honourable mastership in continual health and prosperous felicity.

Amen.

In John cap. vi. In Rom. cap. ult.

The mind of the author concerning all his books that he hath or shall set forth hereafter. Gal. i.

A Potation for Lent.

What profit there is to be gotten at this Potation.

[1 ...quod nobis sanctarum scripturarum testimoniis asserendum est, in quibus quotidie credentibus loquitur Deus.—Hieron. Op. Par. 1693—1706. Epist. xliii. ad Ctesiphont. adv. Pelag. Tom. IV. Pars II. col. 483.]

[2 Δῆλον δὲ δήπου πάντως ἡμῖν καὶ διὰ τούτων ἔσται τῶν λόγων, ὡς ἑνὶ καὶ μόνῳ διδασκάλῳ δεῖ προσκαθέζεσθαι τῷ Χριστῷ, καὶ προσεδρεύειν ἀπαραλείπτως τε καὶ ἀπερισπάστως αὐτῷ, καὶ αὐτὸν ποιεῖσθαι καθηγητήν, ποδηγεῖν εἰδότα καλῶς εἰς ζωὴν τὴν ἀπέραντον.—Cyril. Alex. Op. Lutet. 1638. Comm. in Joan. Evang. Lib. II. cap. iv. in cap. vi. v. 61. Tom. IV. p. 384.]

[3 Καὶ αἱ διχοστασίαι τοίνυν, καὶ τὰ σκάνδαλα, ἤγουν αἱ αἱρέσεις, ἐκ τῶν παρὰ τὴν ἀποστολικὴν διδαχὴν δογματιζόντων εἰσάγονται. — Theophyl. Op. Venet. 1754—63. Comm. in Epist. ad Rom. cap. xvi. v. 17. Tom. II. p. 116.]

THE

POTATION FOR LENT[1].

PHILEMON, THE MAKER OF THE POTATION, THEOPHILE, EUSEBIUS, AND CHRISTOPHER, THE GUESTS.

Phil. It is not long agone since I made to certain of my neighbours a Christmas Banquet, which, so far as I can perceive, they have right well digested; whereof I am not a little glad. For since that time they have not only garnished their houses with the most sacred scriptures after the manner of this my poor mansion, but they are also become new men in their conversation. They have utterly put off old Adam, and put on the new man Jesus Christ. They have "cast away the works of the flesh, and put on the armours of light:" yea, they have joyfully embraced the fruits of the Spirit; for they walk now no more in darkness, but as the children of light in all goodness, justice, and verity. To the poor people they are become very merciful and tender, to their neighbours gentle and loving, to their enemies patient and long-suffering, "not rendering evil for evil," but ready at all times not only to forgive them, but also to do them good to the uttermost of their power. Moreover, to our most sovereign lord and excellent king they shew themselves unfeignedly obedient both in word and deed, with all submission and humility. The other magistrates of the public weal they also have in great reverence; and as for the spiritual ministers of God's word, they entirely love, reverently fear, and have them in no less honour than true and faithful children have their natural parents: yea, they esteem them as the servants of God and dispensators of the divine mysteries; and therefore do they give them "double honour," according to the admonition of the apostle. To conclude, they so behave themselves, that they are irreprehensible and faultless in the sight of all men: they "shine as great lights" among their neighbours: they "garnish the doctrine of our Saviour Christ" with all innocency and purity; so that by their means there are, I thank my Lord God, many of our neighbours which now begin to follow that trade, and to practise like godliness. And as they themselves are wholly bent to this true godliness, so likewise do they train and bring up their family and household after that trade, which is to me a singular great pleasure. If they go forth as they begin, I do not doubt but that within few years it will come to pass, that no realm through christendom shall be able to compare with England in sincere doctrine and godly living. Seeing therefore that they received so great profit of my Christmas Banquet, I was the gladder to call them now again unto a Potation or drinking, trusting that they shall receive hereof no less commodity than they did of the other. They appointed to come unto me about two of the clock this afternoon: I marvel therefore that they are so long absent; for the hour is past. I will go forth out of my doors and see whether they come or not. But what need it? methink I hear one knock at the door. It are they, I am sure. I will go and bring them in.—Neighbours, I have looked long for

The profit that followeth the Christmas Banquet.

Rom. xiii.

Eph. v.

Rom. xii.

1 Tim. v.

Phil. ii.

Titus ii.

[1 It may be proper to observe, that greater alteration was made by Becon in this Potation for Lent, when arranging his works for the collected edition, than in most of his other treatises. The variations he in general introduced were but verbal, in order to clear the sense; but here, as his doctrinal views had been in some measure modified, and as ecclesiastical changes had taken place, he uses in his later edition language very different from that of his former. For example: instead of (see p. 91) "Forasmuch as the doctrine of penance (as they term it), &c." we find in the original edition: "Forasmuch as the most comfortable sacrament of penance is in this holy time of Lent more usually exercised, &c." Again: instead of "Last of all I will shew you, how ye shall prepare yourselves to receive worthily at the time of Easter the most blessed sacrament of Christ's very body and blood," we read it as first written, "Last of all, I will shew you, how ye shall prepare yourselves to receive worthily at the time of Easter the most blessed sacrament of the altar, Christ's very body and blood." These may suffice as samples of the alterations.]

you; but ye are welcome to me at the last. *Theo.* Brother Philemon, we thank you heartily. *Eus.* I pray you, be not discontented that we have somewhat tarried after our hour; for we were compelled to tarry for this our neighbour Christopher. *Chris.* A friend of mine old acquaintance came unto me from my parents, which did somewhat let us indeed. *Phil.* It maketh no matter: ye are welcome now all unto me. Will it please you to go with me into my parlour? *Theo.* I had rather, if it shall be your pleasure, tarry here a while in your hall, to behold these most godly spectacles, and to see whether my house be in all points garnished like unto this or not. *Phil.* To tarry here longer for that purpose were nothing but a loss of time; for our houses in this behalf are so like one to another, that ye can less discern an egg from an egg, or a fig from a fig, as they say. They be in all points like concerning the inward garnishing of them with the holy scriptures. Therefore, I pray you all, come your way into my parlour. *Chris.* We follow gladly.

Phil. Brothers and neighbours, welcome once again. *Eus.* We most entirely thank you. *Phil.* If it shall please you to sit down, I will be glad to talk with you. *Theo.* I pray you, speak what it pleaseth you. We will hear you gladly with attent minds. *Eus.* Nothing can bring to us more pleasure than to hear you; your communication is always so godly and fruitful. *Chris.* We are now all set, and wholly bent to hear you. *Phil.* The Spirit of God be among us, and lead us into all truth of God's most holy wisdom!—Neighbours, it is not unknown to you, that this Christmas last past I bade you to a Christmas banquet, unto the which you very gently came. At the which banquet I did not only set before you meat for your bodies, but also for your souls. I fed you with a Christmas, that is to say, an heavenly banquet, in the which I brought forth unto you four dishes. I am sure ye remember it right well. *Eus.* Yea, forsooth, brother Philemon. *Phil.* Although I doubt not but that ye retain them all in your memory right well, yet by your patience I will now rehearse them again to you in few words. *Chris.* I pray you, let it be so.

The sum of the Banquet. Gen. iii.

Phil. In the first dish that was set before you, ye tasted of the fall of our forefather Adam. In that ye learned, how that by the sin of Adam we all were not only deprived of immortality and all goodness, but also damned; so that we became very flesh, without the Spirit of God, utterly estranged from all fear of God, and born the sons of wrath; insomuch that we, being left to ourselves, could never have been delivered from that miserable captivity, into the which Satan had cast us through the transgression of God's commandment, but daily more and more we must needs have precipitated and cast ourselves headlong into an hell of evils. Therefore, because ye should not despair, I brought forth to you your second dish, wherein I declared and proved unto you by the holy scripture and the ancient doctors, that when we were in this miserable and piteous case, God of his great mercies, without our merits or deservings, had pity on us, and promised to save us through his entirely beloved Son, our Lord and Saviour Jesus Christ. Which thing, according to his promise, at the time predefined and afore appointed came undoubtedly to pass. Then in your third dish did I express to you by what means ye might come by and obtain these so large and so bounteous benefits of God the Father through Jesus Christ. I said unto you, that the next and the most ready way to get this kindness at the hand of God is, to "repent and believe," that is to say, to be sorry for the sins committed, and to believe to have remission of our sins of God the Father for Christ's sake. In your fourth dish, I declared unto you, that after we have repented us of our sins, and believed to have forgiveness of them through Christ, it remaineth that we then shew ourselves new men in our conversation, and "meddle no more with the unfruitful works of darkness, but rather reprove them." For except our repentance and faith work in us a new life, they profit nothing at all. "Bring forth fruits," saith St John, "worthy of repentance." "For every tree that bringeth not forth good fruit shall be cut down and cast into the fire." And as concerning faith, St James saith: "As the body without the spirit is dead, so is faith without works dead." Therefore I declared unto you, in that your fourth dish, that as without good works your repentance and faith avail nothing (I speak of them which have opportunity to work and yet will not), so likewise to them that exercise no good works, but remain in their old

John iii.

Eph. ii.

Titus iii.

Gen. iii. Rom. i.

Mark i.

Eph. v. Repentance and faith profit nothing at all without amendment of life. Matt. iii. James ii. Mark well. Christ is a Saviour only to them that repent, believe, and amend.

sinful living, is Christ no Saviour, but remaineth still unto them a Lord and judge without mercy. For Christ will not know them at the day of judgment to be his people that are unfruitful trees, and in this world bring forth no good works: yea, he will say unto them, "Depart from me, ye workers of iniquity." The virgins that have not only lamps, but also oil, shall enter in with the bridegroom unto the marriages: the other shall be sparred out. Not the idle lubbers, but the faithful workers in the vineyard, shall have the penny at night. Not the son, which said to his father that he would work in his vineyard, and did not, shall be his father's heir, but that son which wrought in it indeed. The fruitful olive-tree shall dwell in the house of the *Lord*; but the unfruitful fig-tree, glistereth it never so pleasantly with green leaves, shall be cursed and committed unto hell-fire. In consideration whereof I exhorted you at that time unto the diligent operation of good works, that ye might be found worthy that kingdom, which your heavenly Father hath prepared for them that fulfil his will from the beginning of the world. These, and such other things not unworthy the hearing, I rehearsed to you at that Christmas banquet. Neither have ye forgotten them, I am sure. *Theo.* No, verily, neighbour Philemon. *Eus.* We have since that time full oft called them to our remembrance, and communed of them together. *Phil.* In so doing ye have done well. "For not they that hear the law are righteous before God, but they that express the law in their deeds shall be counted righteous." "He that looketh on the perfect law, which is the law of liberty, so that he is no forgetful hearer, but a doer of the work, he shall be blessed in his deed." *Chris.* God give us grace to do that alway which he requireth of us!

Psal. vi. Matt. vii. Matt. xxv.

Slander not the author, that he teacheth faith without good works. Matt. xx. Matt. xxi. Matt. xxv.

Matt. vii. Rom. ii. James i.

Phil. Your fruits since that time have manifestly declared that newness and change of your life; whereof I very much rejoice and give God hearty thanks, desiring him to finish that in you prosperously which he hath begun fruitfully. And this is the cause, neighbours, that I have been so bold to call you again now to a Potation or drinking, trusting that, if you mark those things well that shall at this time be spoken, ye shall feel no less sweetness in them than ye did in the banquet. For ye know that this is a time not for the body, but for the soul; not for the belly, but for the spirit; not for the mouth, but for the mind. This time requireth modest sobriety, and not luxurious riot. This time requireth a penitent and sorrowful heart, and not a mind set all on pleasure. This time requireth abstinence, and not delicate welfare. This time requireth sober prayer, and not vain jestings. This time requireth lamentation for our sins, and not a pleasure to remain in them. Therefore have I now prepared for you a godly potation worthy this time, that ye may go home again from me, not with mouths, but with minds, not with bellies, but with souls, replenished and enfarced[1] with celestial meat. I will now declare unto you what your potation shall be. I pray you, hear me diligently. *Eus.* Brother Philemon, we thank you for your godly kindness toward us. Whatsoever it shall be your pleasure to say, we shall not only be diligent to hear it, but also to bear it away, and do thereafter so near as God shall give us grace.

What the time of Lent requireth of christian men.

Phil. Forasmuch as the doctrine of penance (as they term it) is in this time of Lent more usually taught unto penitent sinners than at any other time throughout all the year, therefore am I now determined to talk somewhat with you in this matter. This thing once done, I will teach you the true and christian fast, that your fast may be pleasant to God and profitable to your souls' health. Afterward, I will declare unto you the signification of certain ceremonies that be used in the church this time of Lent. Last of all, I will shew you, how ye shall prepare yourselves to receive worthily at the time of Easter the most blessed sacrament of Christ's very body and blood. For as all these things are godly, so are they very necessary to be known of all christian men. Which thing moved me to call you hither at this time, that you, having knowledge of them, may the more godly behave yourselves this time of Lent, and at all other times also, both before God and man. *Chris.* This your beneficence towards us undoubtedly proceedeth from an heart stuffed with true and christian charity, seeing that ye desire no less the salvation of our souls than of your own. *Phil.* That affect and mind ought to be in every christian man, that was in Christ Jesus.

Of what things it shall be entreated in this Potation.

Phil. ii.

[1] Enfarced: stuffed, filled.]

Matt. xxv. God forbid, therefore, that I or any man should hide up the talent in the ground which God hath given us, but rather employ it to the utility and profit of other. Therefore while I live, shall I be ready at all times, by the help of God, gladly to impart to other whatsoever God hath vouchedsafe to give to me, either in goods spiritual or corporal. But, I pray you, mark diligently; for now beginneth our Potation. *Chris.*

2 Tim. ii. Jer. i. Isai. lv. Our Lord God mought give us understanding in all things, and so at this time watch upon his word that it may not return again in vain, but prosper and bring forth fruit in us richly, to the glory of his name and the consolation of all our souls. *Eus.* Amen. *Theo.* Lord, let it so come to pass.

OF PENANCE[1], AND THE PARTS OF IT.

What penance is. *Phil.* THIS Latin word *pœnitentia*, called in the Greek tongue *μετάνοια*, which some turn *repentance*, some *penance*, is, as Chrysostom saith, "not only to cease from the

Hom. lxxx. De pœnitent. Psal. xxxiv. old evils, but also to follow better offices. For it is said, 'Decline from evil, and do

Mark well. good.' Neither is it enough for us unto health," saith he, "only to have plucked out the shaft, except we also lay medicines to the wound[2]." Of these words of the holy doctor,

When penance is true and unfeigned. St John Chrysostom, is it evident, who truly repenteth and who not. If not only a cessation or leaving off from the sin, but also a diligent exercise of the virtue followeth penance, then is it true and unfeigned. But if there be proved a continuance in the sin, and no correction or amendment of life, then is it manifest that such one had never

Contra Pela. iii. lib. Hypo. no true repentance in his heart. For St Austin saith: "What other thing is it to repent or to do penance, than to be sorry for the sins past, and from henceforth to abstain

Ser. de ten. lxi. from those things which he hath committed[3]?" Again he saith: "The fruit worthy of

The fruit of penance. Eccius. xxxiii. Isai. i. penance is to lament the sins being past, and not to do them again, as it is written, 'Cast not sin upon sin.' 'Be ye washed,' saith the Lord by the prophet Esay, 'and be ye clean.' He, therefore, is washed and is clean, which both lamenteth the things past, and doth not commit again those things that are worthy to be lamented[4]." Paul

How Paul describeth penance. Col. iii. describeth the true penance in these words: "Put off," saith he, "the old man with his acts, and put ye on the new man." Here he appointeth us not only to put off the old man, but also to put on the new man. Again, he saith: "Fashion not yourselves like unto the manner of this world, but be ye changed by the renewing of your mind," whereby we are made a new creature, walking in the newness of life. Doth not our

Rom. vi. baptism also preach unto us this thing? "We are buried together," saith Paul, "with Christ by baptism unto death, that as Christ is risen again from the dead, so we likewise should walk in the newness of life." Thus have we learned both by the holy scriptures, and the ancient doctors, what the true penance is.

To do truly penance, what it is. *Chris.* We have learned of these your words, that to do truly penance is not only to abstain from the sin, but also to amplect and embrace the virtue contrary to the

Isai. i. sin. *Phil.* Ye say truth. And this is it that the prophet saith: "Cease to do evil,

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[1 It may be proper to say, that the word "penance" is often used by old writers in the sense of, and as a synonymous term with, "repentance." See Todd's Johnson's Dictionary, where the following instance is given: "Seeking to bring forth worthy fruits of penance."—Commination Service, Book of Common Prayer.]

[2 See before p. 76, note 1.]

[3 The reference seems here erroneously given. The following is the passage intended: Quid est enim pœnitere, nisi dolere præterita, et de cetero temperare ab his quæ admiserat?—August. Op. Par. 1679—1700. Quæst. ex utroque (Vet. et Nov. Test.) mixtim. Quæst. cii. Tom. III. Appendix, col. 97. The Benedictine editors say of these questions: Hoc opus Augustino abjudicant eruditi quique. Nec injuria sane. They do not decide on the real author, but observe that it has been supposed by some that he was Hilary the deacon, by others the writer of the commentaries on the epistles of St Paul, which go under the name of St Ambrose.]

[4 Fructus dignus est pœnitentiæ, transacta flere peccata, et eadem iterum non agere: sicut scriptura ait, Ne adjicias peccatum super peccatum. Lavamini, dicit Dominus per Isaiam prophetam, et mundi estote. Lavatur itaque et mundus est, qui et præterita plangit et iterum non admittit.—Id. Serm. ccliv. 2. de Pœnit. Tom. V. Appendix, col. 418.—The Benedictine editors do not consider this sermon genuine. They say: Observant Verlinus et Vindingus conflatum esse ex capite xii. et xiii. Alcuini de Virtutibus et Vitiis. The last sentence quoted they attribute to Eligius, Hom. viii.]

and learn to do well." *Eus.* So far as I remember, ye taught us the very same, or else not much unlike, in your Christmas Banquet. *Theo.* Yea, forsooth in the third dish. *Phil.* It is truth that ye all say. Therefore need I now to make the fewer words concerning this matter, if ye retain those things in your memory, which at that time I taught you. *Chris.* We remember all those things well. *Phil.* I am very glad. But this must ye note in your penance, that it ought rather to be done for the love of virtue, than for the hate and detestation of vice, as the psalmograph saith: "Thou hast loved righteousness and hated unrighteousness." Here ye see that the love of righteousness goeth before the hatred of unrighteousness. The scripture saith of Mary Magdalene: "Many sins are forgiven her, because she loved much." The love that she had to chastity and pureness of life made her to abhor and utterly despise all uncleanness, which before she had used. Therefore was the great multitude of her sins remitted and forgiven her. A christian man's heart ought so to be inflamed with the love of virtue, that even for the only love of that he should utterly detest and abhor all vice and naughtiness, as the poet saith,

Search the Christmas Banquet.

How penance ought to be done.

Psal. xlv.

Mary Magdalene. Luke vii.

> "Oderunt peccare boni virtutis amore:
> Oderunt peccare mali formidine pœnæ[5]."

Horatius.

That is to say: "They that are good hate sin for the love that they have to virtue: but they that are evil hate sin for fear of pain." And St Austin saith: "Every man hateth sin so much as he loveth righteousness." Again: "He is an enemy of righteousness, which sinneth not for fear of pain: but he shall be a friend, if he sinneth not for the love of it[6]." Hereto pertaineth the saying of St Ambrose: "It is no true penance," saith he, "except fear doth succeed and come after love. And not of fear, but of the love of righteousness, beginneth the penance; and of the intention and ferventness of love doth the more fervent hate of sin follow[7]."

Ad Bonifa. lib. i. cap. ix.

In Lucam. Trac. iv.

True penance beginneth of love toward virtue.

Eus. Seeing then that it is necessary first entirely to love virtue before we can unfeignedly hate the vice, I beseech the Author of all goodness to engraff in us this love, that we, embracing virtue, may the more easily eschew vice. *Chris.* Methink it is an hard thing for a man to love virtue so, that for the love of that only he should abstain from sin. For there be many which would never cease to do evil, as their daily conversation proveth, if they did not more fear the punishment of this world and the most grievous pains of hell-fire, than they desire or covet the favour of God and the glory of heaven. *Phil.* Truth it is that ye say. Such have not in them the true penance. *Theo.* What is then to be done? How may we come by and get such penance, that may set such a brenning love in our hearts towards virtue, that for the very love of it we may freely hate vice, and cease to do evil?

Phil. It is hard for a natural man, which "understandeth not those things that pertain to the Spirit of God," to do this of his own strength and power. For true penance is the gift of God. "Every good gift, and every perfect gift cometh from above, descending from the Father of light." St Ambrose saith: "Those are good tears which wash away the fault. Moreover, they whom God beholdeth lament their offence. Peter denied first, and he wept not; for the Lord had not looked upon him. He denied the second time, and wept not; for the Lord did not yet look upon him. He denied the third time; Jesus looked upon him, and he wept very bitterly. Let them read the gospel, and see that the Lord Jesus was then within when he was heard of the high priests, and that the apostle Peter was without and beneath in the hall, sometime sitting, sometime standing at the fire with the servants, as it is declared with a very true and accordant telling of the evangelists. In consideration whereof, it cannot be said that the Lord did look on him with his corporal eyes, by admonishing

1 Cor. ii.

True penance is the gift of God. James i.

In Lucam. Liber x.

Aug. lib. i. con. Pela. et Cel. de Grat. Chri.

Matt. xxvi.

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[5] Hor. Epist. I. xvi. 52, 53.]

[6] The reference given by the author appears to be incorrect. The following are the passages intended: Inimicus ergo justitiæ est, qui pœnæ timore non peccat: amicus autem erit, si ejus amore non peccet. .....Tantum porro quisque peccatum odit, quantum justitiam diligit.—August. Op. Ad Anastas. Epist. cxlv. 4, 5. Tom. II. col. 471.]

[7] There appears to be an error in the reference here, which the editor has not been able to rectify.]

How Christ looked upon Peter, when he wept.

him visibly. And therefore as concerning that which is written there, 'The Lord did look upon him,' it was done inwardly, it was done in the mind, it was done in the will. The Lord did help him with his mercy secretly. He touched the heart. He called again the memory. He visited Peter with his inward grace. He moved and brought forth the effect of the inward man, even unto outward tears. Behold how God is present, and helpeth our wills and deeds. Behold how he worketh in us both the will and the deed[1]." That true penance is the gift of God, it is also manifest by these words of the apostle: "It becometh the servant of the Lord not to strive, but to be peaceable unto all men, and apt to teach, and one that can suffer the evil in meekness, and can inform them that resist, if that God will at any time give them repentance for to know the truth, that they may come to themselves again out of the snare of the devil, which are taken of him at his own will."

Phil. ii.

2 Tim. ii.

How we may come by true penance.

Chris. Seeing then that the true and unfeigned penance is the gift of God, how is it possible for us to obtain it? *Eus.* This is a necessary thing to be known. *Phil.* Verily, by fervent and continual prayer may ye easily obtain this thing at the hand of God. "Ask, and have," saith he: "seek, and ye shall find: knock, and it shall be opened unto you." God undoubtedly will not fail to give them a good spirit that ask it of him, that they may unfeignedly repent, love righteousness, and hate unrighteousness. Pray with the prophet Jeremy: "Turn me, O Lord, and I shall be turned: for thou art the Lord my God: and after thou hast turned me, I repented." Again: "Heal thou me, O Lord, and I shall be healed: save thou me, and I shall be safe; for thou art my praise." If we will pray thus, God undoubtedly will grant us our petitions, and give us all good things. If we will call, he is ready to come. Yea, "he standeth and knocketh at the door, so that if any man will open the gate, he will enter into him, and sup with him, and he with him." What would we have more? If we therefore perish, the fault is in ourselves, and not in God, "which willeth all men to be saved, and to come to the knowledge of the truth." *Theo.* God give us all grace to pray aright, truly to repent, fervently to love virtue, that unfeignedly we may hate vice! *Eus.* So be it. *Chris.* Lord, let it so come to pass.

Matt. vii. Luke xi.

Jer. xxxi.

Jer. xvii.

Rev. iii.

1 Tim. ii. If we perish the fault is in ourselves, and not in God.

What hitherto is taught.

Phil. I have now taught you what penance is, how it ought to be done, of whom we should ask grace truly to repent, and how it may be obtained. *Eus.* We remember all these things right well. *Phil.* What need I declare unto you of what virtue, puissance, strength, power, and efficacy, penance is, seeing that I have already spoken of it sufficiently in the third dish of my Banquet. *Theo.* I remember well that ye taught us there, that there is no sin in the world that doth not give place to the virtue of penance. *Phil.* Ye say truth. *Eus.* Yet I have heard, that some men now of late have risen up, which deny this thing, and affirm plainly, that such as fall into sin again after they be baptized and have put on Christ can by no means be forgiven; neither doth penance avail anything to the remission of their sins. *Theo.* O detestable heresy! *Phil.* Yea, O thrice detestable heresy! This is no new heresy. For it began about the year of our Lord two hundred and forty-nine, and was first brought up of two famous heretics, called Novatus and Catharus[2]. For at that time did the holy martyr St Cyprian[3] write against the Novatians, as we may see in his works.

Search the Banquet.

The virtue of penance.

The heresy of them which deny remission of sins after baptism, and when it began.

Novatus, Catharus.

Li. ep. iv. Bp. ii.

[1] Bonæ lacrymæ, quæ lavant culpam. Denique quos Jesus respicit, plorant. Negavit primo Petrus, et non flevit; quia non respexerat Dominus. Negavit secundo, non flevit; quia adhuc non respexerat Dominus. Negavit et tertio; respexit Jesus, et ille amarissime flevit.—Ambros. Op. Par. 1686—90. Expos. Evang. sec. Luc. Lib. x. 89. Tom. I. col. 1523. Augustine, having quoted the foregoing passage, proceeds: Legant isti evangelium, et videant Dominum Jesum tunc intus fuisse, cum a sacerdotum principibus audiretur; apostolum vero Petrum foris et deorsum in atrio cum servis ad focum nunc sedentem, nunc stantem, sicut veracissima et concordissima evangelistarum narratione monstratur. Unde non potest dici, quod corporalibus oculis eum Dominus visibiliter admonendo respexerit. Et ideo quod ibi scriptum est, Respexit eum Dominus, intus actum est, in mente actum est, in voluntate actum est. Misericordia Dominus latenter subvenit, cor tetigit, memoriam revocavit, interiore gratia sua visitavit Petrum, interioris hominis usque ad exteriores lacrymas movit et produxit affectum. Ecce quemadmodum Deus adjuvando adest voluntatibus et actionibus nostris: ecce quemadmodum et velle et operari operatur in nobis.—August. Op. Par. 1679—1700. De Grat. Christ. cont. Pelag. et Cælest. Lib. I. 49. Tom. X. cols. 249, 50.]

[2] By Catharus the author doubtless means Novatian, of whom Eusebius writes: ἰδίας αἱρέσεως τῶν κατὰ λογισμοῦ φυσίωσιν καθαροὺς ἑαυτοὺς ἀποφηνάντων ἀρχηγὸς καθίσταται.—Euseb. Hist. Eccles. Amst. 1695. Lib. VI. cap. xliii. p. 197.]

[3] Cypr. Op. Oxon. 1682. Epist. lv. pp. 101, &c.]

Ambrose also, which lived in the year of our Lord three hundred and eighty, did write against the favourers of that sect[4]. So likewise did Fulgentius[5], which lived in the year of our Lord five hundred, besides divers other. Of these two, Novatus and Catharus, ensued no small swarms of heretics, which since that time have maintained this abominable heresy; and in these our days the Catabaptists renewed it again, to the great perturbation of the christian public weal, and much hinderance of Christ's gospel. *Theo.* God forbid that any man should assent to this their wicked opinion, seeing it doth not only fill hell with the souls of them that maintain this abomination, but also manifestly fight with God's most holy word. *Phil.* Ye say truth. Although, if I had leisure, it were but a trifle to confute this their wicked heresy, with all the other that they maintain, yet will I for the confirmation of your consciences rehearse certain scriptures, which shall utterly refel and confute their wicked opinion of denying remission and forgiveness of sins to sinners. God saith by his prophet these words: "If the wicked shall repent him and turn from all his sins which he hath wrought, and shall keep all my precepts, and do judgment and righteousness, he shall live and shall not die. I will not remember all his iniquities which he hath wrought. In his righteousness which he hath wrought shall he live. Is it my will, saith the Lord God, that the wicked should die, and not rather that he should turn from his ways and live?" Again, in that same chapter: "Turn and repent ye from all your iniquities, and your iniquity shall work you no displeasure. Cast away from you all your wickednesses, wherein ye have offended, and make you a new heart and a new spirit; and wherefore will ye die, O ye house of Israel? For I will not that any man should die, saith the Lord God. Return, and live." Also by another prophet he saith: "Return, O thou rebel Israel, saith the Lord, and I will not turn away my face from you; for I am holy, saith the Lord, and I will not be angry for evermore." Again, in another place the prophet saith: "Turn to the Lord your God, for he is gentle and merciful, patient, and of much gentleness, and ready to forgive his malice." Do not all these sentences prove manifestly, that God's mercy lieth bent out for all manner of sinners, at all times, if they repent and turn?

Li. i. de pœn. cap. ii. De vera pœni.

The Catabaptists.

Ezek. xviii. The confutation of the heresy which denieth remission of sins after baptism.

Jer. iii.

Joel ii.

Chris. I marvel how they could find in their hearts to establish such heretical doctrine, seeing they fight so evidently with the divine scriptures. *Eus.* They refuse the authority of the old testament, and only cleave to the new. *Phil.* I know that right well; yet is the old testament of never the less authority therefore. *Theo.* They gather their sinistral[6] opinion, as I hear say, of St Paul to the Hebrews, where he saith: "It is not possible that they which were once lightened, and have tasted the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of God, and the virtues of the world to come, if they do fall, could be renewed again by penance." Again: "If we sin willingly after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for judgment and violent fire, which shall destroy the adversaries." *Phil.* These texts stablish nothing their opinion, but rather manifestly condemn it. As touching the first sentence of Paul, St Ambrose understandeth it not of penance, but of baptism. "The renovation or renewing," saith he, "by the fountain of holy baptism cannot be made the second time. To be renewed, he said, that is, to be made new. For it is the office of holy baptism to make a man new." And a little after he saith: "As Christ died once on the cross, as concerning the flesh, so do we die once in baptism, not in flesh, but in sin. And as he cannot die again, so cannot we be baptized again, except peradventure with the tears of penance, not with the regeneration of that fountain. What then, wilt thou say, Is there no penance? There is penance verily, but not another baptism. There is undoubtedly penance, and it hath much virtue and strength; yea, even for him also that is very much drowned in sin[7]." Thus see

Heb. vi. Whereof the heresy of denying remission of sins after baptism is gathered. Heb. x.

Mark well.

In Heb. cap. vi. The texts whereof the aforesaid heresy is gathered is expounded by St Ambrose.

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[4] Ambros. Op. Par. 1686—90. De Pœnit. Libri Duo. Tom. II. cols. 389, &c.]

[5] Fulgent. Op. Venet. 1742. Epist. Sept. ad Venant. de Rect. Pœnit. pp. 87, &c.]

[6] Sinistral: sinister, unsound, evil.]

[7] Quid ergó? exclusa est pœnitentia post baptismum? Absit. Sed renovatio per sacri baptismatis lavacrum secunda vice fieri non potest. Renovari dixit, hoc est, novum fieri. Novum quippe facere hominem sacri baptismatis est... Sicut enim semel Christus mortuus est carne in cruce: sic nos semel morimur in baptismate, non carni sed peccato. At-

you, that they that sin after baptism cannot be made anew by baptism (for that is no more reiterated), yet is not here penance denied unto them; but, sin they never so greatly, yet if they repent, and turn to our Lord God, they shall surely find mercy and be saved. And as concerning the second text, St Ambrose upon the same place saith, "that Christ died once for our sins, and shall no more for them be offered. For with one oblation hath he made them perfect for evermore that are sanctified." "Thou art made clean, thou art free from sins, thou art made the son of God. If thou returnest to thy first vomit, another judgment tarrieth for thee, except thou be renewed by penance." "Therefore let every one, while he hath time, fly unto the medicine of penance, lest he be committed unto everlasting fire[1]." These words declare openly, that so oft as we repent and turn, so oft shall we be forgiven. Only we ought not to look for another sacrifice: for Christ already hath suffered once for all. Do ye not perceive now how greatly both the old heretics, and also these their new apes, be deceived? *Eus.* Yes, verily. *Theo.* It is easy to perceive for him that looketh upon the texts with a single eye and with an uncorrupted heart. But, I pray you, rehearse some texts of the new testament, that may evidently shew that they which sin after baptism may be renewed by penance, and that God's mercy is ready for them, whensoever they repent and turn.

In Heb. cap. x. With one oblation of Christ the faithful are made perfect.

Phil. That sinners may receive remission of their sins, though they sin after they have known the truth, and are baptized, it is manifest by divers places of the new testament. Who doubteth but that Peter was both baptized and knew the truth, when he confessed Christ to be the Son of the living God? *Theo.* No man. For Christ said unto him, "Thou art blessed, Simon. Flesh and blood have not shewed this unto thee, but my Father which is in heaven." *Phil.* Very well. Yet did he fall again after that, when he denied Christ. *Eus.* Ye say truth. *Phil.* Did not he afterward, when he repented, obtain mercy at the hand of God? *Chris.* No man will deny that, I am sure. *Phil.* Very well. Hereof doth it follow, that remission of sins is not denied unto sinners, if they repent and believe. Again, did not one among the Corinthians after he was baptized commit a grievous and detestable offence, insomuch that he was excommunicate and put out of the christian congregation? and yet when he repented, was he not received again among the faithful? If his sin had been irremissible, and could not have been forgiven by no means, would St Paul have commanded that he should have been taken again into the company of the Christians? *Eus.* It is to be thought nay. *Phil.* Ye may be sure he would not. St John also saith: "My little children, these things have I written to you, that ye should not sin. But if any man shall sin, we have an advocate with God the Father, Jesus Christ the righteous one." Is not the lost son received, when he repenteth, knowledgeth his fault, and cometh home again? Is not the wandering sheep fetched home again upon shoulders? Is not the wounded man cured and made whole? Doth not Christ daily cry, "Come unto me, all ye that labour and are laden, and I shall refresh you"? Came not Christ to call sinners to repentance? Is not Christ a perpetual Saviour? *Theo.* O most sweet and comfortable sayings! *Phil.* These authorities utterly condemn the opinion of the aforesaid heretics, and set forth highly the dignity of penance, unto the great consolation and comfort of all faithful and penitent sinners. Therefore let us run to this medicine, as unto a strong bulwark. Let us fly unto it, as unto an holy anchor. Let us delight in it, as in an haven of health. Let us not despair, but believe with a sure faith, that if we unfeignedly repent and

Matt. xvi. Matt. xxvi. Peter knew the truth and sinned after baptism, yet was he forgiven.

1 Cor. v. The Corinthian.

2 Cor. ii.

1 John ii.

The lost son is received. Luke xv. The wandering sheep is fetched again. Luke x. The wounded man is healed. Matt. ix. Matt. xi.

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que sicut ille iterum mori non poterit, ita nec nos baptizari possumus, nisi fortassis lacrymis pœnitentiæ, non lavacri regeneratione. Quid ergo est, inquis, non est pœnitentia? Est utique pœnitentia, sed baptismum aliud non est. Pœnitentia vero est, et multam habet fortitudinem, etiam in eum qui in peccatis valde demersus est.—Ambros. Op. Par. 1614. Comm. in Epist. ad Heb. cap. vi. Tom. III. col. 634. Of this commentary Cave says: Notandum est ... a falsario quodam assutum esse, partim ex Chrysostomo, partim ex Hieronymo, contextum. Script. Eccles. Hist. Lit. Oxon. 1740—3. Vol. I. pp. 264, 5. The Benedictine editors do not include it in their edition.]

[1 Neque enim Christus ipse iterum immolandus est pro peccatis nostris: hoc enim semel factum est... Mundatus es, liber es a criminibus, factus es filius Dei. Si ad primum vomitum reversus fueris, aliud te expectat judicium, nisi per pœnitentiam renovatus fueris ... Quapropter unusquisque ad pœnitentiæ, dum tempus habet, medicamentum confugiat, ne igni tradatur æterno.—Id. Ibid. cap. x. col. 654.]

turn unto God, desiring mercy for Jesus Christ's sake, he will surely remit our iniquity, and take us again unto his favour. *Chris.* Blessed be God for it. *Phil.* I have spoken sufficiently for this time of penance: I will now declare somewhat of the parts thereof to you; for they are also necessary to be known. *Eus.* I pray you, let it be so.

CONTRITION.

Phil. PENANCE consisteth in three parts, contrition, confession, and satisfaction or amendment of life. First, as concerning contrition, ye shall understand that it consisteth in two special parts, which must always be conjoined together, and cannot be dissevered. *Theo.* I pray you, what are they? *Phil.* The first is a very sorrow or mourning of the heart for the sins committed against the will of God. The second is a constant faith, to believe that, be the sins never so great and manifold, yet if we repent and ask mercy, God the Father will, not for the worthiness of any merit or work done by us, but for the only merits of the blood and passion of our Saviour Jesus Christ, undoubtedly forgive us our sins, repute us justified and of the number of his elect children. The contrition of such a penitent sinner pleaseth God greatly, yea, it is an acceptable sacrifice unto him, as David saith: "A sacrifice to God is a troubled spirit: a contrite and humble heart God will not despise." "God," saith St Austin, "will not the sacrifice of a slain beast, but of a slain heart[2]." An heart that is humbled with the knowledge of the filthiness and abomination of her own sins, and slain with the fear of God, and yet trusteth in the most comfortable promises of God the Father made unto us in Christ's most blessed blood, thirsting for strength to do the will of God, can none otherwise but have God merciful unto her. "God filleth them that are hungry with good things," saith the most glorious virgin, "but he letteth go the rich empty." "God resisteth the proud, but to the humble he giveth grace." "Blessed are they that hunger and thirst after righteousness; for they shall be filled." Whosoever hath this godly contrition in him can neither presume nor yet despair. For if he be unfeignedly contrite and sorrowful for his sins, he must needs grant himself to be sinful, miserable, void of all goodness, bent unto evil, prone to naughtiness, which thing utterly subdueth presumption, and engraffeth in the heart submission, obedience, and humility of mind. Again, if he be truly contrite, be his sins never so great and innumerable, yet casteth he his eyes on God's mercy, set forth to all penitent sinners in Christ Jesus, that will lay hand on it with a sure and undoubted faith, which likewise maketh him that by no means he can despair. For though his sins be great, yet he knoweth that the mercy of God is greater, and therefore cannot his sin condemn him. Why is Christ called a physician, but because he is able to heal sinners? "If our physician be wise," saith Fulgentius, "then can he heal all infirmities. If our God be merciful, then can he forgive all sins. For there is no perfect goodness, of whom all naughtiness is not overcome. There is no perfect medicine, to whom any disease is found incurable[3]." Thus see we that, where perfect contrition is, there is neither presumption nor desperation.

Penance consisteth in three parts.

Of contrition, and the two parts thereof.

Psal. li.

De civi. Dei. lib. x. cap. iv. What sacrifice God requireth.

Luke i.

1 Pet. v. Matt. v. True contrition driveth away both presumption and desperation.

What true contrition worketh in a penitent faithful heart.

Why Christ is called a physician. De pœ. ad Ve.

The golden sentence of Fulgentius concerning remission of sins.

Eus. I pray you, how may we come by this true and perfect contrition? *Phil.* Verily, by the word of God. For "faith cometh by hearing, and hearing by the word of God." Ye shall note, that the holy scripture is divided into two parts, that is to say, the law and the promises, the knowledge whereof is right necessary for the obtaining of true and perfect contrition. Ye know that a man's face shall be long defiled, spotted, and deformed, before he shall perceive it, except it be either told him of other, or else that he himself seeth it evidently in some mirror or glass. Semblably, the soul of a

How we may come by the true and perfect contrition. Rom. x.

The scripture divided into two parts.

Mark this similitude.

[2] Non vult ergo sacrificium trucidati pecoris, sed vult sacrificium contriti cordis.—August. Op. Par. 1679—1700. De Civit. Dei, Lib. x. cap. v. Tom. VII. col. 241.]

[3] Si peritus est medicus noster, omnes potest infirmitates sanare: si misericors est Deus noster, universa potest peccata dimittere. Non est perfecta bonitas, a qua non omnis malitia vincitur: nec est perfecta medicina, cui morbus aliquis incurabilis invenitur.—Fulgent. Op. Venet. 1742. Epist. Sept. ad Venant. de Rect. Pœnit. cap. iii. 4. p. 87.]

Sin is not easily perceived except we behold ourselves in the glass of the law of God. Rom. iii. Prov. vi. Psal. cxix. A good lesson.

christian man shall be spotted with sin a great space, before he perceiveth it, and be truly contrite and sorry for it, except it be either told him of other by declaring the law of God to him, or else he himself looketh in the glass of truth, which is the law of God, and by that means perceiveth his own deformity, misery, and wretchedness. "For by the law cometh the knowledge of sin." "The commandment is a lantern, and the law is a light and way of the life," saith Salomon. David also saith: "O Lord, thy word is a lantern to my feet and a light to my pathways." So that the next way to have the knowledge of our sins, whereby we should be moved to be contrite and sorrowful in our hearts for our wickednesses and offences, and to stand in fear of God's righteousness, is ever to have the law of God before our eyes. "I have hidden thy speeches in my heart," saith David, "that I may not offend thee."

Psal. cxix.

Chris. Now, I pray you, how shall we do concerning the second part of contrition? *Phil.* When ye are unfeignedly stricken with this contrition, so that your hearts do truly fear the justice of God, and ye abhor sin even to the uttermost of your power, longing greatly for strength to do the will of God, that ye may walk innocently before the eyes of the divine majesty, then, for the consolation of your consciences and the rejoicing of your hearts, ought ye to consider the most sweet, most joyful, most comfortable promises of God, made to us freely in Christ's most precious blood. Now to put away desperation doth convenient time require, that ye cleave stedfastly with all main to the promises which lay forth God's mercy before your eyes. Therefore look, wheresoever ye hear or see any comfortable promise of God in the holy scriptures, that declareth mercy to penitent sinners, believe without doubting that that pertaineth unfeignedly to you. Whensoever ye hear or read that Christ is a Saviour, straightways lay hand on that, and believe that he also is your Saviour. When the scriptures shall say to you, "Jesus Christ came into the world to save sinners," and, "Every one that calleth on the name of the Lord shall be saved;" believe you straightways, that ye are of that number which shall be saved by Christ. When the scripture shall say, "God will not the death of any sinner, but rather that he turn and live;" believe you straightways, that God's pleasure is ye should be saved, if ye return to him with a contrite and faithful heart, and so live with him for evermore in the celestial glory. Except ye have this faith also annexed with your sorrow, verily, as your contrition is imperfect, so is it able to cast you into desperation. Again, to have a faith that God will forgive you your sins, and not to be sorry for your offences, nor to stand in fear of God's indignation for transgressing his most holy law, nor to hunger and thirst after righteousness; verily, as your contrition is imperfect, so is it the right way to lead you to presumption. Neither desperation nor presumption ought to be in the heart of any christian man, but a penitent and sorrowful mind erected and lifted up with faith. For St Austin saith: "If faith be the foundation of penance, without the which there is nothing that good is, verily that penance ought to be desired, which it is evident to be grounded on faith: for a good tree cannot bring forth evil fruits. Therefore that penance which proceedeth not of faith is unprofitable. For we must believe that remedy is granted to penance of our Saviour[1]." Fulgentius also saith: "Judas, that betrayed Christ, repented him of his sin; but he lost health and salvation, because he trusted not to be forgiven. He repented worthily indeed, because he sinned betraying the righteous blood; but he therefore lost the fruit of his repentance, because that he did not trust that the sin of his betraying should be washed away with his blood whom he betrayed[2]." Thus see you how necessary faith is unto a contrite heart, and how that without that it is not possible for

Mark well.

The comfortable promises of God must be laid hand on.

1 Tim. i. Joel ii. Acts ii. Rom. x Ezek. xviii. Mark and bear away.

Contrition without faith leadeth unto desperation. Faith without contrition bringeth forth presumption.

De vera et falsa pœnitent. cap. ii. Faith is the foundation of penance. Penance without faith is unprofitable. De pœni. ad Venan. A notable and most goodly sentence of Fulgentius.

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[1] Si fides fundamentum est pœnitentiæ, præter quam nihil est quod bonum sit; appetenda est pœnitentia, quam constat in fide fundatam: non enim potest arbor bona fructus malos facere. Pœnitentia itaque quæ ex fide non procedit, utilis non est. Oportet autem credi remedium pœnitentiæ a Salvatore concedi.—August. Op. Par. 1679—1700. De Vera et Falsa Pœnit. Liber Unus. cap. ii. 3. Tom. VI. Appendix, col. 232. The Benedictine editors do not consider this treatise a genuine work of Augustine.]

[2 Judas qui Christum tradidit, peccati sui pœnitentiam gessit, sed salutem perdidit, quia indulgentiam non speravit...Digne quidem pœnitentiam gessit, quia peccavit, tradens sanguinem justum; sed ideo sibi fructum pœnitentiæ denegavit, quia peccatum traditionis suæ ipso, quem tradiderat, diluendum sanguine non speravit.—Fulgent. Op. Venet. 1742. Epist. Sept. ad Venant. de Rect. Pœnit. cap. v. 7. p. 88.]

any penitent sinner to receive remission of his sins; as divers manifest texts and histories of the holy scripture do evidently prove and shew. *Theo.* You taught us this thing abundantly before in the third dish of your banquet, neither have we forgotten it. *Phil.* I am glad of it. Therefore will I now tarry no longer about this matter, but make haste to the second part of penance, which is confession. *Eus.* I pray you heartily, let it so be.

OF CONFESSION.

Phil. AFTER that ye have conceived in your hearts such true and perfect contrition as I have hitherto painted, then doth the second part follow in right and due order, which is confession. It is requisite that a christian man be not only sorry for his offences committed against God, but also that he knowledgeth and confesseth his sin. For the scripture saith, that they which came to be baptized of John confessed their sins. Likewise read we in the Acts of the Apostles. But inasmuch as the scripture teacheth divers kinds of confession, therefore will I here somewhat touch them all.

Confession of sins is necessary.
Matt. iii. Mark i. Luke iii. Acts xix.
Divers kinds of confession.

First, the chief and most principal confession is the confession of our faith, wherein we confess unfeignedly whatsoever the holy scriptures teach of God. This confession is so necessary, that without it no man can be saved. No menacing words, no imprisonment, no chains, no fetters, no sword, no fagot, no fire, ought to pluck us from this confession: no tyranny ought so to be feared, that God and his truth should not be confessed. "For every one," saith Christ, "that shall confess me before men, I shall also confess him before my Father which is in heaven. But he that shall deny me before men, I shall deny him also before my Father which is in heaven." Of this confession St Paul saith: "With the heart it is believed unto righteousness, but with the mouth confession is made to salvation." Also St John: "Hereby shall ye know the Spirit of God. For every spirit that confesseth that Jesus Christ is come in flesh is of God. And every spirit which confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist, of whom ye have heard how that he should come; and now already is he in the world." But, inasmuch as this confession is not that part of penance whereof we do now entreat, I will omit it at this present.

The confession of faith.
Matt. x. Mark viii. Luke xii.
Rom. x.
1 John iv.

Another kind of confession is, which pertaineth more nearly to our matter, for to confess our sin unto God whom we have offended. Without this confession our penance availeth but little, as we may perceive by divers places of the scripture. For though "all things are open to the eyes of God," and nothing can be hid from him, so that he knoweth all things, yet will he that we humbly confess and knowledge our sins unto him, that by this means we may make him the more merciful unto us. We read that a certain blind man cried unto Christ, saying, "Jesu, the son of David, have mercy upon me." Christ did know full well wherefore he called on him; yet notwithstanding he said, "What wilt thou that I do unto thee?" "Lord," said he, "that I may receive my sight." Christ demanded this thing of him, because he would have him confess his infirmity and blindness. So is it convenient for us, if we will receive our sight, to confess our blindness. St John saith: "If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us." David also saith: "I have made my trespass known unto thee, and mine unrighteousness have I not hidden. I said, I will confess my unrighteousness to the Lord; and thou hast forgiven the ungodliness of my sin." This confession followeth a true repentant and contrite heart. The prophet Daniel confesseth his sin on this manner: "We have sinned, we have done unrighteousness, we have wrought wickedly, we have gone away and run astray from thy commandments and judgments." Also Esdras[3]: "I and the house of my father have sinned: we were seduced with vanity, and have not kept thy commandments." Likewise David, when the prophet Nathan at the commandment of God rebuked him for his adultery and manslaughter, confessed his sin,

The confession of sins unto God.
Heb. iv.
Why God will have us confess our sins unto him.
Luke xviii.
The blind man.
1 John i.
Psal. xxxii.
Dan. ix.
Neh. i.

[3 The book of Nehemiah is called also the second book of Esdras.]

2 Sam. xii. and said: "I have sinned unto the Lord." Again: "O God, I have sinned to thee alone, and evil before thee have I done." The publican also made his confession on this Luke xviii. manner: "O God, be thou merciful to me a sinner." This kind of confession ought every christian man daily and hourly to make unto God, so oft as he is brought unto the knowledge of his sin.

The confession of sins to our neighbour. James v. Matt. v. Another kind of confession is, to knowledge and confess our sins to them whom we have offended. Of this speaketh St James, saying: "Confess your sins one to another." Also Christ: "If thou shalt offer thy gift at the altar, and there dost remember that thy brother have any thing against thee, leave thy gift there before the altar, and go thy way, and be first reconciled to thy brother, and then come on thy way and offer thy gift." This confession, whereby we are reconciled one to another and conjoined in mutual amity, is so necessary, that without it the other profit and avail little before God.

The public confession. Matt. xviii. There is another confession, which is public and open; and this is, when we knowledge and confess our sins openly before the congregation, as the manner was in the primitive church. Of this confession speaketh Christ: "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he heareth thee, thou hast won thy brother. But if he heareth thee not, then take yet one or two with thee, that in the mouth of two or three witnesses every matter may be established. If he heareth not then, tell it to the congregation. If he heareth not the congregation, hold him as an heathen and publican." All these kinds of confession are abundantly fortressed and approved by the holy scriptures.

Of auricular confession. *Theo.* But we hear nothing all this while of auricular confession, which is chiefly used among us at this time. *Eus.* Of this we would be glad to hear. *Chris.* I pray you, express your mind concerning this kind of confession also: for some approve it, some again condemn it. *Phil.* Why auricular confession should be condemned and exiled from the bounds of christianity, I see no cause; but that it should be approved, retained, maintained, and used, I find causes many, yea, and those right urgent and necessary. *Chris.* Much absurdity and wickedness hath both been conspired, learned, practised, and done in this auricular confession, as histories make mention, neither want we experience of this thing. *Phil.* I cannot deny these things to be true. There is nothing so good and of so great excellency, but it may be abused. The abuse thereof is to be taken away, and not the thing itself. That confession hath been greatly abused it cannot be denied, as many other things in the church have been also; yet ought it not therefore to be rejected and cast away, but rather restored to the old purity, and to the use for the which it was first instituted. And so shall it not only not hurt, but also profit very highly, and bring much utility and profit to the christian congregation.

Much wickedness hath been wrought by auricular confession.

The abuse, and not the thing itself, is to be taken away.

Auricular confession shall never be well used, until the ghostly fathers be wise, discreet, sober, and learned. Mark this similitude. The blindness of the common sort. *Theo.* This thing shall never come to pass, except they that sit on confession be men of gravity, sagacity, wisdom, discretion, sobriety, integrity, and able to teach, to instruct, and inform with all godly doctrine. *Eus.* Methink it an extreme point of madness for a man, if his body be diseased, to hunt, inquire, and seek about for a sober, wise, prudent, and cunning physician, that may cure and heal it, and to be so negligent in those things that pertain to his soul. For many care not to what priest they go unto, be he learned or unlearned, wise or foolish, modest or light, of good conversation or of naughty living, so that to satisfy the custom they come to one and receive their absolution, and go away never the better instructed, nor with the more penitent hearts. *Chris.* This is a great abuse. *Phil.* Ye say truth. Therefore were it convenient that they which should be appointed to be curates and overseers of the christian people, into whose hands the whole life and care of Christ's flock is committed, should be of such sort as St Paul describeth in his epistles to Timothy and Titus, that is to say, irreprehensible, faultless, sober, discreet, righteous, holy, temperate, apt to teach, and such one as cleaveth unto the true word of doctrine, that he may be able to exhort with wholesome learning, and to improve them that speak against it. For this cause did God command in the old testament, that they should not be chosen to be priests for to minister to him which had any blemish on them, whether they were blind, lame, with an evil-favoured nose, with any misshapen mem-

What manner of men they ought to be that should be curates. 1 Tim. iii. Titus i.

Lev. xxi, Who were refused to be priests in the old law.

ber, or that have a broken foot or hand, crookbacked, or any blemish in their eyes, &c. What meant God by this perfection of the priests' members, but only to shew that he which should serve him, and give attendance on his flock, should be whole and sound in all kind of virtue and godliness; not corrupt nor deformed with any iniquity or uncleanness? A priest ought to have no blemish on him; that is to say, he ought to be pure both in his doctrine and conversation. *Chris.* God grant us once such curates, that may rule among us with such integrity of life and sincerity of doctrine, as is required of them in the holy scriptures! *Eus.* If this might be brought to pass, then should the gospel of Christ flourish, and the flock of Christ, whom he purchased with his most precious blood, be better looked upon and fed than they are now-a-days. *Phil.* Truth it is. But, I pray you, mark what I shall now say unto you concerning this auricular confession. That auricular confession is a thing of much weight and grave importance, it appeareth well, inasmuch as it bringeth to men divers ample commodities and large profits. *Theo.* I pray you, what are those?

Note well.

A priest ought to have no blemish on him.

Acts xx.

Phil. First, it engraffeth in us a certain humility, submission, and lowliness of mind, and depresseth all arrogancy and pride, while we humbly are contented to confess to our ghostly fathers such offences as wherewith we have offended God. Secondly, it incuteth and beateth into our hearts a shamefacedness, whereby we are so ashamed of our faults heretofore committed, that we utterly abhor them, and are wholly inflamed with the love of virtue. Thirdly, it bringeth us to the knowledge of ourselves, while we hear those things of the priest that are necessary to be known of every christian man. Fourthly, in confession we do not only learn to know how heinous and detestable a thing sin is before God, but also means and ways to eschew it. How many, think you, are there, which, if this auricular confession were taken away, would not care how they lived, neither would they regard any part of Christ's doctrine, but live like brute beasts, without any fear of God at all, or study of innocency, wallowing and tumbling themselves daily in sin, not once having a respect unto the correction of their old and wicked manners? Fifthly, if we be in doubt of any thing, in confession we may learn the assurance and certainty of it. Sixthly, in confession the ignorant is brought unto knowledge, the blind unto sight, the desperate unto salvation, the presumptuous unto humility, the troubled unto quietness, the sorrowful unto joy, the sick unto health, the dead to life. What need I make many words? Confession bringeth high tranquillity to the troubled conscience of a christian man, while the most comfortable words of absolution are rehearsed unto him by the priest.

The commodities that ensue of auricular confession.

Eus. I pray you, what is that absolution? *Phil.* Verily, a preaching of the free deliverance from all our sins through Christ's blood. How say you, is here any thing to be condemned in auricular confession thus used? *Chris.* No, verily, all things that you have rehearsed are rather worthy high praise and commendation. *Phil.* It is attributed and given us even of nature to communicate unto other the secrets of our hearts concerning temporal and worldly things, whether they be of joy or sadness; and till we have so done, we are never in rest. *Eus.* Ye say truth. *Phil.* Why should we then not be ready to do so likewise in spiritual affairs and things pertaining unto the salvation of our souls, except peradventure we be enemies of our own health? "What is sweeter and more pleasant," saith Cicero, "than to have such one with whom thou darest be bold so to speak all things as with thyself[1]?" A man having a learned, wise, discreet, silent, close, and faithful ghostly father, which loveth the penitent no less than a natural father doth his child, why should he fear to declare unto him the secrets of his heart, which is ready to comfort, to instruct, to counsel, to teach, and to do all things that should make unto his consolation and health? The prophet Malachy saith: "The lips of a priest keep knowledge; and men shall seek the law at his mouth: for he is a messenger of the Lord of hosts." If this ought to be done at all times, when have we a more convenient and fit time to do it than in the time of confession, when we may freely talk to our spiritual fathers whatsoever pleaseth us? *Eus.* It is truth that ye say. But what if such a ghostly father doth not chance as ye have described

What absolution is.

A natural disposition to break our minds one to another.

Libro de amicitia.

Mal. ii.

[1 Cic. de Amicit. vi.]

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Men ought to seek for wise and learned ghostly fathers. Matt. xiii.

heretofore? *Phil.* Verily, ye ought alway to resort to the best learned men, and to seek for such ghostly fathers as both will and can instruct and teach you the law of God. But let it so be, that your curate be not of the greatest learned men; yet is he too much simple if he can bring "out of his treasure-house things neither new nor old," seeing that the holy scriptures are so plenteously set forth in our English tongue, that even the very idiot may now become learned in the kingdom of God. Therefore, to make few words concerning this matter, disdain ye not to go to confession at the times appointed, according to the act of our most excellent king[1], yea, and that with all humble reverence. Declare the diseases of your souls unfeignedly, that ye may be healed with the most sweet and comfortable salve of God's word. Follow the godly and wholesome admonitions of your ghostly father. Go unto him with such an hatred and detestation of sin, that ye may return from him with hearts altogether inflamed with the perfect love of virtue, innocency, and true godliness, being full fixed never to return unto your old vomit and wallowing in the mire. And when he shall rehearse unto you the most sweet and comfortable words of absolution, give earnest faith unto them, being undoubtedly persuaded that your sins at that time be assuredly forgiven you, as though God himself had spoken them, &c. according to this saying of Christ, "He that heareth you heareth me:" again, "Whose sins ye forgive are forgiven them." This have I spoken concerning auricular confession. *Theo.* Very godly, forsooth. *Eus.* What remaineth now? *Chris.* Ye promised consequently to entreat of satisfaction or amendment of life. *Phil.* Ye say truth. Of that matter therefore will I now entreat.

2 Pet. ii.

Earnest faith must be given to the words of absolution. Matt. x. Luke x. John xx.

OF SATISFACTION OR AMENDMENT OF LIFE.

Satisfaction or amendment of life. Christ alone is the omnisufficient satisfaction to God the Father for all our sins. 1 Pet. i. Heb. x. Christ delivereth from the fault and from the pain due unto it. John i. 1 John i. 1 John ii. Rom. v. 1 Cor. i. Eph. ii. Col. i. Isai. liii. 1 Pet. ii. 1 John ii. Acts x.

As touching this word *satisfaction*, which hath so long been retained in the church of Christ, we must grant and believe undoubtedly that Christ alone is the omnisufficient satisfaction for all our sins unto God the Father, by the sprinkling and effusion of his most precious blood, which abideth and lasteth for ever so perfect, that he is able at all times to save them that are sanctified with that one and omnisufficient oblation and sacrifice of his most blessed body done on the cross, and that not only from the fault, but also from the pain due and belonging unto the fault. "Behold that Lamb of God," saith St John Baptist, "which taketh away the sin of the world." St John the Evangelist saith also: "The blood of Jesus Christ, God's own Son, maketh us clean from all sin." Again: "If any man sin, we have an advocate with God the Father, Jesus Christ that righteous one: and he is the satisfaction for our sins; not for our sins only, but also for all the whole world." By the death of Christ are we reconciled to the Father. Christ is our "wisdom, sanctification, righteousness, and redemption." Christ is "our peace." By the blood of Christ have we remission of our sins. By Christ are all things reconciled to God, and by Christ's blood are "all things pacified and set at a stay both in heaven and in earth." Christ was "broken for our sins." Christ "bare our sins on his body upon the tree; by whose stripes we are made whole." Our "sins are forgiven us for Christ's name." "All the prophets bear witness, that through the name of Christ every one that believeth on him shall receive remission of his sins." Thus see we, that there is no satisfaction perfect and sufficient to God the Father for our sins, but only the death of Christ; so that we may well say with the apostle: "God forbid that we should rejoice in any thing but in the death of our Lord Jesus Christ." Whosoever repenteth him of his sins from the very heart, and is sorry for them, lamenteth his misery, hungereth for strength to do the will of God, knowledgeth his offences, laboureth with all main to walk in a new life, needeth not to doubt but that Christ by his death hath abundantly satisfied to God the Father for his sins. *Chris.* Is there no more behind concerning satisfaction? *Phil.*

Gal. vi.

Note for whose sins the death of Christ is a satisfaction.

[1] The act of the six articles, passed July 1539, of which the sixth prescribed auricular confession, was expedient and necessary to be retained. Severe penalties were denounced against all who by word or pen opposed the doctrines maintained by this act. Hence the caution of the author in speaking as above. He was nevertheless brought into trouble on account of these very writings.]

Yes, verily. After ye have repented you of your wickedness, ye must then amend your life, and "bring forth fruits worthy of penance," as the scripture commandeth. Matt. iii. Ye must practise in your living all godliness and innocency. Fasting, prayer, and alms, must diligently be exercised of you in your daily conversation. Ye must go from virtue to virtue, and from faith to faith. "As ye have walked before in darkness, so must ye walk now in light." Your whole life must now be nothing else than a perfect meditation of purity and innocency. Except ye labour to do this, surely ye have no part of Christ, neither is the death of Christ a satisfaction for your sins, but "the wrath of God abideth" still upon you. "God hath blessed you in Christ Jesus, that every one of you should turn away from his wickednesses," as the scripture saith. "God hath not called us," saith St Paul, "unto uncleanness, but unto sanctification and holiness." Psal. lxxxiv. Rom. i. Eph. v. John iii. Acts iii. 1 Thess. iv.

These things once done, then remaineth there a true and perfect satisfaction to our neighbour, whom we have offended or hurt either in word or deed. For a satisfaction or amends must needs be made to our neighbour; or else we walk not after the order of charity, nor according to the law of nature, which commandeth every man to do to another as he would other should do to him. Therefore God in the old law commanded that, if any man did steal from his neighbour an ox or a sheep, he should restore and give him again five oxes for one ox, and four sheep for one sheep. We read also in the gospel of Luke, that Zacheus said unto Christ: "Behold, Lord, I give half my goods to the poor people, and if I have deceived any man of any thing, I give him four times as much again for it." These things declare manifestly, that we are bound to make satisfaction to our neighbour in whatsoever things we have hurt him. *Theo.* What if we be not able, shall we then lose the heritage of the kingdom of heaven? *Phil.* God forbid! For then should all they that die for theft, and many other, be damned. But this I say unto you, if we be able by any means to make satisfaction to them whom we have offended, hindered, or hurt, we ought without doubt to do it. But if it so be, that by no wise we are able, then ought we to come to them whom we have offended, and desire them for Christ's sake to forgive us. And they again ought, if they will be forgiven of God, to remit and forgive their offenders. *Chris.* This is very godly spoken.

A satisfaction to our neighbour. Matt. vii. Luke vi. Exod. xxii. Luke xix. Note well. What they ought to do that are not able to make satisfaction to their neighbour.

Phil. Hitherto have I talked with you of penance, of contrition, confession, and satisfaction, according to the vein of the holy scriptures and the mind of the ancient doctors. *Eus.* We remember all these things well, and we thank you right heartily for them. *Theo.* Neighbour Philemon, ye promised also to speak somewhat of fasting, which is very necessary for this present time. *Phil.* Ye say truth, and according to my promise I will now entreat of it.

OF FASTING.

To tarry long in the praise of fasting, as it were but a vain thing, so doth not the scarceness of time suffer it. How can it any otherwise than be a thing of high excellency and much virtue, seeing that God himself was the first instituter and author of it, prescribing it unto our prime parent Adam in paradise, which if he had observed, none of us all had fallen from that joyful state into this sorrowful misery? Did not Moyses fast forty days, that he might be made worthy to receive the tables of the law? Did not the people of Israel many times fast when they had displeased God, to recover and win again his favour, and at divers other times? Did not Helias also fast forty days? Did not Josaphat command a solemn fast to his people? Did not queen Hester, with certain other Jews, fast three days and three nights, when there was a commandment given to destroy all the Jews? Did not the king of the Ninevites, when Jonas threatened them subversion, command both man and beast, and all that ever dwelt in the city, to fast? Did not Daniel many times fast, and neither eat nor drink? Did not Esdras so likewise? As I may pass over many of the old testament, did not Christ the Son of God in the new law fast forty days and forty

The dignity and excellency of fasting. Gen. ii. God was author of fasting. Examples of fasting. Exod. xxxiv. Judg. xx. 1 Sam. vii. xiv. 1 Kings xix. 2 Chron. xx. Esth. iv. Jonah ii. iii. Dan. ix. Ezra x. Matt. iv.

Acts i. xiv. xxvii. Mark ix. 2 Cor. vi. xi. Matt. vi. nights? Did not John Baptist give himself to much and continual fasting? Did not the apostles after Christ's ascension fast? Is there not a certain kind of devils which is not cast out but by prayer and fasting? Did not Paul fast oftentimes? Do not all these histories declare that fasting is an excellent and very precious thing? Is not fasting one of the chief and principal works which are required of a christian man in the holy scripture? "Fasting," saith Basilius Magnus, "maketh lawyers witty. It is the best custody and keeping of the soul. It is the sure habitation and dwelling of the body. It is a defence and armour to valiant men. It is an exercise to lusty champions and provers of masteries. It expelleth temptation. It is the unction of godliness. It is the familiarity of the fountain, the governor of pure living. Fasting is the ornament of a city, the establishment of the judging-place, the peace of houses, the health and preservation of household. As I may make short tale, thou shalt find that fasting hath made all the saints friends and neighbours unto God[1]." Hitherto have I rehearsed the words of the famous doctor Basilius. The blessed martyr, St Cyprian, also saith: "With fasting the stinking pool of vices is dried up, wantonness withereth away, concupiscences and lusts decay, vain pleasures go away. With fasting the flame of the burning Etna is extinguished, and the furnace of the flammivomous Vulcan, quenched within, doth not burn the hills near unto it. Fasting, if it be governed with discretion, tameth all the rebellion and fierceness of the flesh, and spoileth and maketh weak the tyranny of gluttony. Fasting speareth up and incloseth, as though it were in a narrow prison, the extraordinary and unlawful motions, yea, it holdeth strait and bindeth the wandering appetites. Fasting, if it be garnished with humility, maketh the servants of God despisers of the world... Fasting is fed with the dainties of the scriptures, it is refreshed with contemplation, it is established with grace, it is nourished with celestial and heavenly bread[2]." Thus see you also by the ancient doctors, how precious a thing fasting is. Again, ye see of how great virtue and strength it is, and how many commodities it bringeth to them that use and exercise it aright. Let these few things therefore suffice for this present for the commendation and praise of fasting. *Chris.* We perceive now right well that fasting is a thing of weighty importance. *Eus.* Verily, methink that I cannot approve nor allow the manners of those gospellers, as they call themselves, which, contemning all kind of godly fasting, give themselves to gluttony and drunkenness, persuading themselves to be then best christian men when they are furthest from christianity. *Theo.* Such gross gospellers have much hindered the prosperous progress of God's word. *Phil.* Truth it is that ye say. But, I pray you, be diligent a little while to hear me, and I will teach you both what the true and christian fast is, and also how ye ought to fast. *Theo.* I pray you, let it be so. *Eus.* Speak on, brother Philemon; we hear you gladly.

Ser. i. De Jejunio et tent. Christi. The profit of fasting.

The mind of the author concerning the gross gospellers.

Ser. i. De Jejunio. What fasting is. *Phil.* "The true and christian fast," as Basilius Magnus doth define, "is not only to abstain from meats, but also to eschew evil things[3]." Of this definition do ye learn two things, that is to say, that the true and christian fast consisteth not only in the abstinence of meats, but also in the eschewing of evil. "Therefore," saith our golden-mouthed doctor, "there is a spiritual and a corporal fast. The corporal fast is to abstain from meats: the spiritual fast is to abstain from sins. For, as the flesh hath a pleasure in eating, so hath the spirit of the flesh a pleasure in sinning. In consideration whereof the wise men call every sin pleasure or lust, because we commit every sin with delectation

Hom. xv. in cap. vi. Two manner of fastings.

[1 Νηστεία νομοθέτας σοφίζει, ψυχῆς ἀγαθὸν φυλακτήριον· σώματι σύνοικος ἀσφαλής· ὅπλον ἀριστεύουσιν· ἀθληταῖς γυμνάσιον. τοῦτο πειρασμοὺς ἀποκρούεται· τοῦτο ἀλείφει πρὸς εὐσέβειαν, νήψεως σύνοικος, σωφροσύνης δημιουργός ..... νηστεία πόλεως εὐσχημοσύνη, ἀγορᾶς εὐστάθεια, οἴκων εἰρήνη, σωτηρία τῶν ὑπαρχόντων.—Basil. Op. Par. 1721—30. De Jejun. Hom. i. Tom. II. pp. 5, 10.]

[2 Jejuniis vitiorum sentina siccatur, petulantia marcet, concupiscentiæ languent, fugitivæ abeunt voluptates. Extinguitur ardentis Ætnæ incendium, et flammivomi fornax Vulcani extincta intrinsecus, montes conterminos non adurit. Jejunium si discretione regatur, omnem carnis rebellionem edomat, et tyrannidem gulæ spoliat et exarmat. Jejunium extraordinarios motus in cippo claudit et arctat, et appetitus vagos distringit et ligat. Jejunium si humilitate ornetur, servos Dei mundi efficit contemtores.....Jejunium scripturarum deliciis pascitur, contemplatione reficitur, gratia stabilitur, cœlesti pane nutritur.—Cypr. Op. Oxon. 1682. De Jejun. et Tentat. Christ. This treatise is not really Cyprian's, but is placed by bishop Fell among the works of Arnold, abbot of Bonavalla, p. 35.]

[3 See below, p. 106, note 2.]

and pleasure." Again he saith: "He that abstaineth from meat, and not from evil works, he appeareth to fast, but yet he fasteth not in deed. For look, how much he fasteth unto men, so much doth he eat before God, seeing he goeth forth still to sin[4]." Ibidem. Note.

In another place also he saith: "I call fasting abstinence from vices. For the abstinence from meats is received for this purpose, that it should refrain the rigour and fierceness of the flesh, to make it obedient, even as an horse is to his keeper. He that fasteth must above all things refrain anger, learn meekness and lenity, have a contrite heart, and that may repel and put aback unclean concupiscences and lusts, set before his eyes alway the eye of the everlasting judge and the inpravable[5] judging-place; by his money to be made better, and to have rule over it, to be liberal in giving alms, to admit and receive into his heart no evil against his neighbour; as Esay, speaking in the person of God, saith, 'Have I chosen this fast, saith the Lord? Though thou wrest about thy neck like a circle, and strawest under thee sackcloth and ashes, neither shall thy fast be so called acceptable, saith the Lord.' What fast then, tell me? 'Loosen,' saith he, 'the bonds of the wicked bargains, break thy bread to the hungry, bring the poor man that hath no house into thy house. If thou doest these things,' saith he, 'then shall thy light break forth as the morning, and thy health shall spring right shortly.' Hast thou now seen, my well-beloved, what the true fast is? Let us look upon this fast, and let us not think, as many do, the fasting standeth in this point, if we continue without any dinner until it be night[6]." Hitherto have I rehearsed the words of St John Chrysostom, of whom we may easily learn that the true and christian fast is not only to abstain from meat, but also from sin. But let us hear the minds of some other doctors. Origen saith: "Wilt thou that I shew unto thee what fast thou oughtest to fast? Fast from evil deeds, abstain from evil words, refrain from evil thoughts, touch not the thievish breads of perverse doctrine. Covet not nor lust not after the deceivable meats of philosophy, that may seduce and turn thee from the truth. Such a fast pleaseth God[7]." St Austin saith: "The fasts of christian men are rather to be observed spiritually than carnally. In consideration whereof, let us fast principally from our sins, lest our fast be refused of the Lord, as the fasts of the Jews were. What a fast is this, that an impostor or deceivable person, I cannot tell who, should abstain from meats, which the Lord hath created, and yet wax fat with the fatness of sins! 'Have I chosen such a fast, saith the Lord?'" Read the eight-and-fiftieth chapter of the prophet Esay. And a little after he saith: "The fast which the Most Highest doth approve and allow is not only to leave off to refresh the body, but also to depart from evil acts or deeds[8]."

In Gen. i. Hom. ix. Mark wherefore we abstain from meats.

What he must do that fasteth.

Isai. lviii.

The true fast is to exercise the works of mercy.

The custom in times past was to fast from all meat until night.

In Levit. Hom. x. cap. vi. What fast we ought to fast.

Ex sermone clxxii. A notable sentence of St Austin concerning fasting.

Isai. lviii. Mark well.

[4 Sic et jejunium corporale est et spirituale. Corporale jejunium est abstinere a cibis, spirituale jejunium est abstinere a peccatis. Nam sicut caro delectatur manducando, sic spiritus carnis delectatur peccando. Unde sapientes omne peccatum libidinem vocant, quia omne peccatum cum delectatione committimus.....Qui enim a cibis jejunat, non ab operibus malis, ille apparet jejunare, non autem jejunat: quia quantum ad homines jejunat, quantum ad Deum autem pessime epulatur malis.—Chrysost. Op. Par. 1718—38. Opus Imperf. in Matt. Hom. xv. ex cap. vi. Tom. VI. p. 80.]

[5 Inpravable: that is not to be corrupted.]

[6 ..... *τὴν ἀληθινὴν νηστείαν ἐπιδείξασθαι, λέγω δὴ τὴν τῶν κακῶν ἀποχήν· τοῦτο γὰρ νηστεία. καὶ γὰρ ἡ τῶν βρωμάτων ἀποχὴ διὰ τοῦτο παρείληπται, ἵνα τὸν τόνον τῆς σαρκὸς χαλινώσῃ, καὶ εὐήνιον ἡμῖν τὸν ἵππον ἐργάσηται. τὸν νηστεύοντα μάλιστα πάντων προσήκει τὸν θυμὸν χαλινοῦν, πραότητα πεπαιδεῦσθαι καὶ ἐπιείκειαν, συντετριμμένην ἔχειν τὴν καρδίαν, τῶν ἐπιθυμιῶν τῶν ἀτόπων ἐξορίζειν τὰς ἐνθυμήσεις, πρὸ ὀφθαλμῶν λαμβάνοντα τὸν ἀκοίμητον ἐκεῖνον ὀφθαλμὸν καὶ τὸ κριτήριον τὸ ἀδέκαστον, χρημάτων κρείττονα γίνεσθαι, περὶ τὴν ἐλεημοσύνην πολλὴν τὴν δαψίλειαν ἐπιδείκνυσθαι, πᾶσαν κακίαν τὴν περὶ τῶν πλησίον ἐκ τῆς ψυχῆς ἀπελαύνειν. αὕτη ἀληθὴς ἡ νηστεία, καθάπερ καὶ Ἡσαΐας φησὶν ἐκ προσώπου τοῦ Θεοῦ φθεγγόμενος· Οὐ ταύτην τὴν νηστείαν ἐξελεξάμην, λέγει Κύριος, οὐδ' ἂν κάμψῃς ὡς κλοιὸν τὸν τράχηλόν σου, καὶ σάκκον καὶ σποδὸν ὑποστρώσῃ, οὐδ' οὕτω καλέσετε νηστείαν δεκτήν, λέγει Κύριος. ἀλλὰ ποίαν, εἰπέ; λύε, φησί, στραγγαλιὰς βιαίων συναλλαγμάτων, διάθρυπτε πεινῶντι τὸν ἄρτον σου, πτωχὸν ἄστεγον εἰσάγαγε εἰς τὸν οἶκόν σου. καὶ ἐὰν ταῦτα πράξῃς, φησί, τότε ῥαγήσεται πρωΐμον τὸ φῶς σου, καὶ τὰ ἰάματά σου ταχὺ ἀνατελεῖ. Εἶδες, ἀγαπητέ, ποία ἐστὶν ἀληθὴς νηστεία; ταύτην ἀσκήσωμεν, καὶ μὴ ἁπλῶς κατὰ τοὺς πολλοὺς νομίζωμεν ἐν τούτῳ τὰ τῆς νηστείας ἡμῖν περιορίζεσθαι, ἐὰν μέχρι τῆς ἑσπέρας ἄσιτοι διαμείνωμεν.*—Chrysost. Op. In cap. i. Genes. Hom. viii. Tom. IV. pp. 62, 63.]

[7 Vis tibi adhuc ostendam quale te oportet jejunare jejunium? Jejuna ab omni peccato, nullum cibum sumas malitiæ, nullas capias epulas voluptatis, nullo vino luxuriæ concalescas. Jejuna a malis actibus, abstine a malis sermonibus, contine te a cogitationibus pessimis. Noli contingere panes furtivos perversæ doctrinæ. Non concupiscas fallaces philosophiæ cibos, qui te a veritate seducant. Tale jejunium Deo placet.—Orig. Op. Par. 1733—59. In Levit. Hom. x. 2. Tom. II. p. 246.]

[8 Jejunia enim Christianorum spiritaliter potius,

Ex Trac. xvii. in John.

Also in another place he saith: "The great and general fast is to abstain from iniquities and unlawful pleasures of the world, which is a perfect fast, that we, 'forsaking ungodliness and the lusts of the world, should live in this world soberly, righteously, and godly.'

Titus ii. Note.

To this fast what reward doth the apostle give? It followeth, and he saith, 'Looking for that blessed hope and the appearance of the glory of the great God and of our

We keep Lent well when we live well.

Saviour Jesu Christ.' In this world as a Lent of abstinence do we celebrate, when we live well, when we abstain from wickedness and unlawful pleasures. But because this abstinence shall not be without reward, we look for that blessed hope of the revelation of the glory of the great God and of our Saviour Jesus Christ[1]." I could rehearse unto you innumerable places both of these doctors and of many other, if I had leisure, which declare evidently, that the true and christian fast doth not only consist in the abstinence of meats, but also in the forsaking of sin. But these at this time may seem abundantly to suffice.

Against the wicked and ungodly fasters.

Theo. O good Lord, how greatly are many deceived, which think that they fast well, if they do only but abstain from a smoky piece of bacon, or hard salted and powdered beef, though they eat the most delicious fishes that can be gotten, and enfarce their bodies, like bellied hypocrites, with all the sweet meats that either poticaries or any other can invent or imagine, yea, and that so unmeasurably that, after they have once dined, they are provoked either to the pleasure of the body, or else, like beasts of the belly, fall straightways unto sleep, so that they are not able to serve God, nor themselves, nor yet any other. O detestable abomination! *Eus.* How much also are they deceived of the true manner of fasting, which do not only fast after such sort, as ye have now spoken, but also do nourish in their hearts all kind of malice against their christian brothers, seeking how they may destroy them and shed their blood; yea neither do they cease to pollute and defile the most blessed name of God, so much as lieth in them, with most abominable oaths, and are also in all their conversation wicked livers, as I may add nothing thereto.

Phil. Undoubtedly these men are far from the true and christian manner of fasting, which is, not only to abstain from meats, but also from sins. Against those thundereth

Ser. i. De Jejunio. Note.

the holy doctor, Basilius Magnus, on this manner: "Wo be unto you, ye drunkards, not with wine only. For wrath and indignation is also a certain drunkenness of the soul, making it even as wine doth, heartless and foolish. For although thou eatest no flesh," saith he, "yet nevertheless dost thou eat thy brother. Thou tarriest from thy meat till it be night, yet all the whole day dost thou consume in suit and going to

The true fast is the eschewing of evils.

the law. But think not that the goodness of fasting is only in the abstinence of meats. For the true fast is the eschewing of evils. When thou fastest, loosen all wicked bonds, disquiet not thy neighbour, pay thy money that thou owest, exercise not lawing and suing by thy fast, &c.[2]" Thus have I declared unto you, after the minds of the holy and ancient doctors, what the true and christian fast is, whereby ye may also

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quam carnaliter exercenda sunt. Unde a peccatis principaliter jejunemus: ne jejunia nostra, sicut Judæorum jejunia, a Domino respuantur. Quale est enim ut a cibis, quos Dominus creavit, nescio quis impostor abstineat; et peccatorum sagina pinguescat? Non tale jejunium ego elegi, dicit Dominus. .....Jejunium est quod probat Altissimus, non solum intermissa corporis refectio, verum etiam a malis actibus facta discessio.—August. Op. Par. 1679—1700. Serm. clxxv. 1, 2. Tom. V. Appendix, col. 300. This is not regarded by the Benedictine editors as a genuine sermon of Augustine.]

[1 Jejunium autem magnum et generale est, abstinere ab iniquitatibus et illicitis voluptatibus sæculi, quod est perfectum jejunium: ut abnegantes impietatem et sæculares cupiditates, temperanter et juste et pie vivamus in hoc sæculo. Huic jejunio quam mercedem addit apostolus? Sequitur, et dicit, Expectantes illam beatam spem, et manifestationem gloriæ beati Dei et salvatoris nostri Jesu Christi. In hoc ergo sæculo quasi quadragesimam abstinentiæ celebramus, cum bene vivimus, cum ab iniquitatibus et ab illicitis voluptatibus abstinemus. Sed quia hæc abstinentia sine mercede non erit, expectamus beatam illam spem, et revelationem gloriæ magni Dei et salvatoris nostri Jesu Christi. —Id. in Joh. Evang. cap. v. Tractat. xvii. 4. Tom. III. Pars II. col. 424.]

[2 Μὴ μέντοι ἐν τῇ ἀποχῇ μόνῃ τῶν βρωμάτων τὸ ἐκ τῆς νηστείας ἀγαθὸν ὁρίζου. νηστεία γὰρ ἀληθὴς ἡ τῶν κακῶν ἀλλοτρίωσις. λύε πάντα σύνδεσμον ἀδικίας· ἄφες τῷ πλησίον τὴν λύπην· ἄφες αὐτῷ τὰ ὀφλήματα. μὴ εἰς κρίσεις καὶ μάχας νηστεύετε. κρεῶν οὐκ ἐσθίεις, ἀλλ' ἐσθίεις τὸν ἀδελφόν. οἴνου ἀπέχῃ, ἀλλ' ὕβρεων οὐ κρατεῖς. τὴν ἐσπέραν ἀναμένεις εἰς μετάληψιν, ἀλλὰ δαπανᾷς τὴν ἡμέραν εἰς δικαστήρια. οὐαὶ οἱ μεθύοντες οὐκ ἀπὸ οἴνου. θυμὸς μέθη ἐστὶ τῆς ψυχῆς, ἔκφρονα αὐτὴν ποιῶν ὡς ὁ οἶνος.—Basil. Op. Par. 1721—30. De Jejun. Hom. i. Tom. II. p. 9.]

easily learn to know the popish and false fast. And because ye shall not doubt of this doctrine concerning fasting, know you, that the king's most royal majesty also, in his proclamation concerning eating of white meats this time of Lent, hath there no less prudently than godly set forth the very same thing, that hitherto I have taught you. The words of the proclamation are these: "Let all men endeavour themselves to their possible powers, with this liberty of eating of white meats, to observe also that fast which God most specially requireth of them, that is to say, that they renounce the world and the devil, with all their pomps and works, and also subdue and repress their carnal affections, and their corrupt works of the flesh, according to the vow and profession made at the font-stone[3]." How say ye to these words? *Chris.* Verily they are words of such a prince as is worthy of immortality and eternal glory. *Eus.* I beseech almighty God long to preserve in prosperous health his most excellent majesty. *Theo.* Amen, good Lord, I beseech thee.

The king's proclamation concerning white meat.

Phil. Seeing that I have taught you what the true and christian fast is, I will now, according to my promise, teach you also how ye ought to fast. *Eus.* I pray you, let it so be. *Phil.* In declaring to you this thing, whom should I rather follow than our Saviour Jesus Christ, the teacher of all truth? How we ought to fast he teacheth us in the gospel of Matthew on this manner, saying: "When ye fast, be not sad as the hypocrites are. For they disfigure their faces, that they might be seen of men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that it appear not unto men that thou fastest, but to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Christ in this place doth not only rebuke the hypocritical and superstitious manner of the ungodly fasters, but he also teacheth us the true and germane manner of fasting. *Theo.* What is that, I pray you? *Phil.* Verily, whosoever intendeth to fast aright, he must observe three things. The first is, that he anoint his head: the second, that he wash his face: the third, that he fast in secret. *Eus.* This is so strange a manner of fasting as ever I heard. *Phil.* It is peradventure strange unto you, because ye are not yet perfectly exercised in the phrases of the holy scriptures; but if ye be once taught what is signified by this manner of speaking, it shall not only not seem unto you strange, but also very pleasant and pretty. *Chris.* I pray you, declare it to us, that we may learn to fast aright and according to the will of Christ.

Matt. vi.

Three things are to be observed in fasting.

Phil. Because I will not teach you anything of mine own brain, but that only which I have read in the holy scriptures, or else in the ancient doctors, I will rehearse unto you the words of St John Chrysostom, which shall abundantly satisfy your desire in this behalf. "In the anointing of the head," saith he, "we know that mercy is signified. Therefore to anoint the head is to shew mercy to our neighbour. For that mercy that is done unto a poor man is referred unto God, which is the head of the man, as the apostle saith. And the Lord himself saith, 'Whatsoever ye have done to one of my lessest brothers, ye have done it unto me.' In the stead of the which mercy, with the divine retribution, as with a certain heavenly oil, we are poured and shed over by him which saith, 'Blessed are the merciful, for God shall have mercy on them.' Holy David also did know the unction and anointing of the celestial oil in the head, when he said, 'As the anointment which came down into the beard.' But in washing the face the purity of a clean body and of a sincere conscience is known to be signified. So that to wash the face is to make clean the face of our heart from all filthiness of sin and from the uncomeliness of trespass, and to have a very pure conscience, that we may truly have in us the gladness of celestial joy, and the familiarity and cheerfulness of the Holy Ghost[4]." Hitherto have I rehearsed the words of Chrysostom,

The author teacheth nothing of his own brain.

Hom. xlv. ex cap. vi. Matt. Feria iv. Cinerum.

What it is to anoint the head.

1 Cor. xi. Matt. xxv.

Matt. v.

Psal. cxxxiii.

What it is to wash the face.

[3 "A proclamation concerning eating of white meats, made the ninth of February, the 34th year of the reign of the king's most royal majesty." It is inserted in Fox, Acts and Monuments, Lond. 1684. Vol. II. p. 456.]

[4 In unctione capitis misericordiam significari cognoscimus. Unde ungere caput, proximo est misericordiam facere: quæ misericordia in pauperem facta refertur ad Deum, qui caput viri, secundum apostolum, intelligitur, ipso Domino dicente: Quamdiu uni ex minimis meis fecistis, mihi fecistis. In cujus misericordiæ vice divina retributione, velut quodam oleo cœlesti perfundimur ab eo qui ait, Beati misericordes: quoniam ipsis miserebitur Deus.

Mark well.

whereby ye may learn, that to anoint our head is none other thing than to shew ourselves beneficial to the poor members of Christ. Again, to wash our face is to make clean both body and soul from sin and wickedness.

Theo. If this be to fast, I fear me that so many fast not before God as pretend outwardly to fast before men. *Phil.* This manner of fasting teacheth the holy scripture, howsoever men use it. Therefore if ye will fast aright, after the mind of St John Chrysostom, ye must first anoint your head, that is to say, comfort the poor people with such goods as God hath committed to you. For the riches that ye have be not yours only, but they be God's also, as he saith by the prophet: "Gold is mine, silver is mine." God hath put them in your hands, that ye should distribute part of them to the poor people. Ye are the stewards of God and the dispensators of his treasures, that you, living of them, should also comfort the poor members of Christ. If ye spend them otherwise than God hath appointed you in his word, ye shall render an accompts for it. Ye have nothing at all but that ye shall be called to an accompts for it, even to the uttermost farthing. If ye be not found to have used your talent well, and unto the profit of other, ye shall with that unprofitable servant of the gospel be cast into outward darkness, where weeping and gnashing of teeth shall be. If ye be proved unmerciful and negligent in the distribution of the worldly goods, surely, surely, ye shall be carried away with the rich man, of whom St Luke speaketh in the gospel, unto hell, and there burn in such cruel and bitter flames, as "the fire whereof shall never be quenched, neither shall the worm of them that shall be there die at any time," as the prophet saith. Thus see you that ye have no great cause to boast and glory of worldly goods, nor yet to avance yourselves above other men for your possessions' sake, no more than a great man's servant hath, to whom his lord and master hath committed his goods for a certain space to keep, the servant looking at every hour when his master will require them again. "He is a very thief and robber," saith Basilius Magnus, "which maketh that thing his own, that he hath received to distribute and give abroad. For the bread," saith he, "that thou retainest and keepest, is the bread of the hungry: the garment, which thou keepest in thy chest, is the garment of the naked: the shoe, that is mould with thee, is the shoe of him that is unshod; and the money, which thou hidest in the ground, is the money of the needy. Moreover, thou doest injury and plain wrong to so many as thou forsakest, when thou art able to help them[1]." Hitherto pertaineth the saying of the wise man: "The bread of the needy is the life of the poor: he that defraudeth him of it is a manslayer." Thus see you in how great jeopardy the rich men are that be unmerciful unto the poor people, and how little their fast pleaseth God in their unmercifulness, seeing they do not anoint their head, that is, shew no mercy to the poor members of Christ. God, teaching the true manner of fasting by his prophet, among all other things, saith: "Break thy bread to the hungry." Mark that he saith, break thy bread to the hungry. Certain doctors write on this text and say, that thou breakest thy bread then to the hungry, when thou so fastest that thou sparest from thine own belly to give it to the poor hungry man. For a christian man ought to be no less careful for the poor than for himself, so that, provision once made for his family, he must also shew mercy to the needy. Thou therefore dost break thy bread unto the hungry, when thou givest him that which thou thyself necessarily shouldest have eaten. And this is to anoint thy head aright, verily even to break thy bread to the hungry. *Theo.* Would God that all rich men did know thus much, and would follow it! For many think that they do God an high sacrifice, yea, and that they be good almsmen, if, when they have once pampered their own bellies with all kind of dainties, they then at the last give or send to the hungry a few scraps which they will scarcely vouchsafe to give unto their dogs. *Phil.* I pray God give

Mark here, O ye rich men. Hag. ii.

Why God hath given men their riches.

The author intendeth not here communion of things, which God forbid that any man should gather hereof, but only monisheth the rich men of their duty.

Matt. xxv.

The rich men shall give an accompts at the day of judgment of the goods received.

Luke xvi.

Isai. lxvi.

Sermo i. In divites avaros.

An hard sentence for rich men. Ecclus. xxxiv.

Isai. lviii.

Mark this exposition. What it is to break thy bread unto the hungry.

O preposterous almsgivers!

Novit hanc cœlestis olei in capite unctionem etiam sanctus David, cum dicit: Sicut unguentum quod descendit in barbam. In facie vero lavanda, emundati corporis ac sinceræ conscientiæ puritas significata cognoscitur. Unde lavare faciem hoc est, ab omni sorde peccatorum et squalore delicti faciem cordis nostri et ipsam conscientiam mundam præferre, ut vere lætitiam cœlestis gaudii et hilaritatem Sancti Spiritus in nobis habere possimus.—Chrysost. Op. Lat. Basil. 1547. Ex Var. In Matt. Loc. Hom. ix. ex cap. Matt. vi. Fer. Quart. Ciner. Tom. II. col. 1162.]

[1 See before, p. 25, note 9.]

us all grace to do our duty. Now have ye heard what it is to anoint your head. I will also speak somewhat of washing your face, although I may seem abundantly to have spoken of the very effect of it in the definition of fasting.

If we will fast aright, we are not only commanded to anoint our head, that is to say, to shew mercy to the poor people, but also to wash our face, that is, to make our hearts clean from all sin, that we may have a pure conscience. For it is not enough to be beneficial to other, except we also be beneficial to ourselves. This shall come to pass, if we labour with all main to have a mind pure and clean from all carnal affects, and a body void of wicked deeds. What was the cause that God did cast away the fasts and solemn feasts which the Jews celebrated and kept holy in his name, but only that they washed not their face, that is, they went not about to put off their old conversation, and to become new men? "I hate and abhor," saith God, "your sacrifices, your solemn feasts, your fasts." Why so? For "your hands," saith he, "are full of blood." Your hearts are full of vengeance, your consciences are spotted and defiled with all kind of sins; ye have no fear of God before your eyes. What is then to be done? "Be ye washed," saith he, "be ye clean, take away the evil of your thoughts from mine eyes. Cease to do evil, learn to do well, seek judgment, help the poor oppressed, be favourable to the comfortless, defend the widow, &c." God hateth those prayers, those fasts, those good deeds, as they call them, which come from a defiled body, a corrupt heart, a filthy mind, a bloody conscience, a spotted and pocky soul; as a certain man saith: "It profit a man nothing at all to fast and pray, and to do other good things of devotion, except the mind be refrained from ungodliness, and the tongue from backbitings[2]." For God hath ever a principal respect to the heart of the doer of the work. If the heart be pure, clean, and faithful, then doth God approve that work: but if it be spotted with sin, God casteth it away, appear it never so glistering and excellent in the sight of the world. "Offer not," saith the wise man, "wicked gifts; for God will not receive them." *Caris.* It is evident then, that so many as change not their wicked life, cast away their hypocrisy, make clean their hearts, put out of their minds all rancour, malice, envy, grudge, &c., and study above all things to lead a pure and innocent life, can by no means please God. *Phil.* No, forsooth. Therefore if ye intend to fast aright, and to make your fast acceptable to God, provide earnestly that your fast proceed from a pure and clean heart, void of all carnal affects, stuffed full of faith and charity, and altogether studious of true innocency and unfeigned godliness. So shall it come to pass, that not only your fast, but all that ever ye do besides according to God's word, shall very greatly please God. *Theo.* I beseech God give us grace to do all things according to his most godly will and pleasure. *Phil.* Labour, and God will help. I have declared two things that are necessary to the true use of fasting. There remaineth now the third to be brought forth, which is so expedient and necessary for that purpose also, that the other two without this profiteth nothing. *Eus.* I pray you, let us hear it. *Phil.* We are not only commanded in our fasting to anoint our head and to wash our face, but also to fast in secret. *Theo.* What is it, I pray you, to fast in secret?

Why God did cast away the fasts of the Jews in times past.

Isai. i.

Pius Pont. Rom.

God judgeth the work of the heart, and not the heart of the work.

Eccius. xxxv.

Godly admonitions concerning the true manner of fasting.

Phil. Verily, to fast in secret is not to keep you close from the sight of men, and so to abstain from your meats in privy corners; but not to hunt and hawk after vain glory nor praise of men for your fasting, nor to seek to be seen of men while ye fast, that they may commend and praise you. We are counted before God then to fast in secret, when we fast with such a mind, that we would fast in deed, though no man living did see us, and when we regard more the accomplishment of God's will, and the subjection and taming of our body, than all the human glory that can be attributed unto us. *Eus.* It is lawful then to fast even before men. *Phil.* Yea verily, or to do any other good work, so that the desire of worldly praise be not in your minds; for Christ saith: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But if we seek any praise of men, and desire to be magnified for our good deeds, verily then have we our reward, not of God, but

What it is to fast in secret.

It is lawful to do any good deed in the sight of men, so that vain-glory be absent.

Matt. v.

[2 Nihil enim prodest homini jejunare et orare, et alia religionis bona agere, nisi mens ab iniquitate revocetur, et ab obtrectationibus lingua cohibeatur.— Pii Papæ I. Epist. i. in Concil. Stud. Labbei. Lut. Par. 1671—2. Tom. I. col. 562.]

The desire of vain-glory poisoneth all good works. Isai. xiv. 2 Pet. ii.

of the world. For there is no more pestiferous infection to poison any good work, that it should lose the reward before God, than the desire of vain-glory and worldly praise. What did deject and cast down Lucifer from heaven into hell-pit, but vain-glory? Again, what did exalt and lift up from the earth unto heaven the most blessed and glorious virgin Mary, the mother of our Saviour Jesus Christ, but humility? as she herself testifieth: "My soul," saith she, "magnifieth the Lord; and my spirit rejoiceth in God my Saviour. For he hath looked upon the humility of his handmaid: behold, because of this shall all kindreds call me blessed." "God resisteth the proud, but to the humble he giveth grace and sheweth favour." "Unto whom shall I look," saith God by his prophet, "but unto him that is poor and contrite in spirit, and feareth my words?" "Blessed are the poor in spirit; for to them belongeth the kingdom of heaven." Therefore all your works that ye do, do them with a simple mind, and with such an heart as, being nothing desirous of vain-glory, seeketh only the honour of God, and the accomplishment of his most divine will. —Thus have I taught you, neighbours, both what the true and christian fast is, and also how ye ought to fast. *Chris.* Brother Philemon, we confess before you that we have learned here this day more of you concerning certain things than ever we knew before. God give us all grace to follow your most godly instructions! *Eus.* Amen, I beseech God. *Phil.* Well, now is the greatest part of our potation past. What is more to be done? *Theo.* Ye promised that ye would declare unto us the significations of certain ceremonies that be used in the church this time of Lent. *Chris.* Ye said also that ye would teach us, how we should prepare ourselves worthily to receive the most blessed sacrament of Christ's body and blood. *Phil.* I remember my promise well: according thereunto therefore will I do.

1 Pet. v. Isai. lxvi. Matt. v.

How good works ought to be done.

OF CERTAIN CEREMONIES HERETOFORE USED IN THE CHURCH AT THE TIME OF LENT, AND WHAT THEY SIGNIFY[1].

OF THE ASHES.

THE first ceremony that was used in the church this time of Lent was the imposition and laying on of ashes upon the heads of christian men. *Theo.* I pray you, unto what purpose was that ceremony used? What is the signification of it? *Phil.* This was done to put us in remembrance what we are. For when the priest layeth ashes on your heads, he saith these words, 'Remember, man, that thou art ashes, and unto ashes thou shalt return.' This ceremony preacheth unto us, that we are nothing but ashes, dust, and earth, and to that we shall return again. If we mark this ceremony well, we shall have but little occasion to be proud or to magnify ourselves, as the scripture saith: "Wherefore art thou proud, O thou ashes and earth?" "All flesh is grass," saith the prophet, "and all his glory is as a flower of the field." If we consider this thing well, it shall also provoke us unto the contempt and utter despising of the world; yea, it shall pluck us from sin, and move us to do good works, as the wise man saith: "Remember thy last end, and thou shalt never sin." And forasmuch as in the old law they that would humble themselves before God by penance did use to sit down in the ashes and to throw ashes upon their heads, as the scriptures shew of Achab, of the Ninevites, of the Jews, when they were oppressed of Holofernes, and of divers other; therefore the holy fathers of Christ's church in times past instituted also this ceremony, to put us in remembrance of the penance which this time of Lent ought to be done of all christian men for their wicked deeds which they have wrought all the whole year past. Do ye perceive now, what the laying of ashes upon your heads do signify? *Chris.* Yea, very well. *Phil.* Forsooth, whosoever reposeth the signification of this ceremony in his heart can none otherwise but alway be humble, gentle, lowly, meek, full of humility, estranged from

What the ashes signify.

Eccles. x. Isai. xl.

Eccles. vii.

1 Kings xxi. Jonah iii. Judith iv.

[1] These and other rites may be seen described in "A book of ceremonies," (Strype, Eccles. Mem. Vol. I. Appendix, No. cix.) which was presented in Convocation in 1539. It does not appear, however, that the use of this book was ever fully established; and the ceremonies above referred to were abolished early in the reign of Edward VI.]

all arrogancy, despising terrestrial things, and desiring things celestial. *Eus.* Ye say truth. But what meaneth, I pray you, the covering of the images in the temples this time of Lent?

OF THE COVERING OF IMAGES, AND WHAT IT SIGNIFIETH.

Phil. The ecclesiastical writers assign divers causes, one this, another that. But in this dissension and variety of opinions, I will allege one or two reasons, and bid the other farewell, as things not greatly making unto the edification of true godliness. *Theo.* I pray you, let us hear. Divers causes assigned for the covering of images.

Phil. One cause is to signify unto us, that they that are sinners, and have a pleasure still therein to remain, are not worthy to behold the saints in heaven, which are represented by those images; neither shall they at any time come unto that glory whereof the saints already have the fruition, except they repent them of their wicked living, rise out of sin, "bring forth fruits worthy of penance," and become new men in their conversation. Therefore when we enter into the church, and see all those images covered, we ought to mourn and lament our sinful living, to recognise ourselves sinners, to excite and stir up ourselves to bring forth fruits worthy of penance, and to cut away, by true and unfeigned contrition, our sins, that we may be found worthy against Easter, that is, against the time of our passing and going out of this world, clearly to behold, and openly to see, in the kingdom of heaven the shining face of God and his saints. The first cause why images are covered. Matt. iii.

Another cause is, to declare the mourning and lamentation of sinners for their ungodly manners. Ye know that the custom is among us even at this day, that, so long as we mourn for any of our friends departed, we use to go with close faces, to wear simple apparel, laying aside all gorgeous and sumptuous garments. So likewise in this time of Lent, which is a time of mourning, all things that make to the adornment of the church are either laid aside or else covered, to put us in remembrance that we ought now to lament and mourn for our souls dead in sin, and continually to watch, pray, fast, give alms, and to do such other works of penance as wherewith God, being excited and stirred unto his old and accustomed mercies, may call us again from death to life, from sin to godliness, from wickedness to innocency. The second cause.

Chris. I have heard also, that images in the temple are covered for this purpose in the time of Lent, to put us in remembrance that, although we have in any part of the year past committed idolatry with them, yet at this time we should utterly give over this abomination, and only cleave to God and to his exceeding great mercy, looking for remission of our sins and all other good things at his hand alone, through Jesus Christ our Lord. In consideration whereof the clothes that are hanged up this time of Lent in the church have painted in them nothing else but the pains, torments, passion, bloodshedding, and death of Christ, that now we should only have our minds fixed on the passion of Christ, by whom only we were redeemed; and although we have erred and run astray "like sheep destitute of a shepherd" all the long year past, yet that now this holy time we should return with humble and contrite minds unto "Christ, the bishop and curate of our souls." *Phil.* It may be so right well. The signification undoubtedly that ye have now rehearsed is very godly. Well, thus have I declared unto you that I have read concerning the covering of images in Lent. The third cause. Matt. ix. 1 Pet. ii.

Theo. We thank you for it. Let me see, what other ceremonies are used in the church this time of Lent? *Eus.* There are divers other, but I pray you, neighbour Philemon, declare unto us what the ceremonies signify which are used in the procession of Palm-Sunday. For surely I think, not one among a thousand know what the procession preacheth unto us. *Phil.* I think ye say truth indeed, and therefore is it so little regarded now-a-days among many, when notwithstanding it preacheth unto us many godly and goodly lessons, if they were known. Therefore, if ye will mark diligently, I will to the uttermost of my power declare to you partly mine own conjecture, and partly what I have read and learned of the ancient writers in times past, concerning this matter. *Chris.* I pray you, let it so be. We will hear you gladly.

OF THE CEREMONIES THAT ARE USED IN THE PROCESSION OF PALM-SUNDAY, AND WHAT THEY SIGNIFY.

Of the ceremonies in the procession of Palm-Sunday.

Phil. In the beginning of the procession the people goeth out having every one a palm in their hand, following the cross, which is covered with a cloth. *Eus.* Ye say truth; but what doth it mean that the cross is carried forth, being covered with a cloth, rather than with an open face? *Phil.* The cross so velated[1] and covered signifieth Christ the Son of God, which, being promised of the Father to the Jews in the old law, was not then come, but only adumbrated, shadowed, and prefigured by certain types, figures, ceremonies, clouds, and shadows, as by manna, the rock, the paschal lamb, the brasen serpent, &c. All these prefigured Christ to come. In consideration whereof that cross is borne inclosed. *Theo.* We perceive now that right well. But what do those people signify which go with the cross? *Phil.* Verily, the fathers of the old testament, which lived long before the coming of Christ, being under the clouds and shadows of the old law. *Eus.* For what intent do they bear palms in their hands? *Phil.* Forsooth, to signify the victory that they have gotten by Christ. *Chris.* Why, I pray you, how could they get any victory by Christ when he was not yet born? *Phil.* Yes, forsooth, brother Christopher. For although Christ at that time was not come in the flesh and born of the most glorious virgin Mary, yet did they believe undoubtedly, and were perfectly persuaded, that he should come, and that they should be redeemed by his passion, and that he should pay their debts to God the Father, even with his most precious blood, deliver them out of captivity, and make them partakers of the glory of heaven. And although they did not see Christ with their corporal eyes, yet did they see him with their spiritual eyes, that is to say, with the eyes of their faith, yea, and believe without any hesitation or doubting, as Christ said of Abraham to the Jews: "Abraham your father did rejoice that he might see my day, and he saw it and was glad." This is to be understand, that Abraham did see Christ with the eyes of his faith, which is the very true and perfect sight.

What the bumbled cross signifieth.

Exod. xvi. xvii. xii. Num. xxi.

What the people signify.

What the palm signifieth.

Mark this well.

John viii. The spiritual sight which is by faith is the true sight.

Eus. So far as I remember, I have read this text in the scripture: "Blessed are the eyes that see those things which you see. For I say unto you, that many prophets and kings would have seen those things that ye see, and yet have they not seen them, and hear those things which ye hear, and yet have they not heard them." *Phil.* Ye say truth. This is understanded of the corporal sight of Christ. They desired so greatly the redemption of Israel, that they evermore wished the coming of Christ in the flesh, as we may perceive in the prophet Esay, where we read these words: "Send forth, O Lord, that Lamb, the ruler of the earth, out of the rock of the desert unto the mount of the daughter of Sion." Again: "Would God thou wouldest cleave asunder the heavens, and come down!" They desired indeed very greatly to see Christ with their corporal eyes, but yet did they see him none otherwise than with the eyes of their faith, inasmuch as he was not then born, but only promised of God the Father, and shadowed by divers ceremonies of the old law. For, as St Paul saith, "All our fathers were under a cloud." Therefore inasmuch as they did faithfully believe in Christ, and hope to be saved by his most blessed passion, although they did not see him with their corporal eyes, yet was he unto them a Saviour, a redeemer, a perfect satisfaction; so that by him they even at that time had got the victory over sin, death and hell. *Theo.* But, I pray you, why do they rather bear a palm in their hands than any other thing? *Phil.* I will tell you, neighbours: that which they bear indeed in their hands is not properly called a palm, for they are the boughs of a sallow-tree; but because we have no palms growing in this land, therefore do we bear them instead of palms. By bearing of those palms, the victory that we have gotten over Satan through Christ is signified. *Chris.* Why rather by the palm than by any other tree? *Phil.* For Aristotle and Plutarch do write, as Aulus Gellius testifieth, that the nature of a palm-tree is this, that although there be never so great weights and burdens laid upon it,

Mark well.

Isai. xvi.

Isai. lxiv.

Gen. iii. Exod. xvi. xvii. xii. Num. xxi. 1 Cor. x.

Why victory is signified by a palm-tree.

The nature of the palm-tree.

[1] Velated: veiled.

so that a man would not think it possible to be borne, yet doth not the palm-tree once bow, nor give place to the burden, but valiantly ariseth and prevaileth against the weight laid upon it. Therefore by this palm-tree, rather than by any other, is victory alway signified, yea, and that not only in divine, but also in human literature[2]. *Chris.* We perceive it now right well. *Eus.* Surely it is a thing much worthy to be noted. *Phil.* Ye say truth. If men did know the signification of those boughs, which they bear in their hands at that time, they would not so superstitiously abuse them as they do. *Theo.* Ye say truth; but let those things pass, and let us go forward with our procession.

[2] *Phil.* Then go they forth with the cross, until they come unto a certain stead of the churchyard, where they stand still, and in the mean season the priest read the gospel. *Eus.* It is truth: what meaneth that? *Phil.* It signifieth the prophets, which prophesied of Christ's coming, and declared that when he once came captivity should be exiled, and liberty reduced[3], all sorrow and care should be driven away, and all joyful and merry things succeed and come in place. They prophesied that at his coming the eyes of the blind shall be opened, the ears of the deaf shall hear, the halt shall skip as the hart, and the tongue of the dumb shall speak. Again, they preached that, when the anointed Saviour come, he shall preach merry tidings to the poor, heal the contrite in heart, preach deliverance to the prisoners, and sight to the blind, &c. Are not all these joyful and pleasant news? This doth the gospel signify, which the priest readeth there. For the Greek word *euangelion*, which we call gospel in English, soundeth in our common tongue, a good, joyful, and merry message. Thus ye perceive what the reading of that gospel signifieth. *Theo.* Yea, forsooth, very well. I pray you, go forth.

What the reading of the gospel in the churchyard signifieth.

Isai. xxxv.

Isai. lxi. Luke iv.

What Euangelion is.

Phil. The gospel being once done, then goeth the people forth with the cross that is covered, and even straightways not far from them come other people and the priest with the sacrament, which have with them a cross bare and uncovered, pricked full of green olives and palms. *Chris.* What do all those things, I pray you, preach unto us? *Phil.* Tarry a while, and I shall declare to you altogether. But first ye shall note that there come forth certain children before the naked cross, singing a certain song, which beginneth, *En, Rex venit:* "Behold, the King cometh." *Eus.* What meaneth that? *Phil.* This may be understanded by those prophets which prophesied of Christ's coming a little before he was born, shewing that he was near at hand; or it may right well signify St John Baptist, which did not only shew before that Christ was at hand, but also pointed him even with his finger, saying: "Behold the Lamb of God, which taketh away the sin of the world." Now, as touching the naked cross, it signifieth Christ already come, and born into this world. And they that go with the cross betoken the people of the new testament, which believe in Christ, and receive him with embracing arms. *Eus.* But, I pray you, for what cause is that cross adorned with green olives and palms? *Phil.* The green olive-leaves declare unto us the unmeasurable abundance of virtues, which are in Christ, of whom alone we have all that ever good is. And whatsoever virtue is in us, or whatsoever good deed come from us, all that we do receive of Christ, the sole author and fountain of all goodness. "I am the vine," saith Christ, "and ye are the branches. He that abideth in me, and I in him, bringeth forth much fruit. For without me ye can do nothing." And as concerning the palms, they signify the victory, which Christ hath gotten over Satan, sin, death, hell, desperation, &c. by his most blessed passion, and the shedding of his most precious blood, as he saith by the prophet Osee: "From the power of death," saith he, "will I deliver them, yea, from death itself will I redeem them. O death, I will be thy death. O hell, I will be thy destruction." Thus ye see what is meant by the green olives and palms, wherewith the naked cross is adorned. *Chris.* Yea, verily.

What the children signify that come singing before the cross.

John i.

What the naked cross signifieth.

What those people signify, which go with the cross.

What the green olives signify on the cross.

John xv.

What the palms signify on the cross.

Hos. xiii.

Phil. Now mark what followeth. After the song of the children, the priest goeth forth with the sacrament and certain people also with the naked cross, until they meet with that cross that is obvelated and covered. They are not so soon met, but the bumbled cross vanish away, and is conveyed from the company straightways. Then all the whole people inclose together with great joy, singing and making melody,

[2] A. Gell. Noctes Attic. Lib. III. cap. vi.]

[3] Reduced: brought back.]

triumphantly following the naked cross, bearing in their hands every one a palm: in some places also they bear green herbs in the stead of olives. *Eus.* What is signified, I pray you, by all those things? *Phil.* Whereas the covered cross vanisheth away and goeth out of place at the ingress and coming in of the naked and open cross, it preacheth to us, that when Christ was once come, and appeared in the flesh, and had suffered and died for us, that then all the ceremonies, types, figures, clouds, and shadows of the old law vanished away, and were no longer of any effect. When the light once shineth, the darkness beareth rule no longer. Christ the true "light of the world" is come: therefore those ceremonies of the old law are now no more necessary. The truth of God's promise is performed: therefore all shadows, which were as pledges, ought of necessity to vanish away. They that are truly converted unto the Lord have no more the vail of ceremonies before their faces, but are free, and with open eyes of their faith they see the Lord Christ. Moreover, the people, that accompany both crosses, meet together and inclose as one, following the open and naked cross. *Theo.* What signifieth that? *Phil.* This sheweth that they which were before the coming of Christ, and they that have been since that time, are all one, of one church, of one congregation, of one sheep-fold, profess one God, believe in one Saviour, have one heavenly Father, and look for one reward, which is the glory of heaven, through Jesus Christ, as St Paul saith: "All did eat of one spiritual meat, and all did drink of one spiritual drink; for they drank of the spiritual rock which accompanied them: and this rock truly was Christ." The singing and making melody together signifieth their inward and unfeigned joy, which they have conceived in their hearts for the redemption that they have in Christ Jesus. *Chris.* But what meaneth their palms and olives or other green herbs in their hands? *Phil.* I have declared unto you before, that the palms signify the victory, that we have gotten over Satan through our Lord and captain Jesus Christ, as St Paul saith: "Death is swallowed up into victory. O death, where is thy sting? O hell, where is thy victory? The sting of death is sin: the strength of sin is the law: but thanks be unto God, which hath given us the victory through our Lord Jesus Christ." Christ himself also saith: "In the world ye shall have trouble; but be on a good comfort, for I have overcome the world." "All that is born of God overcometh the world," saith St John, "and this is the victory which hath overcome the world, even our faith." *Eus.* What is signified by the green olives or other herbs? *Phil.* The abundance of virtues. The bearing of olives sheweth, that we are not only delivered out of servile captivity, and that we have gotten the victory through Jesus Christ, and are set at liberty, that "we being without fear, and delivered from the power of our enemies, should serve God all the days of our life in holiness and righteousness;" but that we, being also through him plenteously garnished with all kinds of virtues, do now no less flourish with virtues than the olive-tree doth with fruit, which, as Pliny writeth, is never without green leaves and fruit[1]. Therefore saith David: "I, being as a fruitful olive-tree in the house of God, have trusted in the mercy of God for evermore." *Chris.* We perceive now these things right well. What followeth, I pray you?

Phil. These things once done, then the people goeth somewhat further unto the church-doorward, and there standeth still. *Eus.* I remember it well. *Phil.* Immediately after, certain children, standing upon an high place right against the people, sing with a loud voice a certain hymn in the praise of our Saviour Jesus Christ, which beginneth, *Gloria laus. Theo.* It is truth. *Phil.* At the end of every verse the children cast down certain cakes, or breads, with flowers. *Eus.* What do they mean by this? *Phil.* The children which sing betoken the faithful christian men in this world, which ought to be simple and humble in heart as a child is, as Christ saith: "Verily I say unto you, except ye be converted and become as a child, ye shall not enter into the kingdom of heaven. Whosoever therefore humbleth himself as this child, he it is that is greatest in the kingdom of heaven." Also, St Paul: "Brothers, be not children in understanding; howbeit, as concerning maliciousness, be children, but in understanding be perfect." Now, as concerning the singing and casting down of cakes and flowers, ye shall here note three things. The first is, giving of glory and praise to Christ for his innu-

What the going away of the covered cross signifieth.

John viii.

Note.

2 Cor. iii.

What the inclosing of both the people together signifieth.

1 Cor. x.

What the singing of the people together signifieth.

Palms.

1 Cor. xv.

We have gotten the victory over our enemies through Christ.

John xvi.

1 John v.

The olives what they signify.

Luke i.

Note here of the olive-tree.

What the children signify that sing *Gloria laus.*

Matt. xviii.

1 Cor. xiv.

What the singing of the children signify.

[1] C. Plin. Sec. Nat. Hist. Lib. xvi. cap. xx.]

merable benefits shewed unto us; which is signified by the singing of the children. For it is convenient that we be not forgetful of God's goodness toward us, but that we be thankful again for it, and sing perpetual praises to his most blessed name. For this is the reward and amends that he desireth, as he himself saith: "The sacrifice of praise shall honour me." Also the psalmograph saith: "Offer to God the sacrifice of praise." The second is, an honest conversation and the continual exercise of godly virtues; which is signified by the flowers that the children cast down. For seeing that we are restored unto our old liberty through Christ, which we lost in Adam, and are now become christian men, we ought not only to be thankful to God for his benefits, but also lead an honest and pure life, that by this means also God's glory may be set forth by us, as Christ saith: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "We are set without fear, and delivered from the power of our enemies," saith Zachary the priest, father of St John Baptist, "that we should serve God all the days of our life in holiness and righteousness." "We are the workmanship of God," saith St Paul, "created in Jesus Christ unto good works, which God hath prepared that we should walk in them." Again: "Ye are dearly bought: glorify God now therefore in your body and in your spirit which are God's." Also in another place: "If any man be in Christ, he is a new creature." The third is, mercy toward the poor people; which is signified by the casting down of the cakes. This mercy toward the needy members of Christ ought diligently to be exercised of all christian men which have the goods of the world in their possession, or else they shew themselves unworthy the benefits of God. For "by mercy and faith are sins purged," saith the wise man. "To do mercy and judgment pleaseth the Lord more than sacrifice." "Give alms," saith Christ, "and behold all things are clean unto you."—Thus see you what is signified by the singing of the children, and by the casting down of the flowers and of the cakes: whereof ye learn what is your duty to do again unto God for his exceeding and incomparable benefits toward you; verily, to be thankful, to lead a godly life, and to be merciful to the poor members of Christ.

Thanksgiving. Psal. l.

What the flowers signify. Good virtues.

Note.

Matt. v.

Why we are delivered from our enemies. Luke i.

Eph. ii.

1 Cor. vi.

2 Cor. v.

What the casting down of the cakes signify.

Prov. xvi.

Prov. xxi.

Luke xi.

Behold what our duty is toward God.

Theo. Undoubtedly the significations of these ceremonies are godly. I would all men knew them, and would do thereafter. *Phil.* The very same wish I also. *Chris.* But what doth it mean, I pray you, that the children, which sing and cast down the flowers and cakes, stand in so high a place from the ground? *Phil.* This preacheth unto us, that they which give praise unto God, and practise an honest conversation, and shew mercy to the poor people, should not do it for vain-glory nor for the praise of men, but only for the glory of God, setting their minds, seeing they are come to Christ, no more upon earthly things, but upon things celestial and heavenly; in token whereof they ascend and go up into such an high place from the earth. And this is it that St Paul writeth: "If ye be risen again with Christ, seek for those things that are above, where Christ is sitting on the right hand of God. Seek for those things that are above, and not that are upon the earth. For you are dead, and your life is hid with Christ in God." *Eus.* This is a good lesson, we thank you for it. *Phil.* Well, now mark the end of your procession, for it is almost done. *Theo.* I pray you, declare whatsoever remaineth.

What the standing of the children in so high a place signifieth.

Mark this well.

Col. iii.

The end of the procession.

Phil. These things once done, then goeth the procession forth until they come to the church-door, which, when they come unto it, is sparred, and certain children in the church singing. The song being once done, the priest taketh the cross in his hand, and putteth the door from him with it, and so openeth it, and entereth in with all the other people after him. *Chris.* What do all those things preach unto us? *Phil.* The spearing of the church-door signifieth, that heaven-gates were speared against us for the sin of our first father Adam, in whom all we have offended, so that no man could once enter by his own virtue, power, merits, and good deeds into heaven, as Christ witnesseth: "No man goeth up into heaven but he that came down from heaven:" that is to say, no man by his own strength and virtue ascendeth into heaven but Christ, which descended from heaven, and took flesh of the most glorious and pure virgin Mary. Therefore every one that goeth up into heaven goeth up by Christ, as he himself witnesseth: "I am the way, the truth, and the life: no man cometh unto the Father but by me." Therefore, to declare that our ingress and entering into heaven cometh only by Christ and by Christ's death, the priest openeth the door with the cross.

What the spearing of the church-door signifieth. Gen. iii. Rom. v. John iii.

Christ alone saveth. John xiv.

Our entrance into heaven cometh only by Christ.

For ye know right well, that none of all the holy patriarchs, prophets, kings, and other godly fathers of the old testament, did enter into the glory of heaven until Christ had suffered and paid our ransom by his most precious blood. *Eus.* Ye say truth. *Phil.* This declareth therefore manifestly, that by Christ alone we have free passage into eternal glory, as St Paul saith: "Everlasting life is the gift of God through Christ Jesus our Lord." *Theo.* But what is signified by the children which are within the church, at the door, singing? *Phil.* Verily, the mirth, joy, and melody, which the angels make in heaven for man's redemption by Christ. It sheweth how glad and merry they are, that man is become partaker of the glory, whereof they have the fruition. And this their joy maketh them to come for to meet the souls of the faithful, and to present them to the divine majesty. *Chris.* This is a very godly exposition. *Phil.* When they are once entered into the church, whereby heaven is signified, then doth all the people kneel down, and the priest, plucking up the cloth wherewith the crucifix was covered, and making it open to all that are there present, singeth a certain song, the people in the mean season praying and giving thanks unto God. And so endeth the procession. *Eus.* I pray you, declare this also unto us. *Phil.* This signifieth, that when we be once departed out of this world, and are brought of the angels into heaven, that then we shall for ever and ever, worlds without end, enjoy the most glorious sight of the divine majesty, singing unto him praises incessantly on this manner: "Thou art worthy, O Lord, to receive glory, honour, and virtue; for thou hast made all things, and for thy will they are, and were made." "Thou art worthy to take the book and to open the seals of it: for thou wast slain and hast redeemed us by thy blood." "To him that sitteth on the throne, and to the Lamb, be blessing, honour, glory, and power, worlds without end. Amen."

Rom. vi. What the children signify, which sing within the church.

What the church signifieth.

What the crucifix and the people signify.

Rev. iv.

Rev. v.

Now have I declared unto you, neighbours, what every ceremony that is used in the procession of Palm-Sunday signifieth. *Theo.* Ye have done so indeed, brother Philemon. We do not only thank you for this your great pain, but also desire Almighty God with most humble hearts to reward you for it in his glory. *Phil.* In thus doing I have done but my duty, and I confess myself to be an unprofitable servant. Notwithstanding, if this my simple declaration hath profited you any thing at all, or set forward your knowledge in Christ, verily I am not a little glad. And if I shall perceive hereafter that ye practise those things in your daily manners that I have taught you in words, surely, neighbours, I shall unfeignedly rejoice and give God hearty thanks, that you are so serious and earnest labourers in the Lord's vineyard. *Chris.* Neighbour Philemon, doubt ye not but that with God's grace we will labour diligently to follow your most godly and wholesome admonitions. Therefore, if there be any more ceremonies to be declared, I pray you express them to us. *Eus.* What meaneth the washing of the altars on Maundy Thursday at afternoon?

Luke xvii.

OF THE WASHING OF THE ALTARS, AND WHAT IT SIGNIFIETH.

Phil. THERE are divers answers made unto it, as we read; but I think it is done to put us in remembrance how Christ washed his disciples' feet at his maundy, that we in like manner should be ready at all times to do good unto our christian brothers, yea, even to wash their feet, which seemeth to be the most humble and lowly act that we can do unto them. "If I," saith Christ, "being your Lord and Master, have washed your feet, verily you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so likewise ye should do." "Let that mind be in you," saith St Paul, "that was in Christ Jesus."

John xiii.

Phil. ii.

OF GARNISHING THE CHURCH ON EASTER-DAY, AND WHAT IT SIGNIFIETH.

Theo. WHAT meaneth it that on Easter-day the images and all other things, that were before hid, are made open, and the temple restored to her old beauty? *Phil.* Nothing else but that after Christ had once suffered his passion for our sins, and was risen again from death to life for our justification, all clouds and shadows were taken away,

What the garnishing of the church on Easter-day signifieth. Rom. iv.

all ceremonies and sacrifices of the old law ceased, all joy, all mirth, all felicity, all pleasure, all liberty, and all that ever we lost before in Adam, is now recovered again by Christ. In token of this our wealth and joy is the temple on Easter-day most preciously adorned. *Chris.* We are now abundantly satisfied concerning the ceremonies that are used in the Lent. I pray you therefore, declare unto us the last part of our potation according to your promise, which is this, how we ought to prepare ourselves for to receive worthily at the time of Easter that most blessed sacrament of Christ's body and blood. *Phil.* Neighbours, I will do it with all my heart. I pray you therefore, mark well what shall be said. *Eus.* Speak on, brother Philemon; we will hear you with diligent ears and attent minds.

HOW WE OUGHT TO PREPARE OURSELVES TO RECEIVE WORTHILY AT THE TIME OF EASTER THE MOST BLESSED SACRAMENT OF CHRIST'S BODY AND BLOOD.

Phil. THAT you may prepare yourselves condignly and worthily to receive the most blessed sacrament of Christ's body and blood, it shall be necessary that ye observe certain things.

Certain things to be observed for the right receiving of the sacrament.

First, that ye labour with all main to erect and lift up yourselves from your old sinful living, wherewith in times past ye have been miserably detained, before ye approach unto this celestial table. For, if it were not lawful for the uncircumcised in the flesh to eat of the figurative paschal lamb, how much more then is it unlawful for the uncircumcised in the heart, that is, for the sinful and unclean person, to taste of the true Paschal Lamb, which was offered and slain for our sake! "Purge out the old leaven," saith St Paul, "that ye may be new dough, like as ye are sweet bread. For Christ is offered a Paschal Lamb for us." Here he sheweth that, if we will worthily celebrate our Easter, we must put away our old and sinful living. But before all things in this expurgation of vice ye must earnestly labour, that ye come not to receive the holy mysteries of Christ's body and blood with a malicious, hateful, and uncharitable heart. For this is a sacrament of peace, of unity, of concord, and of unfeigned love. Therefore there ought to be mutual reconciliation on all parts, before any come unto this celestial feast, as St John Chrysostom saith: "Let no hypocrite approach, let no man with a cloaked mind once be so bold as for to draw nigh unto so great mysteries, lest he be condemned, and deserve the sentence and suffer that which Judas suffered. For after the communion of the table the devil entered into him. Let no Judas therefore be at the table. This sacrifice is a spiritual meat. For as corporal meat, when it findeth a belly occupied with adverse and corrupt humours, doth both hurt the more, noy[1] the more, and helpeth nothing at all; so this spiritual meat likewise, if it findeth any man polluted with malignity and evil, shall destroy him the more, not of the own nature of it, but through the fault of him that receiveth it. Let the mind therefore and the thought be pure in all things, for the sacrifice is pure. Let us prepare an holy soul. Let us hold fast the holy kiss, which associateth the souls, reconcileth the minds, and maketh one body. For we all seem to take upon us one body. Therefore let us mix ourselves in one body, not with the commixtion of bodies, but being bound with the charity of souls, that by this means we may be associated to the fruits of the divine table[2]." For among

1 Cor. v.

Christ is our paschal lamb.

Hom. xxxiv. De prodit. Jud.

Matt. xxvi.

The sacrament of Christ's body and blood is a spiritual meat.

[1 Noy: annoy.]

[2 Μηδεὶς τοίνυν ὕπουλος ἐκεῖ, μηδεὶς πονηρίας γέμων, μηδεὶς ἰὸν ἔχων ἐν τῇ διανοίᾳ, ἵνα μὴ εἰς κατάκριμα μεταλαμβάνῃ. καὶ γὰρ τότε, μετὰ τὸ λαβεῖν τὴν προσφορὰν, ἐπεπήδησε τῷ Ἰούδᾳ ὁ διάβολος ..... μηδεὶς τοίνυν ἔστω Ἰούδας, μηδεὶς εἰσιὼν ἰὸν ἐχέτω πονηρίας. τροφὴ γάρ ἐστι πνευματικὴ ἡ θυσία· καὶ καθάπερ ἡ σωματικὴ τροφὴ, ὅταν εἰς γαστέρα χυμοὺς ἔχουσαν πονηροὺς ἐμπέσῃ, πλέον ἐπιτείνει τὴν ἀῤῥωστίαν, οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἀσθένειαν τῆς γαστρός· οὕτω δὴ καὶ ἐπὶ τῶν μυστηρίων τῶν πνευματικῶν συμβαίνειν εἰωθε. καὶ γὰρ καὶ αὐτὰ, ἐπειδὰν εἰς ψυχὴν ἐμπέσῃ πονηρίας γέμουσαν, μᾶλλον αὐτὴν διαφθείρει καὶ ἀπόλλυσιν, οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἀσθένειαν τῆς δεξαμένης ψυχῆς. μηδεὶς τοίνυν ἐχέτω ἔνδον πονηροὺς λογισμοὺς, ἀλλὰ καθάρωμεν τὴν διάνοιαν· καὶ γὰρ καθαρᾷ προσερχόμεθα θυσίᾳ· ἁγίαν ποιήσωμεν τὴν ψυχήν ..... μνημονεύωμεν οὖν διαπαντὸς τούτων τῶν ῥημάτων, ἀγαπητοὶ, καὶ τῶν ἁγίων φιλημάτων, καὶ τοῦ φρικωδεστάτου ἀσπασμοῦ τοῦ πρὸς ἀλλήλους. τοῦτο γὰρ συμπλέκει τὰς διανοίας ἡμῶν, καὶ ποιεῖ σῶμα γενέσθαι ἓν ἅπαντας, ἐπειδὴ καὶ ἑνὸς σώματος μετέχομεν οἱ πάντες. κεράσωμεν οὖν ἑαυτοὺς εἰς σῶμα ἕν· οὐ τὰ σώματα ἀλλήλοις ἀνα-

all vices, this table of that Lord detesteth none so much as the sin of malice, seeing that it most of all alienateth men's minds from the worthy receiving of this holy communion. Therefore provide above all things, that no kind of displeasure be in your minds, but that ye be of that affection toward all men, that Christ Jesus was toward you, which disdained not for your salvation to suffer his most blessed body to be broken, and his most precious blood to be shed upon the altar of the cross. *Eus.* We will employ all our endeavour to come unto this most holy banquet with pure minds and charitable hearts. *Phil.* God grant it!

It is not enough to expel the vice, except we embrace the virtue.

Secondly, know that it is not enough unto the condign and worthy preparation of yourselves unto this most heavenly table to expurge and put sin out of you, except ye also garnish your minds with godly virtues. Is it enough for a man against the coming of his friend only to make clean his house? Is it not also convenient that he adorn and garnish it so pleasantly as he can devise? *Theo.* Reason requireth so. *Phil.* It is a thousand times more convenient, that when we shall receive the Lord of all lords and King of all kings into our hearts, we then do not only make clean the house of our souls, but also garnish it with the most odoriferous and redolent flowers of divine virtues.

Matt. xxii.

Chris. Verily ye say truth. *Phil.* Remember how grievously that man was punished which presumed to come unto the marriages not having the nuptial garment. *Eus.* We remember it well. *Phil.* Take heed then, that ye do not only provide for the expurgation of vice, but also for the adornment of virtues, lest a like thing chance unto you.

Rev. xvi.

"Blessed is he that watches," saith God, "and keepeth his clothes, that he walk not naked, and men see his filthiness."

We may not trust in our own good works, but in the mercy of God.

Thirdly, it is requisite, that when ye have thus garnished yourselves, ye trust not in your own good works, or in your own preparation, as though you had made yourselves worthy enough to come unto the eating of this inestimable treasure, but let your whole affiance be in the mercy of God; and when ye have done all that ye are able to do, grant yourselves unprofitable servants, and desire more and more continually valiance and strength to do the will of God, beseeching him of his infinite goodness to supply that which lacketh in you. And because that ye may receive the more grace and strength to walk in the pathways of the Lord, ye now come with all reverence unto the most heavenly meat, wherewith you being satiated may valiantly enarm yourselves, and mainly fight against Satan and his wicked army.

Fourthly, ye must give serious diligence, that ye come unto this table of the Lord with a fervent desire, with an hungry stomach, with a greedy mind, and with a thirsty soul. For this sacrament hateth a stomach that is already saturated and filled. It proponeth and setteth forth all kind of celestial dainties to the hungry soul, as the most

Luke i.

blessed virgin saith: "He hath filled the hungry with good things, but the rich hath he

Matt. v.

let go empty." "Blessed are they that hunger and thirst righteousness, for they shall

Isai. lv.

be filled." "All ye that are athirst," saith Christ, "come unto the waters, and ye that have no money, make haste, buy and eat. Come, buy without money, and without

Rev. xxi. Rev. xxii. Justiciaries, and they that trust in their own good works, are no fit guests for the heavenly table.

any merchandise, wine and milk." Again: "I will give to him that thirsteth of the well of the water of life freely." And, "He that is athirst let him come, and he that will, let him take the water of life freely." The fat pharisee, the bellied hypocrite, the porkling justiciary, which trust in their own righteousness, are no fit guests for this most delicious table; but the humble sinner, which knoweth his infirmity, confesseth his imbecility, desireth valiance, hungreth and thirsteth for strength to do the will of God. *Theo.* God send us this hunger and thirst for evermore!

Men must believe to enjoy the benefits of God. Heb. xi.

Phil. Fifthly, ye may not only come unto this celestial table with hungry stomachs to obtain these inestimable treasures, but also believe unfeignedly that ye shall have all good things that ye wish or long for, according to your desire and faith. "For he that cometh unto God," saith St Paul, "must believe that God is, and that he is a rewarder to them that seek him." Without this faith no man cometh worthily to receive the

Hom. in Matt. xxv. cap. xiv.

body of our Lord, as Chrysostom saith: "Let us all that are sick go unto Christ with great faith. For if all they, which did but touch the hem of his garment, received their

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φύροντες, ἀλλὰ τὰς ψυχὰς ἀλλήλαις τῷ τῆς ἀγάπης συνδεσμῷ συνάπτοντες· οὕτω δυνησόμεθα μετὰ παῤῥησίας ἀπολαῦσαι τῆς προκειμένης τραπέζης. —Chrysost. Op. Par. 1718—38.—De Prodit. Jud. Hom. i. Tom. II. pp. 384, 5. See also De Prodit. Jud. Hom. ii. pp. 394, 5. One of these homilies is but a corrected and augmented edition of the other.]

perfect health, how much more shall we be corroborated and made strong, if we have him whole within us[1]!" Therefore when we sit down to receive the sacrament of the body of Christ, call straightways to your remembrance the death of Christ. Remember that his body was broken for you upon the altar of the cross. Remember that he "offered himself a sweet-smelling sacrifice to God" the Father for the abolishment of all your sins. Remember that his blood was shed for the remission of your sins. Remember that, by the effusion and shedding of his most precious blood, all your offences are clean washed away, and you purged from all iniquity. In consideration whereof ye now receive the holy mysteries of Christ's body and blood, because ye should nothing doubt of the remission of your sins, and of the favour of God toward you, as Christ himself witnesseth: "He that eateth my flesh and drinketh my blood hath eternal life, and I shall raise him up in the last day. For my flesh is very meat, and my blood is very drink. He that eateth my flesh and drinketh my blood dwelleth in me and I in him." But do not only call to remembrance these aforesaid things, but believe faithfully also and be persuaded undoubtedly, that they be true, and shall chance to you according unto your faith. So shall it come to pass, that with the receiving of the sacrament ye shall also receive all the benefits, gifts, and graces of Christ, if ye believe; so that not only Christ is become altogether yours, but also all that ever he hath besides is yours, as St Paul saith: "He that hath not spared his own Son, but gave him for us all, how is it possible that he also should not give us all things with him?" O the inestimable treasures that lie bent out in this most holy sacrament of the body and blood of Christ for the faithful! Blessed is he that is a faithful guest of this celestial table. Blessed is he that with a pure faith and sincere charity eateth the body of his Lord. Blessed is that man which receiveth this most honourable sacrament with an undefiled conscience. For Satan, sin, death, hell, desperation, &c. shall not prevail against him. Such one may be sure to dwell in Christ, and Christ in him. Such one may be sure to have his heart abundantly enfarced with celestial graces and heavenly gifts. Such one may be sure to have God the Father, God the Son, and God the Holy Ghost, dwelling perpetually in his breast. When ye have done these things aforesaid, then draw nigh, when time requireth, with all humble and reverent fear unto the feast of the Lord's body, and before that ye receive it into your mouth, pray on this manner:

What things are to be remembered at the receiving of the sacrament.

Eph. v. Matt. xxvi. Luke xxii.

1 John i.

Remember and believe the promises of God.

Rom. viii.

The fruit that he taketh which receiveth the sacrament worthily.

A PRAYER TO BE SAID BEFORE THE RECEIVING OF THE SACRAMENT.

O Lord, I am not worthy that thou shouldest enter into me; but say the word only, and my soul shall be made whole. Heal thou me, O God, and I shall be healed; save thou me, and I shall be saved. Create in me, O Lord, a clean heart, that with true faith and perfect charity I may receive thy most holy body, with such dignity and worthiness, through thy grace into my breast, that thou mayest dwell in me and I in thee for evermore. Amen.

Matt. viii. Jer. xvii. Psal. li.

Thus have I, neighbours, declared unto you in few words, how ye shall prepare yourselves worthily to receive at the time of Easter the most blessed sacrament of the body and blood of Christ. If ye receive it on such manner as I have taught you heretofore, ye may be sure to receive it worthily and according to Christ's institution, unto the health of your souls. *Eus.* I pray God give us grace to receive it according to your most godly instructions, that our souls may be truly fed with the body of our Saviour Jesus Christ. *Phil.* But forasmuch as we see many depart unreverently from the Lord's table, therefore will I in few words by your patience declare to you, after what manner ye shall go from it, and how ye shall behave yourselves ever after, that ye may walk as it becometh the children of light. *Chris.* I pray you heartily, let it so be.

Eph. v.

[1 Προσερχώμεθα τοίνυν μετὰ πίστεως, ἕκαστος ἀσθένειαν ἔχων. εἰ γὰρ οἱ τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἁψάμενοι τοσαύτην εἴλκυσαν δύναμιν, πόσῳ μᾶλλον οἱ ὅλον [αὐτὸν κατέχοντες;— Id. In Matt. Hom. I. Tom. VII. p. 516.]

HOW WE OUGHT TO BEHAVE OURSELVES, AFTER THAT WE HAVE RECEIVED THE SACRAMENT.

Phil. Now, most dear brothers, after that ye have received the sacrament of the body and blood of our Lord Jesus Christ, which, as Chrysostom saith, "is the health of our souls, washeth, garnisheth, inflameth our souls, maketh our mind more shining than the fire, more clear than the gold, and is the sufficient price of the whole world[1]," it is convenient that ye shew yourselves thankful again to God for these his inestimable benefits which he at that time hath freely given unto you, even the very body and blood of his well-beloved Son and our Lord Jesus Christ, with all the other incomparable treasures which pertain unto him. For all these things hath he most bounteously given you in this most holy sacrament. It is therefore, I say, convenient that ye shew yourselves again thankful to him by rendering hearty and immortal thanks. For this most holy mystery is called *Sacramentum Eucharistiæ*, that is, "the sacrament of thanksgiving," because that when we receive it, we should give God most hearty thanks for his bounty and kindness shewed to us through Jesus Christ. Who cometh to the table of any man and departeth without thanksgiving? To approach therefore to sit down at the table of the most high and redoubted King, and to depart from so heavenly a table with unthankful hearts, certes it were a thing too much for to be detested. It shall therefore be very convenient, after ye have received that most blessed sacrament, not to depart out of the church before ye have given God hearty thanks for his manifold benignity toward you. Ye may do it on this manner:

Hom. lxi. De sac. part. Myst. The blood of Christ is the health of our souls, washeth and garnisheth them, &c.

Why the sacrament of Christ's body and blood is called the sacrament of thanksgiving. The table of the Lord's supper can abide none unthankfulness.

THANKSGIVING AFTER THE RECEIVING OF THE SACRAMENT.

We thank thee, most gentle and merciful Father, that thou hast vouchedsafe this day of thine own goodness to feed us with an heavenly meat, even with that very body and blood of thy most entirely beloved Son, our Lord and Saviour, Jesus Christ. Grant, we beseech thee, that we by this celestial feast engraffed, yea, incorporated in his most holy body, may so infix in our breasts his most bitter death, that we by remembering the same may daily die unto sin, and so increase through thy divine grace in all virtues, that thy name may be perpetually sanctified in us, thy will accomplished among us here in earth as it is in heaven, and our christian brothers loved unfeignedly and succoured mercifully, unto the immortal praise of thy most holy and blessed name, to whom be all honour and glory for ever and ever. *Eus.* Amen. *Theo.* So be it. *Chris.*, Lord, let it so come to pass.

Phil. After that ye depart from the table of our Lord God, call unto your remembrance what ye have done and what ye have professed. First, remember that ye have received the holy mysteries of the body and blood of our Lord and alone Saviour Jesu Christ. Secondly, remember that by the receiving of that ye have professed yourselves to be the sons of God, the members of Christ, the maintainers of true godliness, the studious followers of God's will, the fervent lovers of our christian brothers, and the extreme enemies of Satan and his army, so long as ever ye live. All these things do ye profess, when ye sit at the most heavenly table. Look therefore that ye do not dally nor mock with God, lest worser things chance unto you. "Let us depart from that table," saith Chrysostom, "as lions that breathe fire, that we may be terrible to

Learn here what we profess to do when we receive the sacrament.

John v.

Hom. lxi. De sac. part. Myst.

[1 Hic est salus animarum nostrarum, hoc abluitur anima, hoc adornatur, hoc inflammatur. Hic mentem nostram igne reddit splendidiorem, hic auro clariorem animam facit..... Hic terrarum orbis est pretium.—Chrysost. Op. Lat. Basil. 1547. De Sacror. Particip. Myster. Hom. lxi. Tom. V. col. 401.]

the devil[2]." Therefore, that this thing may come to pass, remember that ye are now engraffed in Christ and become members of Christ's body. How unfitting then were it to fall again from Christ, and to adjoin yourselves unto uncleanness! Remember that "ye are washed from your sins, and sanctified by Christ's blood, and justified by the name of the Lord Jesus." Were it not then very unseemly to pollute and defile yourselves again with your old filthiness? Remember that God hath now delivered you out of the land of Egypt from your most cruel enemy, Pharao the devil, and hath brought you into the land of promise: have not then a pleasure to return into that land of captivity. Remember that God hath delivered you from the filthy and abominable Sodomites: provide therefore that ye look not back again unto their pernicious manners. Remember that God hath delivered you from the Babylonical captivity, and hath brought you unto the new and celestial Jerusalem; so that "now ye are no more guests and strangers, but citizens with the saints and of the household of God." Were it not then a thing of much ignominy for you to fall from so great an honour? What shall I make many words with you? Ye pertain now altogether unto God: look therefore that ye lose not the favour and gentleness of so bounteous a Lord.

What is to be considered after we receive the sacrament.

1 Cor. vi.

Eph. ii.

Moreover, ye have professed daily to die unto sin, and to walk in a new life. Look that ye answer faithfully to this your promise. Again, ye have professed that ye will love your christian brothers, and do for them to the uttermost whatsoever lieth in your power. All these things have ye promised to do, by the receiving of this most blessed sacrament. Look therefore that ye be not negligent in the accomplishment of the premises, lest the wrath of God falleth upon you. For it is not enough to begin well, except ye go forth in your enterprises. "He that continueth unto the end shall be safe," saith Christ. Again: "Be thou faithful unto death; and I shall give thee the crown of life." "No man that putteth his hand to the plough, and looketh backward, is meet unto the kingdom of heaven." Therefore, neighbours, do as ye have professed. Cast away your old wicked living. Continue in the body of Christ through a new life. Remain for evermore in the service of God. "Seek the kingdom of God and the righteousness thereof above all things." Procure the furtherance of his most holy word, and so not only love but also live the gospel, that ye may be counted both before God and man true and earnest followers of God's word. Furthermore, love your christian brothers with a true, perfect, and unfeigned love, and let your love bring forth good works, that it may appear to be without dissimulation or feigning. Above all things, as I have ever exhorted you, be obedient to the king's grace's majesty, yea, and that not only for fear, but much more for conscience sake, in all things, as it becometh faithful subjects. The other public magistrates also, spiritual or temporal, have in perpetual reverence and honour. To be short, be so affected toward all men, even as Jesus Christ was toward you; and in all your words and deeds "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" to whom be all honour and glory for evermore. Amen. —Thus endeth your potation. *Theo.* Praised be God for it. *Eus.* Both now and ever. *Chris.* For he alone is worthy all honour and glory.

Continuance in the christian religion to the end saveth.

Matt. x. Rev. ii.

Luke ix.

Matt. vi.

Love and live the gospel.

Mark well for true obedience toward the king's gracious majesty.

Rom. xiii. Phil. ii.

Matt. v.

Phil. Thus have I, neighbours, according to my promise in the beginning of our potation, performed all things concerning penance, with the parts thereof. Of fasting, of ceremonies, and of the most honourable sacrament of Christ's body and blood, I have also taught you many godly things, worthy to be imprinted in the hearts of all christian men. Now, brothers, I most instantly desire you by the great mercies of God and by the precious blood of our Saviour Christ, to repose these things in your memory, and not to forget them, but with all diligence mainly to prosecute and follow them, yea, and lively to express them in your daily conversation. "For the servant which knoweth his master's will, and doeth it not, shall be beaten with many stripes." If ye do these things, know that in this world ye shall have God the Father a merciful Father unto you, God the Son a sweet Saviour unto you, and God the Holy Ghost a joyful Com-

A brief rehearsal of all things in this Potation.

The request of the author.

Luke xii. James iv.

[2] Tanquam leones igitur ignem spirantes ab illa mensa recedamus, facti diabolo terribiles.—Id. Ibid. col. 400.]

forter unto you; and after this life ye may be sure to enjoy the most blessed and glorious sight of the holy Trinity. Amen. *Theo.* Neighbour Philemon, for this your potation we thank you, and we trust that ye shall see such fruits proceed from us, that ye shall rejoice to have called us unto this your most godly potation.

Phil. So doing, neighbours, know me to be altogether yours. Well, seeing this spiritual potation is so fortunately ended, I pray you, follow me, that we may also refresh our bodies with corporal nourishment, and so with one mind praise God for all things.

Eus. We follow. Blessed be God for this heavenly potation! *Theo.* Amen.

Give the glory to God alone.

THE

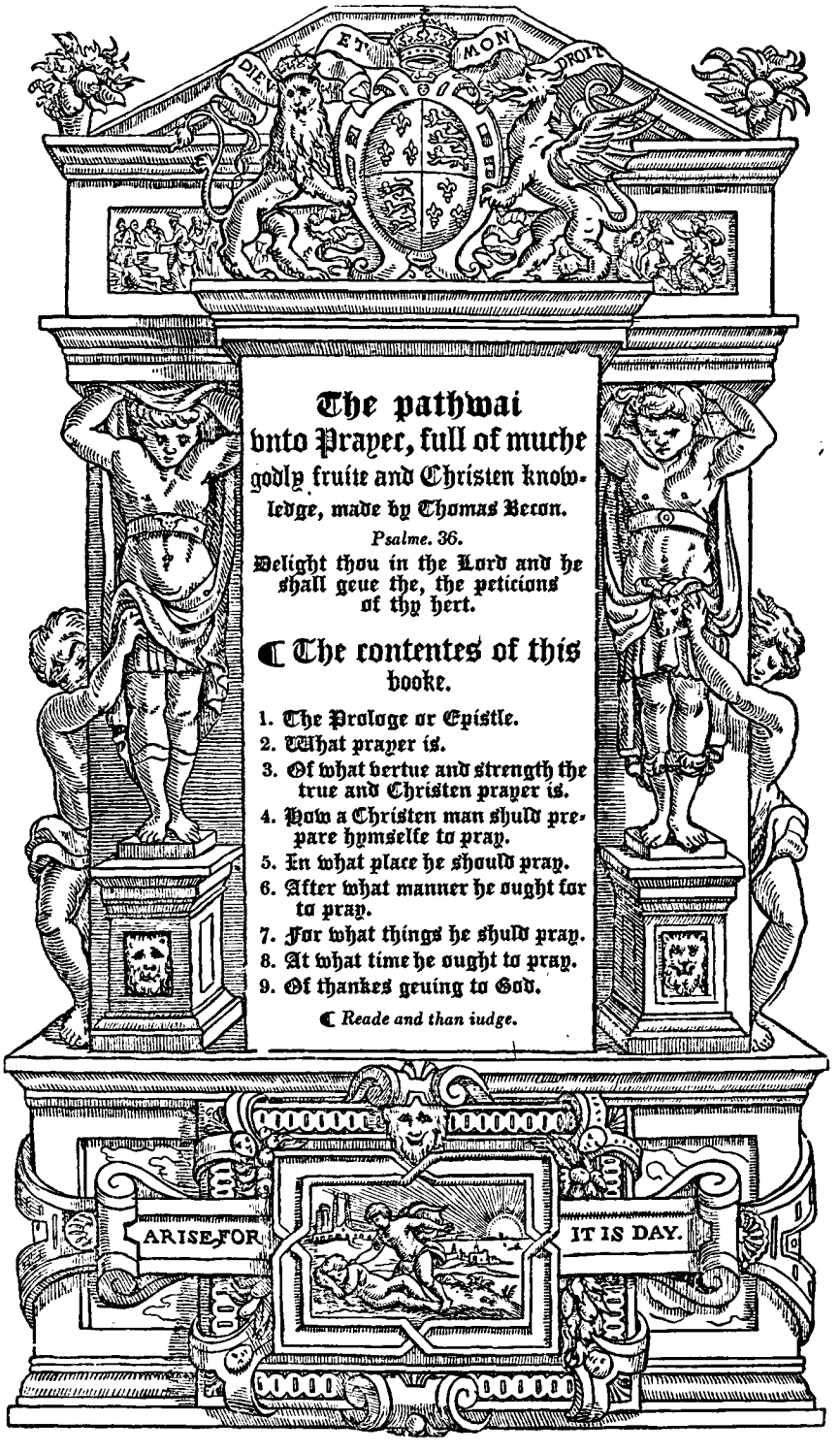
PATHWAY UNTO PRAYER,

FULL OF

MUCH GODLY FRUIT AND CHRISTIAN KNOWLEDGE,

MADE BY

THOMAS BECON.



The pathwai vnto Prayer, full of muche godly fruite and Christen knowledge, made by Thomas Becon.

Psalme. 36.

Delight thou in the Lord and he shall geue the, the peticions of thy hert.

¶ The contentes of this booke.

1. The Prologe or Epistle.
2. What prayer is.
3. Of what vertue and strength the true and Christen prayer is.
4. How a Christen man shuld prepare hymselfe to pray.
5. In what place he should pray.
6. After what manner he ought for to pray.
7. For what things he shuld pray.
8. At what time he ought to pray.
9. Of thankes geuing to God.

¶ *Reade and than iudge.*

TO THE

RIGHT HONOURABLE AND VIRTUOUS LADY, ANNE GREY[1]:

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

Matt. xxvi. Mark xiv. 1 Pet. iv. Eph. vi.

It is not without an urgent and most necessary cause, that we are so oft commanded in the most sacred and holy bible to watch and pray. For, if we that profess ourselves to be soldiers of Christ's army do seriously and without feigning ponder, weigh, and consider our state and manner of living in this world, we shall shortly be occasioned to confess and grant with the holy and patient man Job, that the life of man is nothing else than a very knighthood or warfare upon the earth, full of misery and trouble, replete with little joy and pleasure. To whom is it unknown, what a great multitude of mortal enemies every one hath in this world that doth profess Christ aright? Among all other have we not three capital and chief adversaries, the devil, the world, and the flesh, which cease not daily to assail us after the most crafty and subtile manner?

Job vii. [1. Marg. reading.]

A christian man hath many enemies in this world.

The devil.

How doth Satan spread his nets in every forest and park, that no deer may escape his devouring teeth and ravening paws! How many ways seeketh he to destroy, kill, and slay the innocent sheep of Christ! Even from the beginning of the world hath he exercised his tyrannical fury and furious tyranny against mankind. Who hath at any time been free, were he never so good and perfect, from his subtile and too much crafty assaults? He is so bent and fervently addict to the destruction of man, that so soon as we are regenerate and born anew in Christ by the Holy Ghost, and the most blessed and honourable sacrament of baptism, he straightways falleth in hand with us, labouring by one means or other utterly to allure and entice us from our profession, as we may see in our Saviour and Lord Jesus Christ, whom after his baptism Satan did not fear to assail and to tempt unto much absurdity and wickedness. If the Son of God were not free from his craft, subtility, and guile, how shall we then, miserable creatures, eschew his tyranny, which are ready to fall at every hour, except we watch and pray? "Our strife is not," saith St Paul, "against blood and flesh, but against rulers, against the powers, against the lords of the world, I mean the governors of the darkness of this world, against spiritual subtilities in hea-

Gen. iii.

Matt. iv. Mark i. Luke iv.

Eph. vi.

[1 It is difficult to determine with absolute certainty, to which of the illustrious families of Grey the Lady Anne is to be attributed. From the expressions at the close of this preface it appears that she was at the time it was written single; but it does not perhaps necessarily follow that she never entered the married state. Or even if she was a widow, she might (as was not unusual at that time) have retained her maiden name. If this conjecture be right, the Lady Anne Grey will probably be found to be the same with Anne the 7th or youngest daughter of Thomas Grey, first marquis of Dorset, son to Elizabeth, queen of Edward IV. Lady Anne was the wife of Sir Richard Clement, of the Mote, Igtham, Kent. Her connexion with a Kentish family renders the supposition more probable, that it was to this lady that Becon dedicated this treatise. But there was another Lady Anne, the 3rd daughter of Thomas Grey, second marquis of Dorset, and consequently aunt to that eminent ornament of her sex, the Lady Jane Grey. This marquis was one of the lords who in 22 Hen. VIII. signed the celebrated letter to pope Clement VII. touching the king's divorce, and was also one who subscribed the 44 articles of petition to the king against cardinal Wolsey. It was by his second wife Margaret, daughter of Sir Robert Wotton of Bocton or Boughton Malherb in Kent, that the marquis of Dorset had, with other issue, the Lady Anne, who married Henry Willoughby of Wollaton, Notts, ancestor to lord Middleton of Wollaton Hall in that county. Another lady of this name, contemporary with Becon, was Anne, daughter of John Blennerhasset, Esq., wife of Sir Henry Grey of Wrest in the county of Bedford, (ancestor of the present Earl De Grey,) who should have been 7th baron Grey de Ruthyn and 4th Earl of Kent; but from the narrowness of his estate it is said he declined assuming the peerage. He died 1562.]

1 Pet. v. venly things." Therefore saith St Peter: "Be ye sober and watch; for your adversary the devil goeth about like a roaring lion seeking whom he may devour."

The world. Moreover, what an extreme enemy is the world to so many as profess Christ! How many occasions have we through the enticements and vain pleasures thereof to fall from the true godliness! How doth it allure us to the love of transitory things! How doth it delight us with the beholding of the vain spectacles thereof! How doth it draw us to the love of worldly things, and to the utter contempt of things celestial and heavenly! Yea, how almost doth it win us altogether on her side! when the scripture, 1 John ii. notwithstanding, saith: "Love not the world, nor those things that are in the world. If any man loveth the world, the love of the Father is not in him. For all that is in the world, as the concupiscence of the flesh, and the lust of the eyes, and the pride of the life, is not of the Father, but it is of the world. And the world passeth away, and the lusts thereof. But he that doeth the will of God abideth for evermore." James iv. St James also saith: "O ye adulterers and adulteresses, do ye not know that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world, he is become an enemy of God's."

The flesh. Furthermore, what a cruel adversary is the flesh unto a christian man! How Gal. v. doth it at all times lust contrary to the Spirit! How doth it continually fight with the heavenly motions of the Holy Ghost! How doth it move us to the love of ourselves, to pride, uncleanness, gluttony, covetousness, wantonness of living, unmercifulness, crudelity, and all that ever naught is! And this enemy do we nourish in our own breasts. He is a domestical adversary and one of household, as they use to say. He is ever at hand to do us displeasures. He is never from home, but always within the doors; so that we are in danger of destruction at every hour, except we diligently watch and take heed. Whithersoever we turn us, our enemies meet with us, and so cruelly assail us, that, except the grace of God assist us valiantly, we are at every moment of an hour ready to be cast into hell-fire. O the unspeakable misery of man in this most miserable world!

O the unspeakable misery of man without the grace of God!

Where are they now that so live in all worldly joy and pleasure, that they take no thought for the cruel assaults of their enemies? Where are these wicked idolaters, superstitious hypocrites, abominable blasphemers of God's most blessed name, and breakers of the Sabbath-day, which, setting aside all love and fear of God, throw themselves headlong into all kind of ungodliness? Where are these dishonourers of our most excellent and most redoubted king, and of the other public magistrates, "sent by him for the punishment of evil-doers, but for the praise of them that do well?" Where are the disobedient to their parents? Where are these menslayers, which daily thirst for innocent blood, no less than the thirsty hart, panting for heat, desireth the livish springs of waters? Where are these abominable adulterers, unclean fornicators, and stinking whoremongers, which, contemning the bond of honourable wedlock, the law of the undefiled bed, and the chaste living with their own wives, do daily hunt after whores, defile virgins, pollute married women, corrupt widows, as I may pass over much other detestable uncleanness, which it shameth not them to commit and do, yea, and that so boldly, that this sin of fornication is among many at this present recounted no sin, but a natural inclination, a token of love, a putting away of enmity and discord? I think, if it be not redressed shortly, it will grow up into such freedom and liberty, that it shall be counted no sin at all, but rather a virtue, or at the least a spur and provocation to virtue. O the abomination of the world! O intolerable wickedness! O uncleanness more detestable than it may any longer be suffered! The great displeasure, the fierce wrath, the extreme vengeance, the fierce and cruel plagues of God hang over our heads, if this too much detestable vice be not shortly removed from the bounds of christianity. Again, where are these malicious thieves, which, despising labour, live of the sweat of other men's faces, and of the labour of other men's hands, after an unjust and wrong manner? Where are these false witnesses, which for very malice or else for money are ready, to the utter damnation of their souls, for to swear and give evidence against the innocents and guiltless? Where are these caterpillars and extortioners of the poor people, which do nothing all the whole day but gape after bribes and polling fees, no less than the hungry lion doth

Take heed, O ye scorners of God's word.

Idolaters.

Rebels.

Rom. xiii. 1 Pet. ii.

Blood-soupers.

Whoremongers. Heb. xiii.

O extreme abomination!

The unshamefaced whoredom that is used now-a-days.

Beware, ye abominable whoremongers, betimes.

Thieves.

False witnesses.

Extortioners.

after his prey? "They devour my people," saith God, "as a piece of bread." Where are these rich men, to whom God hath committed the goods of this world, which, like insatiable dogs having never enough, do continually hunt after the augmentation of worldly treasures: as by joining lordship to lordship, farm to farm, land to land, pasture to pasture, house to house, benefice to benefice, college to college, prebend to prebend, chantry to chantry, office to office, promotion to promotion, yea, and promotion for a vantage, as they say? and yet are they unmerciful to the poor people, despise the maintenance of hospitality, which the holy scriptures commend so highly in every place, and do nothing less than exercise themselves in the works of mercy. Where are these spiritual rulers, which, giving themselves to voluptuous living, neglect to feed Christ's flock with God's most blessed word? Where are these antichrists, which labour to suppress Christ's most sweet and comfortable gospel? Where are these papists, which desire the old papistical and ungodly superstition to reign again among us? Where are these captives of Satan which wallow and tumble themselves in the dunghills of sin? To conclude, where are all these wicked persons, which transgress God's commandments, and so live as though there were no God at all? O the ungodly and wicked fashions of this world! O the countenance of the christian public weal, not a little deformed through the pernicious manners of the false Christians!

Psal. xiv. Rich men. O insatiable covetousness! The unmercifulness of rich men now-a-days. Heb. xiii. 1 Pet. v. Spiritual rulers. Antichrists. Papists. Captives of Satan.

Thus see we what a number of mortal enemies reigneth every where among us, and yet is there no man that lamenteth his sin, detesteth his wickedness, bewaileth his misery, desireth amendment, seeketh for grace, prayeth for the favour of God, that through the Holy Ghost we may be restored to our old purity and cleanness. "If the righteous man shall scarcely be saved, where shall the ungodly and sinner appear?" Who seeth not in how miserable a case we are? Who perceiveth not how great need there is of amendment? Who doth not see, as it were in a table livishly painted before his face, that, except we amend shortly and correct our sinful manners, labouring to be that in deed which we profess in word, (I mean, true christian men,) God will surely pour out his fierce plagues upon us, root us out of the earth, and destroy us for evermore? For, as he is a bounteous Saviour, so is he a righteous Lord; as he is a gentle and tender father, so is he a righteous and fierce judge; as he is a favourer, so is he a destroyer; as he is unfeigned "charity," so is he "consuming fire;" as he will save, so will he condemn. Verily, to the good is he a merciful Saviour, and to the evil a righteous and strait Judge. If we therefore covet to taste of his gentleness rather than of his righteousness, let us cast away our old sinful living, and amend our wicked conversation, living worthy the kindness of God, and as it becometh saints. For, although we have run far astray, like sheep that have wandered far from the true shepherd, yet, if we return to "the shepherd and curate of our souls" with faithful repentance, and amend our lives, he will surely for his mercy's sake "have pity on us, bless us, lighten his countenance upon us," and graciously pardon our iniquity. For he is not the Lord that will be angry for evermore. If he perceiveth our amendment, he will not surely withdraw his grace, but bounteously give it to us. Would God, therefore, that "while we have time," we would no less consent to do good, than we have in times past to do evil! What, if we have been "darkness in times past?" let us not despair, but rather study to "become light in the Lord, and to walk as the children of light." Only let us bend ourselves toward goodness, and God will surely be present with us. Satan with all our enemies shall no longer against us prevail, but we shall triumphantly have the victory over them all. "Be ye obedient to God," saith St James, "resist the devil, and he shall fly from you. Draw nigh to God, and he shall draw nigh unto you. Make clean your hands, O ye sinners, and purify your hearts, O ye that are double-minded. Be ye troubled, and mourn, and weep: let your laughing be turned into mourning, and your joy into sorrow. Shew yourselves humble in the sight of the Lord, and he shall lift you up."

Prov. xi. 1 Pet. iv. God is both a Saviour and Lord. 1 John iv. Deut. iv. Heb. xii. Eph. v. Isai. liii. 1 Pet. ii. Psal. lxvii. Gal. vi. An exhortation to repentance. Eph. v. Set on hand, and God will help. James iv.

O that we would follow the godly counsel of this holy apostle, and so redress our wicked manners, that the christian public weal might be restored to her old amiable beauty and glorious pleasance! How many ways hath God left here among us, whereby we may make him a merciful Father and a gentle Saviour unto us! As I may leave off to speak of fasting and almsdeed, what a goodly and godly mean

Ways to obtain God's favour.

Of prayer. is true and christian prayer, for to obtain the favour of God, and to provoke his most tender mercy toward us! Hath any thing in times past so greatly appeased the divine wrath? Did not the holy fathers in times past, in all their troublous adversity, fly unto prayer as unto an holy anchor, or sure asile[1], and strong bulwark? Whom would it not delight to talk with the king's grace, if he were admitted thereto? What a treasure then is it to talk with the King of kings and Lord of lords, in comparison of whom all earthly creatures are more vile than the worms! This thing cometh to pass by true and christian prayer. For what other thing is prayer than a familiar communication with God, wherein we may freely pour out the troubles of our hearts, and declare all our matters boldly to him, as the child doth unto his father, and obtain at his hand all good things? Verily we are our own enemies, if we neglect and despise this great commodity and singular pleasure. We cannot excuse ourself by ignorancy, inasmuch as we have plenty of prayers prepared for us in the English tongue, both in the holy bible and in other godly treatises, which are now in this most flourishing realm of England published universally, unto the great glory of God and the exceeding consolation of all true christian men; insomuch that, as St Paul saith, "if the gospel be yet hid, it is hid in them that perish, in whom the god of this world hath blinded the senses and wits of the unfaithful, that the light of the gospel of the glory of Christ, which is the image of God, should not shine unto them." Thanks be to God for this his incomparable benefit given unto us by his well-beloved and faithful servant Henry the Eighth, our most redoubted king. That Lord might also grant that we abuse not this his most gentle gift, but rather use it unto the glory of his name, the edification of his church, and the comfort of our souls!

The commendation of prayer. A goodly example to move us unto prayer.

What prayer is.

England is without excuse.

2 Cor. iv.

Now, forasmuch as there is sufficiency of prayers prepared already and set forth by other, whom God might also prosper in their most godly affairs, I thought it a vain thing to increase the number of them, and to accumulate prayers upon prayers, whereby weariness rather than cheerfulness should be brought to the readers: I therefore, coveting in this behalf to work somewhat that might make unto the avancement of prayer, whereby the devout Christians might receive knowledge and be the better instructed in the true manner of praying, have now of late compiled a work entitled, A Pathway unto Prayer. I was the gladder to take it in hand, because no man hath as yet perfectly entreated of this matter, neither in the Greek, Latin, nor English tongue, that ever I could see. What doth it avail or profit a man, being of a debile[2] and weak nature, to have a pomegranate or any other thing that comforteth nature, restoreth strength, and bringeth again the perfection of health, if he knoweth not the use of it and wherefore it serveth? Verily, even so of prayer. If there be never so many prayers prepared for men, if they know not the use of them, nor wherefore they serve, nor yet after what manner they should be exercised, what profit receive they of them? It is but an easy thing to pray; but to pray aright, and according to the will of God, is a thing of great difficulty and much labour. We think it an hard thing to speak unto a terrestrial prince with words convenient, apt, and decent; and is it but a trifle to speak to the most High Prince, in whose sight the most eloquent is very barbarous, and the most holy, profane? I have therefore in this my treatise following declared what prayer is, wherefore it serveth, and unto what end we should use it. I have also declared of what virtue and strength the true and christian prayer is, and how we should prepare ourselves to prayer, that we may pray aright and according to God's pleasure. And forasmuch as some men are of so scrupulous, I had almost said, superstitious conscience, that they think no prayer to be heard but that only which is prayed in the church or some other sacred place, as they call it, I have declared both by scriptures and ancient doctors in what place it is lawful to pray. Again, I have shewed after what manner men should pray, that God may accept their prayer, and for what things they should pray, yea, and at what time. And forasmuch as this word *prayer* doth contain in it not only petition, but also thanksgiving for the benefit that is received, therefore have I also declared my mind concerning giving of thanks to God the Father through Jesus Christ. All these things have I done in this little

A pathway unto prayer. The cause of making this work.

Mark well

To pray aright is a thing of great difficulty.

The contents of this book.

Prayer signifieth petition and thanksgiving. Col. iii.

[1] Asile: asylum.]

[2] Debile: infirm, weak.]

work according to the true vein of the holy scriptures and the judgment of the best learned doctors, seeking in this my labour only the glory of God and the profit of his holy congregation. Which thing if it shall may come to pass, I shall not only not repent me, but very much rejoice in the Lord of this my travail, and shall hereby be encouraged after this to take in hand other arguments of no less utility and profit.

Now, gentle and prudent lady, disdain not to take this little gift, which your Orator doth with most gentle heart offer unto you as a testimony of his obsequious will toward your good ladyship. I doubt not but that, as you yourself shall find much pleasure and profit by the reading of it, so shall all the readers of the same obtain so much godly fruit and christian knowledge by it, that they shall render hearty and immortal thanks to God, that such a work cometh forth dedicated to your ladyship's name. I again on my behalf shall most instantly desire Almighty God to assist you at all times with his Holy Spirit, in the reading not only of this my little treatise, but also of all other works that make to the glory of God and the health of your soul; and chiefly in reading the most comfortable gospel of his dearly-beloved Son Jesus Christ, our Lord and omnisufficient Saviour (wherein the whole study and pleasure of a true Christian ought principally to be), that you, having your whole meditation in the law of the Lord both day and night, Psal. i. may find such sweetness and pleasure in his most delectable word, that you, wanting at this present the company of a corporal husband, may be married to the most glorious and beautiful king Jesus Christ, God's own Son, in your soul by faith in this world, and after your departure from this vale of misery to live with him presently in the fulness of perfect joy, worlds without end.
Amen.

The grace of our Lord Jesus Christ be with you, and with all your household.
So be it.

THE

PATHWAY UNTO PRAYER.

WHAT PRAYER IS.

The First Chapter.

The definition of prayer.

PRAYER, after the common definition of the doctors, is a lifting up of a pure mind to God, wherein we ask somewhat of him.

This definition of prayer seemeth unto me so godly, and in every part agreeable to the holy scriptures, that I think it my bounden duty to search out every word of it in order, and to compare it with the most sacred scriptures and the sayings of the ancient doctors.

Lifting up, what it signifieth.

First, it teacheth us that "prayer is a lifting up of a pure mind." Note, first of all, that it saith, "a lifting up." What other thing meaneth this word, "lifting up," than to shew that whosoever intendeth to pray must utterly seclude and put out of his heart all vain cogitations and worldly thoughts, all carnal fantasies, all ungodly imaginations; to conclude, all such things as might make the heart of him that prayeth to creep upon the ground, to alienate and estrange his mind from the meditation of celestial and divine matters? And this is the very same thing that Christ

Matt. vi.

teacheth in the gospel of Matthew, where he saith: "When thou prayest, thou shalt not be like to the hypocrites. For their manner is to stand praying in the synagogues, and in the corners of the streets, that men may see them. Certes, I say unto you, they have their reward. But when thou prayest, enter into thy closet, and when thou hast sparred thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." In these words Christ doth not only rebuke the false and feigned

Hypocrites hunt only after vain-glory in their prayers.

manner of praying, which the hypocrites use, hunting only after vain-glory, and seeking the praise of men more than the glory of God and the health of their own souls; but he also declareth how we shall prepare ourselves for to pray, that we may be heard. He

What it is to enter into the closet, and spar the door.

commandeth us to enter into our closet, and to spear our door. What other thing meaneth Christ by this, but that, as I have said before, we should expulse all temporal things out of our hearts, whensoever we intend to pray, and have our minds altogether set upon celestial and heavenly things? Therefore ought so many as intend to pray with fruit, to seek an occasion to be sequestered from all temporal affairs, and from the troubles of worldly things, which might be an impediment to them in their holy meditations, and so to be free from all external and worldly things, that their prayer indeed may be "a very lifting up," according to the beginning of our definition.

The Second Chapter.

Men must be in quiet when they intend to pray, and solitary.

AND that this thing may the more conveniently be brought to pass, it shall be expedient for such as intend to exercise prayer, to repose themselves and to set their hearts quiet from all the troubles of the world, yea, and to subduce[1] and convey themselves from the company of the worldly people into some secret and solitary place for the time of their prayer, that they may the more freely give their minds to devout and holy meditation, as the manner of many holy men was in times past.

Luke vi.

Examples have we of divers in the holy scripture which used this trade. The gospel

Christ prayed in the fields.

sheweth how Christ was wont many times, when he would pray, to go into the fields, and there being alone upon a mountain, utterly secluded from all other company, to

Matt. xxvi.

persevere and continue in the prayer of God all the whole night. Again, a little before

[1 Subduce: withdraw.]

his passion we read that he, intending to pray unto his celestial Father, forsook the company of other, yea, and although he took with him only three of his disciples at that instant, Peter, John, and James, yet notwithstanding when he was in the mount of Olivet, the accustomed place of his praying, he went away from them also about a stone's cast, and he kneeling down prayed so heartily and so long to God his Father, that for very anguish, pain, and sorrow, the sweat of his most blessed body was even as the drops of blood running down upon the earth. Peter also, being in the house of Simon the tanner, went up into the upper part of the house to pray, that he might not be troubled with the other company. Heliseus also, when he should pray to God for a certain child that was dead, went alone into the chamber where the child lay, and speared the door, and so prayed. Again, Sara the daughter of Raguel, desiring to be delivered from the impropery[2] and imbraiding[3], as it would appear, of a certain default wherewith one of her father's handmaidens did imbraid and cast her in the teeth, forsook all company, and went straight into an upper chamber of her house; and there, being alone, did neither eat nor drink by the space of three days and three nights, but continued in prayer, and beseeched God even with tears, that he would deliver her from this imbraiding and rebuke. Judith in like manner, when she should put herself in jeopardy for the health of her people, went first into her oratory and secret place, where she was wont to pray, and so desired the help of God. At certain other times also, before she slew Holofernes, she went forth in the night-time for to pray quietly by herself. Queen Hester also, putting off her prince-like garments, prayed for her people to God secretly in her chamber. Again, Daniel, when certain dukes and earls, for the hatred and evil will that they bare unto him, had caused king Darius to make an act that whosoever asked any petition of either God, yea, or of any man but of the king alone, for the space of thirty days, he should be cast into the den of lions, ceased not to pray, for all the act of the king; but still, as he was wont to do, prayed boldly to his Lord God, being in his chamber secretly by himself alone. Thus see we, that both Christ and other holy men also sought evermore an occasion to be quiet and solitary, that they might the more freely talk with God in their prayer; and so came it to pass that their prayer was unfeignedly "a lifting up."

Acts x. Peter prayed above in a tanner's house.

2 Kings iv. Heliseus prayed in a chamber.

Tob. iii. [12. Lat. version.] Sara prayed in the upper chamber of her father's house.

Judith xiii. Judith prayed in her oratory.

Esth. xiv. [Apocr.] Hester prayed secretly in her chamber.

Dan. vi. Daniel prayed secretly to God, in his chamber, the king's commandment notwithstanding.

The Third Chapter.

Psal. cxli. Prayer compared to a perfume.

It is not without a cause that prayer in the holy scripture is compared to a sweet perfume, whose nature is alway, if it be once incensed or set on fire, to lift up itself and still to go upward so long as it lasteth. In like manner the true and christian prayer ought to lift up itself with divine contemplation, and still to go up, so long as it lasteth, with the meditation of celestial things, and not to creep upon the ground with vain thoughts and worldly imaginations. For so is that prayer no lifting up of the mind of him that prayeth unto heaven, but rather a thrusting down to hell, yea, and worketh sin and damnation to him that prayeth, as the psalmograph saith: *Oratio ejus fiat in peccatum.* Psal. cix. "If you be risen again with Christ," saith St Paul, "seek for those things that are above, where Christ is sitting on the right hand of God. Set your minds upon things above, and not upon the things of the earth. For you are dead, and your life is hid with Christ in God. Whensoever Christ our life shall appear, then shall we also appear with him in glory." Col. iii. So that not only prayer, but also the whole life of a christian man, ought to be a lifting up, that is to say, a fervent desire and diligent seeking of supernal and heavenly things.

The whole life of a christian man ought to be a fervent desire and diligent seeking of heavenly things.

But let us proceed with our definition. Hitherto have we heard that prayer is "a lifting up." Whereof, I pray you? of hands or eyes? Nay verily, but "of a pure mind." For, as touching the lifting up of hands and eyes, it may also be used so well of hypocrites as of true Christians. Therefore saith Chrysostom: "Though thou dost not bow thy knees, nor knock thy breast, nor stretch out thy hands unto heaven, yet if thou only shew forth a fervent mind, thou shalt make a perfect prayer[4]." Notwithstanding, if such things be done in time of prayer proceeding from

Hom. lxxix. De oratione.

Note of external gestures in prayer.

[2] Impropery: impropriety.] [3] Imbraiding: upbraiding, reproach.] [4] See below, p. 158, note 1.]

the fervent and inward affection of the spirit, they are not to be discommended. For
Psal. cxxiii. David saith: "I have lifted up mine eyes unto thee, which dwellest in heaven." And
1 Tim. ii. St. Paul saith: "I will that men pray in every place, lifting up pure hands without
Luke xxii. wrath and contention." We read also that Christ used to kneel when he prayed.
And the humble and poor publican knocked his breast when he prayed, saying:
Luke xviii. "O God, be thou merciful to me a sinner." Therefore as touching the external gesture and outward behaviour, as the lifting up of hands or eyes, the kneeling, or knocking on the breast, inasmuch as they are mean and indifferent things, they are to be left to the judgment of devout and well-disposed people, either to be done or to be left undone, as their minds shall serve them. And forasmuch as they pertain nothing to our matter, I will let them pass, and go forth with our definition.

The Fourth Chapter.

"PRAYER," say the holy doctors, "is a lifting up of a pure mind." These words are not to be gone over with a light foot, as they use to say, but deeply to be weighed, and seriously to be pondered. For in them doth consist in manner the whole efficacy, virtue,
Prayer is the work of the mind. strength, power, and pith of prayer. First, we shall note that prayer is not the work of the mouth, but of the mind, yea, and that not of a corrupt, fleshly, malicious, and sinful, but of a pure, immaculate, clean, unspotted, faithful, and charitable mind. But I will first shew, by the scriptures and holy fathers, that prayer is the work of the mind according to our definition, and afterward somewhat declare of the purity of the mind.

That prayer is the work of the mind, it is manifest by divers places of holy scripture. For when Moses at the commandment of God led the people of Israel out of
Exod. xiv. Moses only prayed in his mind and was heard. Egypt, and Pharao with his cruel army followed, purposing unmercifully to slay them, he, being in great thought and care how he might safely conduct the Israelites, and yet still trusting and having his whole affiance reposed in their Lord God, prayed nothing at all with his mouth, but only uttered his cause secretly in his heart unto God, and he was heard. For the Lord God said unto him: "What criest thou unto me?" His crying was not the voice of the mouth, but the affection of the heart. He cried with a pure mind to God, and therefore was he heard, though the mouth kept silence. In like manner Anne, the wife of Helcana, when she had been long barren and without fruit,
1 Sam. i. Anne prayed in her heart, her lips only moved, but her voice was not heard. prayed God that he would take away from her the opprobry and shame, and give her children; which thing she obtained: and yet saith the scripture: "She spake in her heart. Her lips only moved, but her voice was heard nothing at all." Mary Magdalen
Luke vii. Mary Magdalen with tears, but spake nothing. also prayed, not with her lips and mouth, when she washed Christ's feet with the tears of her eyes, and wiped them with the hair of her head, kissing and anointing them full tenderly in the house of Simon the pharisee; she only lamented in her heart her sinful living and dissolute conversation, desiring in her mind to have remission of her sins, and she heard this sweet voice of Christ: "Her sins are forgiven her, because she hath loved much." Yea, and immediately after Christ said to her: "Thy faith hath saved thee: go thy way in peace." Christ also, the self truth and wisdom of his Father, said to
John iv. the woman of Samaria, when they talked together of worshipping God: "Woman, believe me, the hour cometh, when neither in this mountain, nor yet at Jerusalem, ye shall worship the Father. Ye worship that ye know not: we worship that we know. For health
God must be worshipped in spirit and truth. is of the Jews. But the hour cometh and now it is, when the true worshippers shall worship the Father in spirit and truth. For the Father seeketh such that should worship him. God is a spirit, and they that worship him must worship him in spirit and truth."
John xiv. Tit. i. Note. Here Christ, which is "the very truth," and "cannot lie," sheweth us two notable things: one, that God his Father is a spirit; another, that, as he is a spirit, so will he be worshipped in the spirit. Who perceiveth not then that it is the spirit, the heart, the mind, I mean the inward and spiritual man, that must worship God?

It is a common saying among us, Like will to like: and every one desireth such as he is himself. Truth it is. Now is God a spirit; therefore requireth he a spiritual manner of worshipping, which doubtless proceedeth from the heart, and not from the stentoreous and crying voice of the mouth. The pure affection of the heart, and not the whispering noise of the lips, doth God require. God, which is the searcher of the

heart, seeketh to be worshipped in the heart, as he saith by Salomon: "Son, give me thy heart." Moreover St Paul saith: "God is my witness, whom I worship in my spirit." "In my spirit", saith he, and not in the unfruitful babbling of my lips. Again: "Speak among yourselves in psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord." Lo, still he maketh mention of the heart, willing that all praises, songs, and melody be done in our hearts to the Lord our God. As though he should say, All that ever is done without the heart is vain, unfruitful, yea, and plain abomination before God, rather working damnation than salvation to the doers of it, as Christ saith: "This people honour me with their lips, but their heart is far from me. Verily they worship me in vain." Thus see we proved by the scripture, that prayer is the work of the heart, of the spirit, of the mind, and not of mouth and lips. But let us hear what the doctors say to this matter.

Prov. xxiii. Rom. i. Eph. v.

All that proceedeth not from the heart is vain and unfruitful. Matt. xv.

The Fifth Chapter.

Saint Cyprian the blessed martyr saith, which Fulgentius also reciteth, that "God is not the hearer of the voice, but of the heart; neither is he to be admonished with exclamations and outcries, which seeth the thoughts, as the Lord proveth and saith, 'What do ye think wickedness in your hearts?' And in another place, 'All congregations shall know that I am the searcher of the reins and heart,' that is to say, of the inward part[1]." Also St Ambrose saith: "Take heed that thou dost not babble out rashly the mysteries of the creed or of the Lord's prayer. Dost thou not know how grievous a thing it is to heap up sin in prayer, where thou trustest to have remedy? Certes the Lord taught by the prophet, that this is a grievous curse, saying, 'His prayer is become even very sin.' Except peradventure thou recountest it but a trifle to mistrust. It is surely a great incredulity and unfaithfulness to think thus of the power of God, that thou canst not be heard except thou criest out. Let thy work cry, let thy faith cry, let thy mind cry, let thy passions and sufferings cry, let thy blood, as the blood of holy Abel cry, whereof God said to Caim, 'The voice of thy brother's blood cry unto me.' For he heareth in secret, which maketh clean in secret. We cannot hear a man, except he speaketh unto us; but unto God not words but thoughts do speak[2]."

In Oration. Dom. Ad Trasimund. Liber ii.

God is not the hearer of the voice, but of the heart, saith St Cyprian.

Libro de Cain et Abel. c. ix.

Psal. cix.

Mark this well.

Gen. iv.

Unto God not words but thoughts speak, saith St Ambrose.

Again, St Gregory saith: "Undoubtedly true prayer consisteth not in the voice of the mouth, but in the thoughts of the heart. For our words do not make the voices the more pithy and valiant to come unto the most secret ears of God, but our desire and affections. Therefore saith the Lord in the gospel: 'Enter into thy closet, and spear thy door.' He speareth the door, and prayeth in his closet, which holdeth his peace with his mouth, and poureth out the affection of his mind in the sight of God above[3]." Moreover St Austin saith: "Thou knowest, I am sure, that it is commanded us for none other thing that we should pray in our closets being speared (whereby the secret parts of the mind are signified), but that God seeketh not to be monished or taught by our speaking of that thing which we covet that he should give us. For he that speaketh giveth outwardly a sign or token of his will by some articulate, plain, and evident sound. But God is both to be sought and to be prayed unto even in the very secret places of a reasonable soul, which is called the inward man. For he willeth that these be his temples. Wherefore we

Moral. lib. xxii. c. xviii.

True prayer consisteth not in the voice of the mouth, but in the thoughts of the heart, saith St Gregory.

Note. Matt. vi.

Lib. de mag. i.

God must be sought and prayed unto in the very secret parts of a reasonable soul, saith St Austin.

[1 Quia Deus non vocis, sed cordis auditor est. Nec admonendus est clamoribus, qui cogitationes hominum videt; probante Domino et dicente, Quid cogitatis nequam in cordibus vestris? et alio loco: Et scient omnes ecclesiæ, quia ego sum scrutator renis et cordis.—Cypr. Op. Oxon. 1682. De Orat. Domin. p. 140.—See also Fulgent. Op. Venet. 1742. Ad Trasimund. Reg. Lib. Sec. cap. xvi. p. 49.]

[2 Cave ne incaute Symboli vel Dominicæ Orationis divulges mysteria. An nescis quam grave sit in oratione contrahere peccatum, ubi speras remedium? Certe Dominus per prophetam docuit hoc grave esse maledictum, dicens: Et oratio ejus fiat in peccatum; nisi forte mediocre id tibi putas esse. Diffidere est enim de potentia Dei, æstimare quod non audiaris, nisi clamaveris. Clament opera tua, clamet fides, clamet affectus, clament passiones tuæ, clamet sanguis tuus, sicut sancti Abel, de quo dixit Deus ad Cain: Vox sanguinis fratris tui ad me clamat. Audit enim te in occultis, qui mundat in occultis. Nos nisi loquentem aliquem audire non possumus: apud Deum loquuntur non verba, sed cogitationes.—Ambros. Op. Par. 1686—90. De Cain et Abel, Lib. i. cap. ix. 37. Tom. I. col. 200.]

[3 Vera quippe postulatio non in oris est vocibus, sed in cogitationibus cordis. Valentiores namque voces apud secretissimas aures Dei non faciunt verba nostra, sed desideria.....Hinc in evangelio Dominus dicit: Intra in cubiculum tuum, et clauso ostio tuo, ora Patrem tuum in abscondito....Clauso quippe ostio petit in cubiculo, qui, tacente ore, in conspectu supernæ pietatis fundit affectum mentis.—Gregor. Magni Papæ I. Op. Par. 1705. Moral. Lib. xxii. in cap. xxxi. B. Job. cap. xvii. 43. Tom. I. coll. 718, 9.]

need no speaking when we pray, that is to say, no words that shall make any sound, except peradventure as the priests do, for to utter their mind, not that God, but that man should hear them, and with a certain consent be drawn to contemplation by remembering them[1]." Hereto agreeth the saying of St Jerome: "We ought," saith he, "to sing, to make melody, and to praise the Lord, rather in mind than in voice. And this is it that is said: 'singing and making melody to the Lord in your hearts.' Let young men hear these things, yea, let them hear whose office it is to sing in the church, that they must sing to God, not in the voice but in the heart, neither must their throat and chaws be anointed after the manner of game-players with sweet ointments, that in the church singing more fit for game-places should be heard, but in fear, in work, in knowledge of the scriptures ought they to sing unto the Lord[2]." Origen also saith: "God in prayer doth not so much weigh and ponder our words, as he doth the heart and the mind. For he it is which searcheth the hearts and the reins[3]."

In Epist. ad Eph.

Eph. v. A good lesson for our musicians and chaunters. St Hierome teacheth our musicians a new manner of singing. Ad Roma. Lib. vii. c. viii. Psal. vii. Wisd. i. Rev. ii. Jer. xvii.

Although I could rehearse many more notable sayings of these and other doctors, which prove manifestly that prayer is not the work of the mouth but of the heart, not of the voice but of the thought, not of the lips but of the mind; yet these at this present may seem abundantly to suffice. Neither do I recite the testimonies of the old fathers to confirm and make our matter the more strong, which already is sufficiently established by the holy scriptures; neither need they the confirmation of any man's doctrine, which of themselves ought to be believed without hesitation or doubting of the faithful, inasmuch as they be the oracles and infallible speeches of God, in whom all necessary truth for our salvation is comprehended, and without the authority whereof all that is ever taught or written be but mere fantasies and human inventions; but I have called the holy catholic doctors to witness, because they teach the same thing that the scriptures doth, and to stop the mouths of certain wicked and ignorant persons, which think no truth to be truth except by man's authority it be established, and that men, seeing and hearing the judgment of such as are learned, should be the more ready to cast away their hypocrisy and accommodate themselves to the true manner of worshipping and praying to our Lord God.

The holy scriptures suffice for our salvation, without any man's doctrine.

The cause of rehearsing the doctors in this book.

The Sixth Chapter.

WELL, of these things then heretofore rehearsed it is easy to learn, that such as will pray to God with fruit must pray in heart, in spirit, in mind, in thought, in affection, in the soul, in the inward man; or else the noise of the mouth, the mumbling of the lips, the roaring of the throat, the shaking of the head, the knocking on the breast, the kneeling on the ground, and whatsoever can be reckoned more, is vain, unfruitful, and nothing to the purpose, rather bringing damnation than salvation, as we have heard heretofore.

What is then to be thought of such persons, which, when they are in the temple or elsewhere, never leave babbling, their minds being utterly drawn from their prayers and altogether set upon transitory and worldly things? Some stretch out their prayers into an innumerable number of leaves, thinking so to do God an high sacrifice. Some also upon their beads tally up[4] I cannot tell how many lady psalters, being persuaded

Against the vain babblers and superstitious worshippers of saints.

[1 Nescire te arbitror non ob aliud nobis præceptum esse, ut in clausis cubiculis oremus, quo nomine significantur mentis penetralia, nisi quod Deus, ut nobis quod cupimus præstet, commemorari aut doceri nostra locutione non quærit. Qui enim loquitur, suæ voluntatis signum foras dat per articulatum sonum: Deus autem in ipsis rationalis animæ secretis, qui homo interior vocatur, et quærendus et deprecandus est: hæc enim sua templa esse voluit. .....Quare non opus est locutione cum oramus, id est sonantibus verbis, nisi forte, sicut sacerdotes faciunt, significandæ mentis suæ causa, non ut Deus, sed ut homines audiant, et consensione quadam per commemorationem suspendantur in Deum.—August. Op. Par. 1679—1700. De Magist. Lib. Unus. Tom. I. coll. 541, 2.]

[2 Canticum refertur ad mentem. Et canere igitur et psallere, et laudare Dominum, magis animo quam voce debemus. Hoc est quippe quod dicitur: Cantantes et psallentes in cordibus vestris Domino. Audiant hæc adolescentuli; audiant hi quibus psallendi in ecclesia officium est, Deo non voce sed corde cantandum; nec in tragœdorum modum guttur et fauces dulci medicamine colliniendas, ut in ecclesia theatrales moduli audiantur et cantica, sed in timore, in opere, in scientia scripturarum.—Hieron. Op. Par. 1693—1706. Comm. Lib. III. in Epist. ad Ephes. cap. v. Tom. IV. Pars I. col. 387.]

[3 Ostendit quidem a Deo non tam verba nostra in oratione, quam cor mentemque perpendi: ipse enim est qui scrutatur corda et renes.—Orig. Op. Par. 1733—59. In Epist. ad Rom. cap. viii. 27. Lib. VII. 6. Tom. IV. p. 602.]

[4 Tally up: score, reckon up.]

that by that means they shall see our lady corporally before they die, and that, when they are once dead, our lady and all the eleven thousand virgins with other saints more, whose number is infinite, shall meet with them, every one having in their hands a brenning taper of wax, and so receive them into glory, putting upon their heads a crown of gold, garnished I cannot tell you with how many red roses. Some again worship daily a great number of saints, every one having to their part an hundred pater-nosters, with as many aves, besides the creeds, and that for divers causes.

These things be more openly known than that they need here to be rehearsed, except we be so blind that we will see nothing, and so ignorant that we will nothing know. I fear greatly lest that may justly be spoken of such vain babblers, which is spoken by the prophet Esay, and rehearsed of our Saviour Jesus Christ in the gospel of Matthew: "This people," saith he, "honoureth me with their lips, but their heart is far from me. Verily they worship me in vain." Yea, I fear lest that they through such unfaithful babbling do accumulate and heap up to themselves the greater damnation, as Christ witnesseth in the gospel. "Wo be to you, scribes and pharisees, hypocrites," saith Christ, "which eat the houses of widows, yea, and that under the pretext of long prayer! For this shall ye be punished the more grievously." Again he saith: "Beware of the scribes, which have a pleasure to walk in long robes, and love to be saluted in the markets, and to have the chief preeminence in the synagogues, and the high seats at feasts, which devour the houses of widows, feigning outwardly long prayers. They shall receive the greater damnation." If we shall at the day of judgment render an accompts of every idle word that we speak, as the holy scripture testifieth; what is then to be thought of those words which we unfruitfully waste, when we pretend outwardly to pray, and yet inwardly have our minds entangled with the care of worldly things, or else enticed from the affection of prayer with vain cogitations of things carnal? It is to be feared lest we incur and run into greater damnation than they which pray nothing at all. For what is such prayer any other thing than plain mocking of God? Our external pretext is as though we prayed and desired to have our prayers heard of God; but in deed our manner of praying is nothing else (I speak of the unfruitful babblers) but only a desiring of God that he should hear us and our prayers nothing at all, seeing we ourselves do not hear them, nor yet mind them in our hearts; yea, we desire him that he will take vengeance on us for our mocking and idle babbling. And this is it that St Ambrose saith: "Take heed that thou dost not babble out rashly the mysteries of the creed and of the Lord's prayer. Dost thou not know how grievous a thing it is in prayer for to heap up sin, where thou trustest to have remedy? Certes the Lord taught by the prophet, that it is a grievous curse, saying: 'His prayer is become to him even very sin'."[5] St Gregory also saith: *Simulata sanctitas est duplex iniquitas:* "Feigned holiness is double iniquity." To pray nothing at all is iniquity and plain sin; but to pretend outwardly an holy manner of praying, and yet not pray in deed in our hearts, is double iniquity, and increaseth much damnation unto us, as we have heard heretofore, inasmuch as we are dissemblers both before God and man.

Isai. xxix. Matt. xv. Matt. xxiii. Luke xx. Matt. xii. An accompts of every idle word. Prayer without the affection of the heart is a plain mocking of God. Lib. de Cain et Abel. c. ix. Psal. cix. Note. A godly lesson for them that shall pray.

But let us hear what St John Chrysostom saith: "Many coming into the church do extend and stretch out their prayer unto a thousand verses, as though the multitude of words were needful unto God, as unto one that doth not know what thou askest, which knoweth the matter before thou thinkest. For they themselves also do not know what they say. Their lips are moved only, but their mind is without fruit, and therefore are the ears of God deaf. Thou hearest not thine own prayer; and wilt thou that the Lord should hear thy prayer? I have bowed, thou sayest, my knees. Thou hast bowed indeed thy knees within, but thy mind wandereth abroad. Thy body is within, but thy thought is without. Thy mouth indeed spake, but thy mind did think upon usuries. It did count the revenues of thy possessions. It did behold the descriptions and valuings of houses. It remembered the words of thy friends. It looked upon the negligences of thy servants. It laughed at the pleasant jesting of the parasites. It considered the beauty of women. Therefore knowing that these things are done, follow thou, being a man, the woman of Canaan, which very diligently and with high wisdom prayed unto the Lord, and

Hom. xii. De mul. Canan. The multitude of words is not necessary in prayer. Chrysostom against the wicked manner of praying now-a-days. Matt. xv.

[5 See before, p. 133, note 2.]

therefore deserved to obtain her requests. But thou wilt say, peradventure, I have no daughter which is replete with the devil: but thou hast a soul which is stuffed full of sin[1]." Again he saith: "If when the body lieth prostrate upon the ground, and the mouth babbleth vainly, the mind goeth about the house and market, how may such one say that he hath prayed in the sight of God? For he prayeth in the sight of God, which gathereth altogether his mind quietly, and hath nothing to do with the world, and lifteth up himself even unto heaven, and putteth out of his mind all human thoughts. For he that prayeth must so pray, that he setteth his mind at quiet from worldly things, and calleth on God with a sorrowful and contrite heart. Neither may he use many words, nor draw out his prayer on a great length, but speak few words, yea, and those simple, plain, and homely. For not in the multitude of words, but in the quickness of mind, doth the whole matter consist, that we should be heard." Once again he saith: "In prayer there is not so much need of the voice as of the thought, nor of the stretching out of the hands as of the intention of the mind[2]."

Homil. lxxix. De oratione.

Who prayeth in the sight of God.

Ibid.

Thus see we also proved by the doctors, that it is the mind wherewith a christian man must pray. The mumbling over multitude of prayers, the crying out of the voice, the yelling of the throat, the lifting up of the hands, the knocking of the breast, the shaking of the head, the kneeling on the knees, and whatsoever can be invented or rehearsed besides these things, are in vain, if the mind be not present in the time of prayer. "I will pray in spirit," saith Paul, "and I will pray also in mind: I will sing in spirit, and I will sing also in mind." Therefore that it may be prayed aright, let every man say, Farewell to all human affairs and worldly matters; and so quietly repose himself while he prayeth, that, according to our definition, his prayer in very deed may be "a lifting up of the mind."

1 Cor. xiv.

The Seventh Chapter.

But some man will say peradventure, Is it enough if I pray with my mind, the heart being semoted[3] from mundane affairs and worldly businesses? I answer: Our definition teacheth us not only to pray with the mind, but also with a pure mind. For "prayer is the lifting up of a pure mind." So see we that it is not enough to pray with the mind, except it be pure. It will be objected, Then shall we never pray: for "who can say, My heart is clean, and I am pure from sin?" I answer: "If ye say, we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and righteous to forgive us our sins, and make us clean from all unrighteousness." The scripture saith: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is that man to whom the Lord hath imputed no sin." It saith not: Blessed are they which have no iniquities, or which have no sin. For St James saith: "In many things we sin all." So long as we are in this mortal flesh, we can never be pure and clean from the dregs of sin, if from the sin itself. We can never in this life aspire unto so great perfection of

Pray with a pure mind.

Prov. xx. 1 John i.

Psal. xxxii. Rom. iv.

James iii. No man is pure from sin in this life.

[1 Εἰσέρχονται πολλοὶ ἐν τῇ ἐκκλησίᾳ, ἀπαρτίζουσι μυρίους στίχους εὐχῆς, καὶ ἐξέρχονται, καὶ οὐκ οἴδασι τί εἶπον· τὰ χείλη κινεῖται, ἡ δὲ ἀκοὴ οὐκ ἀκούει. σὺ οὐκ ἀκούεις τῆς εὐχῆς σου, καὶ τὸν Θεὸν θέλεις εἰσακοῦσαι τῆς εὐχῆς σου; ἔκλινα, λέγεις, τὰ γόνατα, ἀλλ' ἡ διάνοιά σου ἔξω ἐπέτετο· τὸ σῶμά σου ἔνδον τῆς ἐκκλησίας, καὶ ἡ γνώμη σου ἔξω· τὸ στόμα ἔλεγε τὴν εὐχὴν, καὶ ἡ διάνοια ἠρίθμει τόκους, συμβόλαια, συναλλάγματα, χωρία, κτήματα, φίλων συνουσίας ..... ταῦτα τοίνυν εἰδὼς ἐν ταῖς εὐχαῖς, ἀγαπητὲ, γίνεσθαι, τὴν Χαναναίαν μίμησαι, ὁ ἀνὴρ τὴν γυναῖκα, τὴν ἀλλόφυλον, τὴν ἀσθενῆ, τὴν ἀπερρίμμενην καὶ εὐκαταφρόνητον. ἀλλ' οὐκ ἔχεις θυγατέρα δαιμονιζομένην; ἀλλ' ἔχεις ψυχὴν ἁμαρτάνουσαν.—Chrysost. Op. Par. 1718—38. De Chanan. Hom. Tom. III. pp. 441, 2.]

[2 "Οταν γὰρ τοῦ σώματος ἐπὶ γῆς κειμένου, καὶ τοῦ στόματος εἰκῇ ληροῦντος, ἡ διάνοια παντα χοῦ τῆς οἰκίας καὶ τῆς ἀγορᾶς περιέρχηται, πῶς ὁ τοιοῦτος δυνήσεται εἰπεῖν, ὅτι ἐνώπιον τοῦ Θεοῦ ἠῦξατο; ἐνώπιον γὰρ Κυρίου εὔχεται ὁ πάντοθεν ἑαυτοῦ τὴν ψυχὴν συλλέγων, καὶ μηδὲν ἔχων κοινὸν πρὸς τὴν γῆν, ἀλλὰ πρὸς αὐτὸν τὸν οὐρανὸν ἑαυτὸν μετοικίσας, καὶ πάντα ἀνθρώπινον λογισμὸν ἀπὸ τῆς ψυχῆς ἐκβαλών· καθάπερ οὖν καὶ αὕτη ἡ γυνὴ ἐποίησε τότε. ὅλην γὰρ ἑαυτὴν συναγαγοῦσα, καὶ συντείνασα τὴν διάνοιαν, ἐκάλει τὸν Θεὸν μετ' ὀδυνωμένης ψυχῆς ..... οὐ γὰρ μακροὺς ἀπέτεινε λόγους, οὐδὲ εἰς μῆκος τὴν ἱκετηρίαν ἐξέτεινεν, ἀλλ' ὀλίγα καὶ ψιλὰ εἶπε ῥήματα ... οὕτω γοῦν καὶ ἐν τοῖς εὐαγγελίοις ὁ Χριστὸς ἐπέταξεν εὔχεσθαι ..... δεικνὺς ὅτι οὐκ ἐν τῷ πλήθει τῶν ῥημάτων, ἀλλ' ἐν τῇ νήψει τῆς διανοίας κεῖται τὸ ἀκουσθῆναι ..... τοῦτο γάρ ἐστι μάλιστα εὐχὴ, ὅταν ἔνδον αἱ βοαὶ ἀναφέρωνται. τοῦτο μάλιστα ψυχῆς πεπονημένης, μὴ τῷ τόνῳ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς διανοίας τὴν εὐχὴν ἐπιδείκνυσθαι.—Id. De Anna Serm. ii. Tom. IV. pp. 713, 4.]

[3 Semoted: separated, removed.]

innocency, that we may appear pure and guiltless in the sight of God, in whose eyes the very stars and angels be not clean. Job xxv.

How then may we pray with a pure mind? Verily, if our mind be faithful to God and charitable to our neighbour, God doth dissemble all our faults; and inasmuch as we are faithful unto him, and loving to our christian brothers, he counteth us all pure, as St John saith: "He that is born of God sinneth not," that is to say, he that believeth in God, his sin is not imputed unto him, inasmuch as he consenteth not to the sin, but hungereth and thirsteth after the perfection of true innocency. Our hearts be purified by faith, saith the scripture; so that whosoever prayeth with a faithful and charitable mind, he is counted before God to pray with a pure mind. For God judgeth not as the world doth. The world thinketh him to be a good, devout man, that goeth up and down with a cogging pair of beads in his hands, or kneeleth down in his stool solemnly with a great mattins-book in his hand, making such a noise with his lips and tongue, that all the whole church ringeth of it, although his heart be far from God and his mind occupied about worldly businesses. But God beholdeth the mind, the heart, the inward man, and looketh whether he prayeth in purity and cleanness or not. If the heart be stuffed with faith and charity, then is God well pleased, and accepteth the prayer for an high and pleasant sacrifice. Who being in the temple, hearing the proud pharisee and the poor publican praying together, would not have esteemed the pharisee to be more righteous and pure in the sight of God than the wretched publican? For the pharisee confessed no sin, but virtues many. He gave God thanks that he was not like other men which are extortioners, unrighteous, adulterers, and as the publican was. He fasted twice in the week, and gave the tenths of all things that he possessed. O angelic righteousness and seraphical perfection! Who would not have thought this holy religious father worthy to be canonised and related[4] into the number of saints? Yet saith Christ plainly, that the poor publican, which brought forth no good deeds, but stood afar off and durst not lift up his eyes to heaven, but humbly knocked his breast, saying, "O God, be thou merciful unto me a sinner," went home more righteous in God's sight than the pharisee. Why so? For the pharisee had no true faith in him, but an arrogant presumption, boasting and cracking of his good deeds, as though God were in his debt, and he not in God's. And that he had no christian charity in him, it is evident, seeing that he despised his neighbour. For "charity," saith the scripture, "covereth the multitude of sins."

Learn here how we may pray with a faithful mind. 1 John iii. Mark well. Acts xv. God and the world judgeth not alike. The world. The godly before the world. God. The godly before God. The pharisee and the publican. Luke xviii. A spectacle for our justiciaries. Prov. x. 1 Pet. iv.

That the publican's prayer came from a pure mind, that is, from a mind faithful and charitable, it is manifest. First, because that with an humble heart he came to God for remission of his sins, believing to obtain it. Secondly, seeing that he accused no man but himself only. Therefore "went he home more justified," saith the holy scripture. Therefore to all such as outwardly pretend holiness, and yet are unpure in their mind, Christ saith: "The harlots and publicans shall go before you into the kingdom of heaven." Again: "Ye are they that justify yourselves before men, but God knoweth your hearts. For that which is praiseworthy before men is plain abomination before God." Matt. xxi. Luke xvi.

Abel also and Caim offered both sacrifices to God; and the scripture saith, that "God looked unto Abel and unto his gifts, but unto Caim and unto his gifts he looked not." It is here to be noted, that God not, after the fashion of the world, judgeth the person of the act, but the act of the person. He first looketh to the person and afterward unto the act, as the holy scripture saith here: "He looked unto Abel and unto his gifts." First unto Abel, and afterward unto Abel's gifts. If the person be good, that is, faithful and charitable, then doth God accept the gift, not for the dignity of the gift itself, but for the faith of him that offereth. For, as the psalmograph saith, "God hath no need of our goods." "The earth is the Lord's, and all that ever is contained in it." Gen. iv. God judgeth not the person of the act, but the act of the person. Psal. xvi. Psal. xxiv.

As concerning that the scripture saith, "God looked unto Abel," it signifieth that God favoured Abel, inasmuch as his heart was both faithful and charitable. And that "God looked to the gifts of Abel," it sheweth that God was well pleased with them, seeing they proceeded from the heart of such one as was enfarced with faith and charity. God looked unto Abel: what it signifieth.

[4] Related: referred, enrolled.

God looked not to Cain: what it signifieth.

As touching that the scripture saith, "God looked not unto Caim and unto his gifts," it signifieth that God neither favoured Caim, nor yet accepted his gifts, seeing that Caim had in him neither faith nor charity. For his heart was stuffed full of ire and wrath toward his brother Abel, insomuch that shortly after it came to pass,

1 John iii.

according to his pretensed malice, that he slew his brother. "And wherefore did he slay him? verily, because his own works were evil, and his brother's righteous." Thus see we that, be our gifts never so precious in the sight of men, yet if the giver be wicked, that is, unfaithful and uncharitable, God utterly contemneth and setteth

Eccles. xxxiv. Ser. ccxxvi. De tempore.

them at nought, as the wise man saith: "The gifts of the wicked the Most High doth not allow and approve." St Austin also saith: "The prayer of an envious man is wont to be put aback from the ears of God[1]." Hereto agreeth the saying of

Hom. xxvii. in Gen. c. viii.

Chrysostom: "Let us," saith he, "in every place bring forth a pure mind. For that is the cause of all good things. The good Lord is not wont to attend and give heed to those things that are done of us, but unto the inward mind whereof we are moved to do these things. And God[2] looking to this mind doth either approve or

Prayer, fasting, and alms are our spiritual sacrifices.

turn away those things that we do. Therefore whether we pray, or fast, or give alms (for those are our spiritual sacrifices), or whether we do any other certain spiritual work, let us do that being moved thereunto with a good mind[3]."

Matt. v.

Therefore saith Christ: "When thou offerest a gift at the altar, and there dost remember that thy brother hath any thing against thee, leave thy gift there before the altar, and go thy way, be first reconciled to thy brother, and then come and offer thy gift." In like manner when we pray, we may not only provide that we may pray with the mind, all human things and worldly affairs semoted and laid aside; but also we must give earnest diligence that we pray with a pure mind, that is, with a mind stuffed full

Psal. lxvi.

of faith and charity. For, as David saith, "If I perceive any unrighteousness," that

Psal. cxlv.

is to say, unfaithfulness, "in my heart, God will not hear me." Again: "The Lord is nigh to all that call upon him, yea, to all that call upon him in truth." And

Wisd. i.

the wise man saith: "Into a malicious soul wisdom will not enter, nor into a body

1 Tim. ii.

subject unto sin." St Paul also saith: "I will that men pray in every place, lifting up pure hands without wrath and contention." So that he which beareth a heart faithful toward God and charitable toward his neighbour, is fit to pray in the sight of God. Therefore let us labour seriously, that, when we intend to pray, we may exclude and put out of our hearts all infidelity, wrath, and contention, and be so plenteously enfarced with faith and charity, that our prayer may justly seem to be a very "lifting up of a pure mind." And that this may be done the more conveniently, it shall be

Psal. li.

necessary for us to pray with David: "Create in me, O God, a pure and clean heart, and a right up spirit make thou anew in my inward parts." But let us hear more of our definition. It followeth:

The Eighth Chapter.

"Unto God." Note that he saith, "unto God," not unto Jupiter, Apollo, Mercurius, Bacchus, Juno, Minerva, Pallas, Venus, and such other gods and goddesses, yea,

Psal. xcvi.

rather devils, as the psalmograph saith, "The gods of the heathen are devils," unto whom the ethnicks and gentiles did fly in their prayer for succour; nor unto Baal, Astaroth, Moloch, the queen of heaven, and such other idols, as the old idolaters the

Against the superstitious invocation of saints.

Jews worshipped and cried unto for help; no, nor yet as our new idolaters were wont to do, as unto Luke for the ox, unto Job for the pox, unto Anthony for the pig, unto

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[1 Oratio invidi solet de auribus propulsari.—August. Op. Par. 1679—1700. Sermo xlvii. 1. De B. Tobia. Tom. V. Appendix, col. 90. The Benedictine editors consider this sermon not a genuine work of Augustine.]

[2 The ancient editions, the folio included, read *good*.]

[3 Παντα χοῦ τοίνυν σπουδάζωμεν, παρακαλῶ, γνώμην ὑγιῆ ἐπιδείκνυσθαι. αὕτη γὰρ αἰτία γίνεται πάντων τῶν ἀγαθῶν. ὁ γὰρ ἀγαθὸς δεσπότης οὐ τοῖς παρ' ἡμῶν γινομένοις προσέχειν εἴωθεν ὡς τῇ ἔνδοθεν διανοίᾳ, ἀφ' ἧς ὁρμώμενοι ταῦτα διαπραττόμεθα· καὶ πρὸς ἐκείνην βλέπων ἢ προσίεται τὰ ὑφ' ἡμῶν γινόμενα, ἢ ἀποστρέφεται. κἂν τε οὖν εὐχώμεθα, κἂν τε νηστεύωμεν, κἂν τε ἐλεημοσύνην ἐργαζώμεθα· αὗται γὰρ ἡμῶν εἰσιν αἱ πνευματικαὶ θυσίαι· κἂν τε ἑτερόν τι πνευματικὸν ἔργον ἐπιτελῶμεν, ἀπὸ γνώμης ὑγιοῦς ὁρμώμενοι τοῦτο διαπραττώμεθα.—Chrysost. Op. Par. 1718—38. In cap. viii. Genes. Hom. xxvii. Tom. IV. p. 259.]

Loy for the horse, unto Apolline for the toothache, unto Roke for the pestilence, unto Syth for things lost, unto Gertrude for the ratons and mice, unto Blase for the ague, unto Agasse for the fire, unto Barbara for the thunder, unto Christopher for continual health, unto Annes for a husband, unto Margaret for women with child, unto Katherine for learning, unto Crispine and Crispinian for shoes-making, unto Cosme and Damiane for physic, unto Clement for brewing beer, and such other innumerable[*]; but "unto God." For "prayer is a lifting up of a pure mind unto God."

Unto God only ought we to flee for help and succour.

Unto God ought we to lift up our hearts when we pray, as the psalmograph saith: "Unto thee have I lifted up mine eyes, which dwellest in heaven." Again: "I have lifted up mine eyes into the mountains, from whence help may come to me. My help cometh from the Lord which made heaven and earth." Also in another place: "When I was in trouble, I cried unto the Lord, and he favourably heard me." "The eyes of the Lord are upon the righteous, and his ears are bent unto their prayers." "Mine eyes," saith David, "are always unto the Lord, for he shall pluck my feet out of the snare." "The Lord hath heard me and pitied me, he hath turned my mourning into joy, he hath cut away my sackcloth, and compassed me round about with gladness." "Behold, the eyes of the Lord are upon them that fear him, and upon them that trust in his mercy." "The righteous have cried, and the Lord hath favourably heard them, and from all their troubles hath he delivered them. For the Lord is just by them that are troubled in the heart, and the humble in spirit will he save." "Blessed is the man which putteth his trust in the name of the Lord, and regardeth not vanities and false imaginations." For "God beholdeth the prayer of the humble," and he despiseth not their desire. "Every good gift and every perfect gift is from above, coming down from the Father of lights." "If any man want wisdom," saith St James, "let him ask it of him that giveth, that is, of God, which giveth to all men without doubleness, and casteth no man in the teeth; and it shall be given him. But let him ask in faith, nothing doubting." Why then go we unto any other but unto God alone for to obtain any good things, whereof we have need? Is not he the author of all good things? Can any other give us those treasures, which he alone hath in his custody?

Psal. cxxiii. Psal. cxxi. Psal. cxx. Psal. xxxiv. 1 Pet. iii. Psal. xxv. Psal. xxx. Psal. xxxiii. Psal. xl. Psal. ix. James i.

All good things we must ask alone of God.

[* The legendary histories (the false and absurd character of which need not be dwelt on) of nearly all the saints here mentioned may be found in the Golden Legend. See "Legenda Aurea, that is to saye in Englysshe, the golden legende." Wynkyn de Worde. See also "Nova Legenda Angliæ." W. de Worde, 1516. Anthony, it is said, was born in Egypt, of religious parents. At the age of 20, having heard the words of Christ read, "If thou wilt be perfect, go sell all that thou hast," he became a hermit, and was visited with many strange temptations. He died aged 105. Loy, or Eloi, was born in the country of Limoges, and bred a goldsmith. He gained the favour of the king of France by making him a saddle, and was afterwards bishop of Noyon, and died at the age of 70. Apolline was a virgin of Alexandria, martyred in the third century. She received at her execution so many blows upon the jaw that all her teeth fell out. Roke, or Roche, was born of a noble family at Montpellier. He miraculously healed those who were sick of the plague, and dying in prison, where he had been confined on suspicion of being a spy, he made it his last prayer that all who invoked him in the name of Jesus, might be delivered from the stroke of pestilence. Syth, or Osyth, was daughter of Frithewald, king of the East Angles. She was beheaded by order of the chief of a piratical band of Dacians, and carried afterwards her head in her hands. Gertrude is said to have been of a noble family of Nivelle in Brabant, and by her sanctity to have cleared the country from a plague of rats and mice. Blase was bishop of Sebaste in Cappadocia, about the time of Diocletian. At his martyrdom he prayed that whoever desired his help for infirmity of the throat or other disease might be cured. Agasse, or Agatha, was a Sicilian virgin, who endured great torments from the governor Quintianus. The cloth that lay upon her tomb stopped the fire that was on the point of destroying the city of Catana. Barbara was the daughter of a pagan named Dioscorus, who procured her to be martyred, but was himself consumed by fire from heaven. Christopher was of gigantic stature. The prince by whose command he was put to death, having put some of his blood upon his eye, was healed thereby of blindness, and became on this a Christian. He obtained power to put away sickness and sores from those that remember his passion and figure. Annes, or Agnes, was a virgin, who refused the addresses of the son of the prefect of Rome, as she was, she said, espoused to Christ. She suffered death by martyrdom. Margaret, having put on men's clothes, became superior of a convent. Here she was accused of having seduced a female, and died in prison, her innocence and sex not being discovered till after her death. Katherine was of royal lineage. She attained great proficiency in learning, and was martyred under Maxentius. Crispin and Crispinian, of noble descent, followed the trade of shoe-making at Soissons, and were put to death because they refused to sacrifice to idols. Cosme and Damiane (brothers) practised physic: they suffered martyrdom under Diocletian. Clement was one of the earliest bishops of Rome. He is said to have wrought many miracles. There were however other Clements in the Roman calendar; and it is possible one of them may be intended.]

Have we at any time perceived crudelity or unkindness in God, whereby the less we should be minded to go unto him? Is the hand of the Lord so shortened, that it cannot help? Is his ear so stopped, that it cannot hear? Are his eyes so dim, that they can see no more? "O ye unwise people, understand; and, ye fools, be once wise. He that planted the ear, shall not he hear? or shall he not see that made the eye?" To whom cried Adam, Abel, Seth, Enos, Enoch, Nohe, Thare, Abraham, Isaac, Jacob, Joseph, Moses, Aharon, Jetro, Eleasar, Phinees, Josue, Caleb, Othoniel, Gedeon, Helcana, Samuel, Nathan, David, Salomon, Helias, Micheas, Eliseus, Ezechias, Esaias, Josias, Job, Mathathias, Thoby, with all the other ancient fathers and holy prophets of the old testament, but unto God alone? Again, unto whom prayed Joseph, John Baptist, Lazarus, Nicodemus, Gamaliel, Cornelius, Apollo, Dionysius, Aquila, Stephen, Philip, Agabus, Ananias, Timothy, Titus, Joses, Philemon, and all the apostles, with many other, which are contained in the volumes of both testaments, but unto God alone? They prayed and were heard. Shall our prayers then be vain, if we pray with that same purity of mind that they did? The scripture saith: "Whosoever believeth in God shall not be confounded." "For there is no difference between Jew and Gentile: for one is Lord of all, which is rich enough unto all that call on him. For whosoever shall call on the name of the Lord, he shall be safe." Let us therefore trust in God, pour out our hearts before him, lament our cause to him, desiring to have his most gracious aid and help in all our trouble and adversity; and we may be sure to obtain "whatsoever we ask according unto his will," and to feel remedy so present, that nothing can be wished nearer.

Isai. l. lix.

Psal. xciv.

The holy fathers both of the old and new testament prayed unto none but unto God alone.

Esai. xxviii.

Rom. x.

Joel ii.

Acts ii.

Psal. lxii.

1 John v.

Thus see we that "prayer is a lifting up of a pure mind unto God." It followeth:

The Ninth Chapter.

"WHEREIN we ask somewhat of him." He that intendeth to pray with fruit must, before he begin to pray, consider with himself for what thing he hath most need to pray. If thou be proud, then hast thou need to pray for humility. If thou be wrathful and envious, then hast thou need to pray for charity. If thou be a glutton or drunkard, then hast thou need to pray for sobriety. If thou be faulty in any vice, then hast thou need to pray for the virtue contrary to the vice. If thou be a magistrate and ruler of the people, then hast thou need to pray unto God for grace that thou mayest govern his people committed unto thy charge according to equity and mercy. If thou be a bishop or spiritual overseer, then hast thou a great occasion to fly unto God with thy prayers, that thou mayest faithfully give attendance on the flock, over whom the Holy Ghost hath made thee an overseer, to govern "the congregation of God, whom he hath purchased with his blood." To be short, in whatsoever state of living thou be, if thou considerest and weighest deeply with thyself thy manner of living, thou shalt find sufficient occasions for to pray. They therefore, which pray but for a custom, and because they will exercise their lips, lest they should seem to the congregation but a little devout and holy men, not caring what they pray so they pray, and do not before they pray determinate with themselves wherefore they will pray, certes, though they spend whole worlds in such kind of prayer, yet do they nothing less than pray. If we search the holy volumes of the divine scriptures, we shall easily perceive, that they which prayed did never pray but for urgent and right necessary causes. As for an example: when Moses perceived the wrath of God to be hot against the Israelites, because they had worshipped the golden calf, he straightways for the health of his people prayed, saying: "Either forgive them this fault; or if thou do not, wipe me out of the book of life, which thou hast written." King David prayed many times for divers urgent cases, as we may see in the psalms. King Salomon, his son, prayed for wisdom, that he might govern the people aright. Ezechias, hearing the blasphemies and proud cracks of Senacherib, prayed to the Lord for help. Judith and Hester prayed for the deliverance of their people.

A good lesson for them that shall pray. He that prayeth must pray for somewhat.

Acts xx.

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Prayers at adventure, and referred unto no certain end, are unprofitable.

Exod. xxxii.

Psal. li.

2 Chron. i.

2 Kings xix.

Judith x. xii.

Esth. xiv. [Apocr.]

Luke xviii.

Matt. xiv. Luke xviii. Matt. xv.

Again, in the new testament, the blind prayed for their sight, the lame for their going, the deaf for their hearing, the sick for their health. The poor publican prayed for remission of sins. The woman of Canaan prayed for the health of her daughter; as

divers other did for their children and servants. Christ and Stephen prayed for their enemies. The church of Christ prayed for the deliverance of Peter. Paul and all the apostles prayed for the swift and ready passage of the gospel, and for the fortunate conversion of the unfaithful unto the faith of Christ. Thus see we that all holy and devout persons did ever premeditate with themselves, wherefore they should pray, before they prayed. And so soon as an occasion of praying was offered unto them, they fell straightways unto prayer, and fled unto God with most hearty supplication for the purchasing of their heart's desire. So ought we to do, and not rashly to mumble over a great multitude of psalms or other prayers, after the manner of certain idiots and unlearned priests, we care not how, nor cannot tell wherefore; but ponder, weigh, and consider deeply our cause, and see what a great occasion we have to pray, and then with an humble, contrite, and sorrowful heart lament our cause before God, with most bitter and heavy tears, never leaving until we have obtained that for the which we pray. If we would do thus, then should our prayers be modest, sober, and decent, and not temerarious, rash, and babbled out of order, and by this means accepted of God, heard, and granted. Matt. viii. Luke xxiii. Acts vii. Acts xii.

Thus have I declared, as I trust, according unto the vein of the holy scripture and the mind of the ancient doctors, what prayer is. Now I will haste to declare of what virtue and strength the true and christian prayer is, that men, knowing the efficacy and dignity, yea, and the necessity thereof, may with the more plausible[1] and joyful minds delight in it, exercising themselves therein both day and night, to the great glory of God, and the utter confusion of Satan, and the high consolation of their own souls.

OF WHAT VIRTUE AND STRENGTH THE TRUE AND CHRISTIAN PRAYER IS.

The Tenth Chapter.

In declaring the efficacy, virtue, strength, and power of the true and christian prayer, I would gladly wish unto me the pleasant speech and sugared utterance of the most famous and excellent orator Pericles, whose eloquence was so great and wondrous, as it is reported, that even of very nature it seemeth incomparable, and not in any part able of any mortal man to be followed and practised; of so great admiration, yea, and estimation in the sight of all men, was it recounted. But, seeing that my wish in this behalf is vain, and that there is no man more barbarous and of less eloquence than I am; again, seeing that "God hath ever chosen the fools and unwise of this world to set forth his glory, and to confound the wisdom of the worldly-wise" and the understanding of the fleshly-minded; seeing also that the truth of God's wisdom hath no need of ornate eloquence nor painted colours, which of the faithful for all the simplicity of it is ever amplexed and received joyfully; I shall most instantly desire God that he may so direct my pen, and instil on such manner into my breast the knowledge of the most holy histories of the sacred scriptures, which abundantly declare how mighty in operation the true and christian prayer is, that I by rehearsing them, and God's most Holy Spirit working therewith also, may so accend[2], kindle, inflame, and set on fire christian men's hearts with the love of faithful prayer, that they may unfeignedly rejoice in the continual exercise and godly meditation thereof. Of what virtue and strength the true and christian prayer is. 1 Cor. i. James ii. The prayer of the author.

By prayer Abraham delivered king Abimelech from death, which God threatened him, because he had taken to him Abraham's wife. And whereas God had stricken the king's wife and handmaidens with the vice of sterility and barrenness for the aforesaid fault, at Abraham's prayer they were made whole. By prayer Moses ceased and turned away the plagues of Egypt. By prayer Moses caused the water to flow out of the hard rock. By prayer Moses obtained the victory for the Israelites against Amelech; but when he ceased to pray, then did their enemies prevail and get the victory. By prayer, when God was full determined to slay the Israelites, because they worshipped the golden calf, Gen. xx. What great things the old fathers brought to pass through prayer. Exod. viii. Exod. xvii. Exod. xxxii.

[1 Plausible: giving applause, rejoicing.] [2 Accend: set fire to.]

Moses appeased the divine wrath, and reconciled the people to the favour of God. By prayer Moses caused the fire suddenly to be swallowed up, which devoured the tents
Num. xii. of the murmurers. By prayer Miriam, which spake against Moses, was delivered from
Num. xxi. her leprosy. By prayer the people, which were grievously stricken and wounded of the fiery serpents for their disobedience, were delivered from them, and made whole.
Josh. x. By prayer Josua caused the sun and the moon to stand still by the space of an whole
1 Sam. i. day, until he was revenged of his enemies. By prayer Anne the wife of Helcana, being
1 Sam. vii. barren long before, was made as a fruitful vine. By prayer the people of Israel did
2 Sam. xii. valiantly overcome their enemies the Philistines. By prayer David obtained the favour again of God, although he had committed the most heinous sin both of manslaughter
1 Kings xvii. and whoredom. By prayer Helias raised from death to life the son of the widow of
James v. Sarepta. By prayer he in like manner caused that great plenty of rain came down from heaven upon the earth, whereas before it had not rained by the space of three
2 Chron. xx. years and six months. By prayer Josaphat obtained God merciful to him, so that
2 Kings xix. easily he had the victory over his enemies. By prayer Ezechias overcame his proud
2 Kings xx. adversary Senacherib and all his army. By prayer the same Ezechias did prolong his
Isai. xxxviii. 2 Chron. xxxiii. life fifteen years. By prayer Manasses was delivered out of captivity, and restored
Neh. ii. again unto his kingdom. By prayer Nehemias obtained of the king all his desire.
Tob. viii. By prayer all good things chanced unto Thoby and Sara the daughter of Raguel.
Judith xii. By prayer Judith overcame Holofernes and his army. By prayer queen Hester had
Esth. xiv. [Apocr.] her desire for the Israelites of the king Assuerus. By prayer Daniel was preserved
Dan. vi. B. & Dr. from the cruel fierceness of the lions. By prayer Susanna was delivered from the most
Hist. Sus. bitter death pretensed against her. By prayer Jonas was delivered out of the whale's
Jonah ii. belly. By prayer Judas Machabeus gat the victory over his enemies; but in two
1 Macc. iv. battles when he should fight with Antiochus, and prayed not, he fled away: and when
1 Macc. ix. he did fight with Bachides and Alcimus, he was slain, because he did not pray, as
1 Macc. xi. before. By prayer Jonathas, when all had forsaken him except a few, obtained the
2 Macc. iii victory. By prayer the Jews were delivered from death and trouble, and the goods of the temple preserved.

Divers histories there be more of the old testament, which declare of how great virtue and strength the true and christian prayer is; but these at this present may seem, abundantly to suffice. I will therefore rehearse a few of the new testament, concerning this matter also, and then make an end, that men in few words may see of what efficacy and power faithful prayer is.

The Eleventh Chapter.

Luke xvii. By prayer the lepers were delivered from their leprosy. By prayer the blind were
Matt. ix. Mark ii. restored to their sight. By prayer they that were sick of the palsy were made whole.
Matt. xv. By prayer the woman of Canaan obtained health for her daughter. By prayer divers
Matt. viii. Matt. iv. men obtained health for their sons and servants. By prayer the lame were restored
Matt. xxi. Matt. xii. to the right use of their limbs. By prayer the deaf were made to hear. By prayer
Mark ix. the dumb recovered their speech. By prayer the dead were restored to life. By prayer
Matt. xi. Luke vii. sinners obtained remission of their sins. By prayer Mary Magdalene had seven devils
viii. Luke xviii. cast out of her. By prayer the publican went home more justified than the pharisee.
Luke xxii. By prayer the faith of Peter failed not. By prayer the Holy Ghost was purchased
John xiv. Luke xxiii. for the apostles and all the faithful. By prayer Christ and Stephen obtained remission for
Acts vii. their enemies. By prayer Peter healed Æneas of the palsy. By prayer he raised up
Acts x. Tabitha from death to life. By prayer also he learned that all meats are pure, and
Acts x. xi. none common or unclean. By prayer Cornelius deserved to receive the Holy Ghost
Acts xii. before he was baptized. By prayer Peter was delivered out of prison. By prayer
Acts xxvii. Paul saved so many as were with him in the ship from the danger of drowning. By
1 Tim. ii. prayer we live under the magistrates and head officers of the public weal peaceably and quietly, with all godliness and honesty. By prayer the gospel of Christ hath ever
James v. had prosperous and fortunate progress. By prayer we are made safe in our sickness. By prayer the conversion of the gentiles came fortunately to pass. By prayer the glory of God hath ever be promoted. By prayer the church of Christ hath ever

had the victory over antichrist's synagogues. To conclude, by prayer all good things chance unto us, and without prayer nothing prospereth with us fortunately. If I should go forth to recite all the histories of the holy bible that make to the avancement of prayer, I should contex[1] and make a work longer than the Iliads of the Greek poet Homer.

But of these few histories heretofore rehearsed, the faithful and christian reader may right well perceive what efficacy, virtue, strength, and power is in the true and christian prayer. How can prayer be any other wise than a thing of great excellency, seeing that the Holy Ghost was the author of it, seeing also that so many incomparable things by it have been obtained, and so many divine matters brought to pass? No man therefore ought to doubt of the dignity of it, seeing that Jesus Christ, God's own Son, did both very diligently at all times, and in all fortunes and chances, yea, and that both night and day, exercise it, and also not only command other to pray, but likewise taught and prescribed the most godly way of praying. Christ's apostles also, with Mary the mother of Jesus, and other holy women persevered together very much in fasting and praying after Christ's ascension, as we read in the Acts of the Apostles.

The Holy Ghost is the author of prayer. Luke vi. Matt. xxvi. Christ both prayed and taught other to pray. Matt. vi. Acts i.

I could gather here many things out of the old histories, which should declare unto us, how greatly the ancient fathers of Christ's church delighted in this godly exercise of prayer; as we read of St James, whose knees, through the continual use of kneeling in his prayers, had great warts or wens, call them what ye will, growing upon them, after the manner as camels have[2]: but my mind is not to set forth the commendation, praise, and avancement of prayer by any histories, but only those which are contained in the holy scripture. Notwithstanding, seeing that hitherto I have fortressed this my treatise with the sayings of the godly learned doctors, I will therefore now rehearse a sentence or two of the golden-mouthed doctor, St John Chrysostom, which shall not a little make to the avancement of the true and christian prayer.

Of St James. Note.

The Twelfth Chapter.

"Dearly beloved, prayer undoubtedly," saith he, "is an exceeding good thing and great treasure. For if he that talketh with a virtuous man receiveth by that means no small profit, how many commodities then shall he enjoy to whom it is given to talk with God? It is impossible, forsooth, it is impossible for that man which prayeth aright, and maketh continual supplication unto God, for to sin at any time. For the fountains of water do not make gardens so fertile and fruitful, as the fountains of tears, watering the plant of prayer, make it to exercise and grow up unto a very great height, and set him that prayeth before the Lord. Hereof cometh it to pass that he must needs be heard[3]."

Homil. lxxix. De oratione.

He that prayeth aright continually cannot sin.

Again he saith: "As the sun is the light unto the body, so is prayer unto the soul. Prayer getteth an holy life, and the congrue, decent, and seemly worshipping of God; and after a marvellous manner it layeth up treasure for our souls. For whether that a man will labour to keep virginity, or in marriage reverently to maintain continency, or to suppress wrath, and to live meekly, or to repurge envy, or to do any other decent and comely thing, prayer being his guide, and preparing such a way to the life, he shall undoubtedly have a quiet and easy passage unto godliness. For it is not possible but that they which ask of God pureness of living, justice, meekness, and benignity, must needs obtain it by praying. For he saith, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened[4].'

Ser. primo de ora. What a treasure prayer is.

By prayer all things are easy.

Matt. vii. Luke xi.

[1 Contex: weave together.]

[2 Euseb. Pamph. Hist. Eccles. Amst. 1695. Lib. II. cap. xxiii. p. 50.]

[3 Μέγα ἀγαθὸν ἡ εὐχή. εἰ γὰρ ἀνθρώπῳ τις διαλεγόμενος ἐναρέτῳ οὐ μικρὰν ἐξ αὐτοῦ καρποῦται τὴν ὠφέλειαν, ὁ Θεῷ διαλέγεσθαι καταξιωθεὶς πόσων οὐκ ἀπολαύσεται τῶν ἀγαθῶν; ἡ γὰρ εὐχὴ διάλεξίς ἐστι πρὸς τὸν Θεόν.—Chrysost. Op. Par. 1718—38. In cap. xi. Genes. Hom. xxx. Tom. IV. p. 301. ἀμήχανον γὰρ, ἀμήχανον ἄνθρωπον μετὰ τῆς προσηκούσης προθυμίας εὐχόμενον, καὶ παρακαλοῦντα τὸν Θεὸν συνεχῶς, ἁμαρτεῖν ποτε.—Id. De Anna Serm. iv. p. 736. οὐ γὰρ οὕτω τοὺς κήπους αἱ πηγαὶ τῶν ναμάτων εὐθαλεστέρους ποιοῦσιν, ὡς τὸ φυτὸν τῆς εὐχῆς αἱ πηγαὶ τῶν δακρύων ποτίζουσαι, πρὸς ὕψος μέγιστον ἀνατρέχειν παρασκευάζουσιν.—Id. Ibid. Serm. iii. p. 721.]

[4 "Ωσπερ γὰρ τῷ σώματι φῶς ἥλιος, οὕτω τῇ

Ser. secundo de ora.

"Prayer receiveth us full of sins, and straightways maketh us clean. Prayer is the present remedy for the souls of them that are sick. Prayer doth not only make clean from sin, but also put aback great perils. Prayer is truly called a celestial panoply and heavenly armature, and that alone is able valiantly to preserve them which have consecrated themselves unto it. So that without prayer no good nor wholesome thing shall chance unto us[1]."

Ibid.

"Prayer is the head of all goodness, and the conciliatrice and purchaser of health and everlasting life. Prayer is the cause of all virtue and justice. Prayer is the occasion of health, the purchaser of an immortal soul, the sure bulwark of the church, the inconcusse, unshaken, and puissant custody or watch of the faithful; terrible to the devils, but healthful to the godly. Prayer hath waiting on her all virtues. To be brief, look what the foundation is in an house, the very same is prayer in the soul[2]."

Hitherto have I rehearsed the words of the golden-mouthed doctor, which declare manifestly of how great virtue and strength the true and christian prayer is.

Of these things then heretofore rehearsed have we sufficiently learned what an exceeding and incomparable treasure prayer is to the soul of a christian man. Certes, whether we have respect to the commodity of our body or of our soul, prayer is the only means whereby it is obtained and brought to pass. Be God never so angry with us, prayer appeaseth his wrath, as the poet saith: *Flectitur iratus voce rogante Deus. Et Dominum mundi flectere vota valent*[3]. If we be sinful, prayer purifieth us. If we be barren, prayer maketh us fruitful. If we be sick, prayer maketh us whole. If we be ignorant, prayer engraffeth knowledge in us. If we be blind, prayer lighteneth our senses. If we be comfortless, prayer is ready to assist and help us. If we be sorrowful, prayer comforteth us. If we be poor, prayer enricheth us. If we be profane, prayer maketh us holy. If we be carnal, prayer maketh us spiritual. If we be captives of Satan, prayer maketh us the dearly beloved sons of God. If we want any thing, prayer is ready to get it for us. To conclude, if we be evil, prayer maketh us good. If we be good, prayer maketh us better, and never forsaketh us until it hath brought us unto the presence of Almighty God in his eternal glory. What would we have more? Seeing that so large commodities and great profits come unto us by the true and christian prayer, let us cast away all sluggishness, and exercise ourselves mainly in the most godly meditation of virtuous prayer. By this means doubtless shall vice decrease and minish in us, and contrariwise virtue shall augment and increase very much both in body and soul. And that this thing may be done the more conveniently, I will now by God's favour declare how a christian man should prepare himself to pray, that by no means he may abuse this great and singular treasure.

Behold what prayer doth.

ψυχῇ ἡ προσευχή..... βίον δὲ ὅσιον, καὶ τῇ τοῦ Θεοῦ λατρείᾳ πρέποντα, προσευχὴ συνάγει, καὶ θησαυρίζει θαυμαστῶς ταῖς ἡμετέραις ψυχαῖς. εἴ τε γὰρ παρθενίας τις ἀραστὴς, εἴ τε τὴν ἐν γάμῳ σωφροσύνην τιμᾷν ἐσπουδακὼς, εἴ τε κρατεῖν ὀργῆς, καὶ πραότητι συζῆν, εἴ τε φθόνου καθαρεύειν, εἴ τε ἄλλο τι τῶν προσηκόντων ποιεῖν, προσευχῆς ἡγουμένης καὶ προλεαινούσης τὴν τοιαύτην ὁδὸν τοῦ βίου, εὐχερῆ τε καὶ ῥᾴδιον ἕξει τὸν τῆς εὐσεβείας ὁρόμον. οὐ γάρ ἐστιν, οὐκ ἔστι τοὺς αἰτοῦντας παρὰ τοῦ Θεοῦ σωφροσύνην, καὶ δικαιοσύνην, καὶ πραότητα, καὶ χρηστότητα, μὴ τυγχάνειν τῆς εὐχῆς. αἰτεῖτε γάρ, φησι, καὶ δοθήσεται ὑμῖν· ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν. —Id. De Precat. Orat. i. Tom. II. pp. 779, 80.]

[[1] *"Οταν οὖν ἴδω τινὰ μὴ φιλοῦντα προσευχὴν, μηδὲ θερμὸν ἔρωτα ταύτης ἔχοντα καὶ σφοδρὸν, ἤδη μοι οὗτος ἀῆλός ἐστιν ὡς οὐδὲν γενναῖον ἐν τῇ ψυχῇ κέκτηται..... καί τοι τί μεῖζον γένοιτ' ἂν προσευχῆς, ἢ θειότερον, ὅταν ἀλεξιφάρμακον φανῇ τι οὖσα τοῖς τὰς ψυχὰς νοσοῦσιν; οὐκοῦν πρῶτοι Νινευῖται φαίνονται διὰ προσευχῆς ἀναλυσάμενοι τὰς πολλὰς πρὸς Θεὸν ἁμαρτίας. ἅμα τε γὰρ ἔλαβεν αὐτοὺς ἡ προσευχὴ, καὶ δικαίους ἐποίησε.... οὐ τοίνυν ἀποκαθαίρει μόνον ἁμαρτίας, ἀλλὰ κ[illegible]ι κινδύνους ἀποκρούεται μεγάλους.... πανοπλία γ[illegible]ρ ὡς ἀληθῶς οὐράνιος ἡ θεία προσευχὴ, καὶ μό[illegible]ῃ δύναται φυλάττειν βεβαίως τοὺς δεδωκότας ἑαυτ[illegible]οὺς τῷ Θεῷ.*—Id. Ibid. pp. 780, 1.]

[[2] *"Οτι μὲν παντὸς ἀγαθοῦ κεφάλαιόν ἐστ[illegible]ιν ἡ προσευχὴ, καὶ σωτηρίας καὶ ζωῆς αἰωνίου [illegible]πρόξενος, ἀγνοεῖ τῶν ἁπάντων οὐδείς..... ὥστε [illegible]οὐκ ἂν τις ἁμάρτοι, πάσης ἀρετῆς καὶ δικαιοσύνης ἀ[illegible]φορμὴν εἶναι τὴν προσευχὴν ἀποφαινόμενος.... πρ[illegible]οσευχὴ σωτηρίας ἀφορμὴ, ἀθανασίας πρόξενος ψυχ[illegible]ῆς, τῆς ἐκκλησίας τεῖχος ἀῤῥαγὲς, φυλακτήριον ἀ[illegible]ειστον, φοβερὸν μὲν τοῖς δαίμοσιν, σωτήριον δὲ [illegible]τοῖς εὐσεβέσιν ἡμῖν..... ὥσπερ γάρ τινος βο[illegible]σιλίδος εἰσιούσης εἰς πόλιν, πάντα τὸν πλοῦτον [illegible]συνακολουθεῖν ἀνάγκη, οὕτω δὴ καὶ πρασευχῆς εἰ[illegible]ς ψυχὴν εἰσιούσης, πᾶσα ἀρετὴ συνεισάρχεται. ὅ[illegible]περ γάρ ἐστιν ἐν οἰκίᾳ θεμέλιος, τοῦτο ἐν ψυχῇ π[illegible]προσευχή.* —Id. De Precat. Orat. ii. pp. 783, 4, 9. [illegible]—Of the two orations De Precatione, the Benedicti[illegible]ne editors say, but perhaps on insufficient ground[illegible]s; Hasce duas orationes inter ἀμφιβαλλόμενα posui[illegible]mus. Saville deems them genuine.]

[[3] Ovid. Art. Am. Lib. i. 442. Martial[illegible] viii. 32.]

HOW A CHRISTIAN MAN SHOULD PREPARE HIMSELF TO PRAY.

The Thirteenth Chapter.

ALTHOUGH there be so many things to be considered in the godly exercise of prayer, that we may pray aright, yet methink that eight things chiefly, above all other, must be considered and observed in it, without the which no man can prepare himself to pray according unto the will of God. Of these eight therefore will I now speak in order, by the assistance and help of God's most Holy Spirit, whom I most instantly desire so to direct my pen, that I may write all thing unto the glory of God and the profit of his holy church. First, it is requisite, that he which intendeth to pray considereth deeply with himself his state and case wherein he standeth. If he doth thus, then shall he find that to be true which the psalmograph writeth: "Every man that liveth is nothing but altogether very vanity." Again: "The children of men are vain: they are liars and false; insomuch that if thou puttest them and vanity together in a balance, vanity will surely weigh them up." "All flesh is grass, and all his glory is like a flower of the field."

Eight things are to be considered in the preparation of prayer.

He that intendeth to pray must first consider in what case he standeth. Psal. xxxix. Psal. lxii. We are all vain, wicked, and sinful. Isai. xl.

Moreover, he shall easily perceive that all his senses and "thoughts are prone to evil," and that he is not able of himself to think a good thought. Again, he shall shortly understand that his "heart is wicked and inscrutable," and that there is no whole part in him "from the top of the head to the sole of the foot," but that in all his thoughts, words, and deeds, he is a very sinner and grievous offender of the divine majesty. Thus must he first of all, when he intendeth to pray, consider with himself what he is, even a very sinner, a transgressor of God's precept, a breaker of the divine law, and a wicked doer in all his acts.

Gen. vi. 2 Cor. iii. Jer. xvii. Isai. i.

This consideration first of all is very necessary; for it bringeth a man to the knowledge of himself, and maketh him the more desirous for to pray that he may be delivered from this great enormity. Certes, except a man doth first of all on this wise judge, understand, and perceive of himself, he can never be truly bent for to pray. For who desireth the health[a] and warmness of clothe, that feeleth no cold? Who longeth for meat and drink, that is not hungry and thirsty? Who wisheth health that is not sick? Who prayeth for remission of sins that feeleth not himself to be a sinner? Would Ezechias have prayed for health and long life, if he had not felt himself sick and at the point of death? Would Salomon have desired wisdom for the right governance of his people, if he had not perceived that he had had need of it? Would David, when he had played the adulterer with Bethsabe the wife of Urias, so greatly have lamented his sin, if he had not known himself to be a grievous sinner? Would the poor publican, contrary to the manners of the proud pharisee, have stand afar off, being afraid to lift up his eyes, and knocking his breast, saying, "O God, be thou merciful unto me a sinner," if he had not known himself to be full of sin, misery, and wretchedness? Would Mary Magdalene have been so desirous of Christ's company, if she had not known herself to be a miserable sinner, and Christ a bounteous Saviour? Nay, verily.

The knowledge of ourselves maketh us to haste unto Christ, and to seek remedy.

2 Kings xx. Isai. xxxviii. Ezechias. 2 Chron. i. Salomon. 2 Sam. xii. Psal. li. David. Luke xviii. Publican. Luke vii. x. Mary Magdalene.

Therefore the next and most ready way for a man to prepare himself to pray aright, and with a fervent spirit and hungry mind, is to know and grant himself to be a sinner, and that therefore he hath great need to pray.

The Fourteenth Chapter.

SECONDLY, when he hath once thoroughly debated and beaten with himself his own misery, wretchedness, sin, and abomination, and perceiveth that to be delivered thereof there is no other way but only by the mercy of God through prayer, he must straight-

The mercy of God alone delivereth us from our misery.

[[a] In an early edition (1543) of the Pathway, under the name of Theodore Basille, the word is *caloure*. This the author in revising his works for the collected edition rejected, according to his custom, as foreign, and likely to be misunderstood: it seems therefore not improbable that the word he substituted was *heat*, changed by a typographical error into *health*.]

ways set before his eyes the commandment of God, which after the knowledge and confession of his sin commandeth him to pray.

It is a great comfort that God commandeth us to pray. Behold what sin doth. Sin driveth to desperation.

And here ought he not a little to rejoice. For who, when he hath once offended God, durst be so bold as once to desire pardon of his offence, and to pray unto God for mercy, if God himself had not commanded him so to do? Verily, no man. For the transgression of God's commandment doth so confound the conscience of the transgressor, that it sooner driveth him unto desperation, than to any hope of help or favour. This is well proved by Adam, which, when he had once broken God's precept in paradise, fled straightways from the face of God, hid him, and sought all means possible no more to come into his sight. How was Caim also confounded in his conscience, when he had killed his brother Abel, though there was yet no law reigning! Was he not stricken with such fear, that he said, "Every one that findeth me will kill me?" Was he not ashamed so greatly of his manslaughter, that he said, "Mine iniquity is greater than I may deserve forgiveness?" Did he not fly from the face of the Lord, so far as he might? Again, was not Judas so ashamed of his deed, when he had sold Christ to the bishops and head priests, that he brought the money again to them, and said, "I have sinned, betraying the innocent blood?" Did not sin so confound and slay his conscience at the last, that he went and hanged up himself; and when he was hanged, did not he brast asunder in the midst, and all his bowels gushed out? Who being a traitor dare come before the king's majesty to desire pardon of his offence? Yea, who rather, being faulty in that detestable sin, flieth not from his grace's presence into strange countries, that he may be free and without punishment? "For the reward of sin is death."

Gen. iii. Adam.

Gen. iv. Cain.

[Gen. iv. 13, marg.]

Matt. xxvii. Judas.

Acts i.

A goodly example.

Rom. vi.

Therefore, I say, ought he that knoweth and granteth himself to be a sinner very much to rejoice, that God for his offence hath commanded him to pray, which else durst nothing less than once to attempt for to approach before the divine majesty with any kind of prayer; and when sin shall labour, according unto the nature thereof, for to condemn the conscience, and to expel from the heart all faith, confidence, and trust in God, then to erect, elevate, and lift up himself by giving sure and undoubted faith to the commandment of God, which commandeth him to pray, with this persuasion, that God hath not commanded him for to pray in vain. He must therefore put these and such like commandments ever before his eyes: Ask, seek, knock, watch, pray. Again: "Call on me in the day of trouble." "Come unto me, all ye that labour and are laden." "All ye that thirst, come unto the waters. And ye that have no money, make haste, buy and eat. Come and buy without money, and without any merchandise, wine and milk." These most gentle and loving commandments of God comfort the sorrowful mind of the sinner greatly, and engraff in him a certain gladness and hope for to obtain remission of his sins, seeing that God so bounteously commandeth him to pray.

The nature of sin.

Matt. vii. Psal. l. Matt. xi. Isai. lv.

The Fifteenth Chapter.

THIRDLY, when he hath on this manner pondered the commandment of God, wherewith he is provoked to pray, then doth convenient time require that he also considereth the most loving, gentle, and bounteous promises of God, in the which he promiseth for to hear us and to grant us our petitions. For what doth it profit for to ask and not to obtain? If God had only commanded us to pray, and not also promised for to hear us, and gently to give us our desires, what great pleasure had he done for us? what had he done for the which we had need once to say, Lord God a mercy? What singular benefit had we received of him? But although the commandment to pray putteth us in good comfort, yet when we are promised also graciously to be heard, this maketh us unfeignedly to rejoice and seriously to triumph. This maketh us to put out of our heart all dolour and sadness, and to be replete with all mirth and gladness. The promises of God bring quietness to the conscience, cheerfulness to the heart, tranquillity and peace to the soul. No man is able to express, how much and how great joy lieth buried up in the divine promises, and how fervent consolation the sinner taketh by the hearing of them. What joy, think ye, was this unto Adam for to hear after his offence, that the Son of God should be born of a pure maid, and tread down the serpent's head, that is, subdue Satan, and deliver Adam with all his posterity from his tyranny, bring them again into the favour of God,

The commandment to pray, without the promise to hear, availeth little.

The promises of God bringeth quietness to the conscience.

Gen. iii. Adam was greatly comforted by the seed promised.

and make them heirs of eternal glory! What comfort, I pray you, was this to faithful Abraham for to hear that in his seed all nations of the earth should be blessed! What a great pleasure was this to the Israelites, when they were grievously stinged and slain of the fiery serpents for their disobedience, to hear this promise of God, "Make a brasen serpent, and set it up for a sign: He that is stricken and looketh upon it shall live"! What exceeding comfort received Josue by this promise of God unto him, "I will not leave thee, neither will I forsake thee: be therefore strong, and take a good heart unto thee!" As I may come nearer to our matter, how much joy, consolation, and pleasure have the faithful felt of this one promise of God, "Every one that calleth on the name of the Lord shall be saved!"

Gen. xxii. Abraham. Num. xxi. Israelites. Josh. i. Joel ii. Acts ii. Rom. x.

Therefore in this behalf the promises of God must be earnestly weighed, pondered, and considered. In them must we rest daily, as in a most pleasant harbour. In them must we repose ourselves. In them must be all our delight, pleasure, and felicity.

The promises of God are our only comfort.

The chief promises concerning prayer are these: "Delight thou in the Lord, and he shall give thee the petitions of thy heart." "Call on me," saith God, "in the day of thy trouble, and I will deliver thee, and thou shalt honour me." Again he saith: "Seeing that he hath put his trust in me, I will deliver him, and I will defend him, inasmuch as he hath known my name. He cried unto me, and I will graciously hear him. I am with him in tribulation, I will deliver him and glorify him. With the length of days will I replenish him, and shew him my saving health." Christ also saith: "Come unto me, all ye that labour and are laden, and I shall refresh you," "Every one that is athirst, let him come to me and drink." Again: "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If the son asketh bread of any of you which is his father, will ye proffer him a stone? or if he asketh fish, will ye give him a serpent? or if he ask an egg, will ye proffer him a scorpion? If ye then, which are evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Ghost to them that desire it of him!" These, and such like promises of God, must he that intendeth to pray set before his eyes, that he, comforted with the remembrance of them, may with the more frank courage give himself to godly and devout prayer at all times.

Psal. xxxvii. Psal. l. Psal. xci. Matt. xi. John vii. Matt. vii. Luke xi.

The Sixteenth Chapter.

Fourthly, when he hath on this manner confirmed and established his mind with the contemplation and beholding of the divine promises, he may not doubt any thing at all of them, but faithfully believe and undoubtedly persuade himself that they are true, inasmuch as they are the promises not of man, but of "God, which cannot lie," which is true, yea, which is the self truth, which is "faithful in all his words, and holy in all his works," whose word and truth also abide for ever and ever. For though God be never so merciful and bounteous in gifts, yet if we do not believe that his mercy and bounty pertain also to us, we are never the better. Let it so be, that when a traitor, for his offence committed against the king's majesty, flieth beyond the seas into a strange country, because he will eschew the danger of the law, and escape the pain due for his offence, the king's grace hath pity on him, pardon his fault, and send over his letters unto him, wherein is declared the king's great mercy and gentleness toward him, and willeth him to return into his native country, and there again to enjoy the benefits of the same, and of all other things that he possessed before, yea, and that with no less favour, than he did in times past, when he was most estranged from that fault of treason; if the traitor, not believing the words of the most gracious and free pardon, would contemn and despise it, recounting it to be but a vain glose and of no truth, what should the king's gentleness in this behalf profit him? The king is merciful, but the traitor is unfaithful. Therefore receiveth he no commodity by the king's pardon. And yet is not the fault in the king, but in the traitor, which believeth not that glad and merry tidings.

Faith given unto the promises of God establisheth the mind. Tit. i. Psal. cxlv. Isai. xl. Note well. Without faith God's goodness profiteth us nothing at all. Mark this example.

Again: Be it in case, that a cunning and learned physician come unto a sick man, promising him help and deliverance of his disease; and yet if the sick person believeth him not, but setteth nought by him, and despiseth his medicines, what doth it profit

Another example.

him? What is he holpen by the presence of the physician, be he never so cunning? What doth the readiness of help profit him, if he refuseth to take and enjoy it? Verily, nothing at all. In like manner, be God never so merciful and bounteous, and never so ready to help us, yet if we believe him not to be so, his mercy, bounty, and assistance profit us nothing at all. The psalmograph saith not only, "The Lord is nigh to all that call on him;" but he addeth, "to all that call on him in truth." What is it to call on God in truth, but to believe earnestly that he will truly perform his promises, and do in all things as he hath promised? Again, David saith: "Mercy and truth have met together, righteousness and peace have kissed one another." What is this, "mercy and truth have met together," but that as God is merciful in making his promises, so is he true in performing them? Again, what meaneth this, "righteousness and peace have kissed one another," but only to shew, that the righteousness of God in fulfilling his promises, and the tranquillity of conscience, have joined themselves together in the hearts of the faithful?

Psal. cxlv.

To call on God in truth, what it is. Psal. lxxxv.

Mercy and truth have met together, righteousness and peace have kissed one another, is expounded.

Therefore, if we do not obtain the high treasures and great pleasures that God hath promised, let us impute it to nothing else but only to our unfaithfulness. For St Paul saith: "Without faith it is not possible to please God. He that cometh to God," saith he, "must believe that God is, and that he is a rewarder to them that seek him." Again: "We being justified by faith have peace toward God through our Lord Jesus Christ, by whom also it hath chanced unto us, that by faith we should be brought into this grace wherein we stand, and rejoice under the hope of the glory of God." St James also saith: "If any man wanteth wisdom, let him ask of him that giveth it, I mean God, which giveth to all men without doubleness, and casteth no man in the teeth; and it shall be given him. But let him ask in faith, and waver not. For he that doubteth is like the waves of the sea, tossed of the wind, and carried with violence. Neither let that man think that he shall receive any thing of God." Christ also saith: "Whosoever shall say to this mountain, Take away thyself, and cast thyself into the sea, and shall not waver in his heart, but shall believe that this thing which he saith shall come to pass, whatsoever he saith shall be done unto him. Therefore I say unto you, whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be done to you." Again he saith: "Have ye the faith of God," that is to say, a sure persuasion and confidence of the promises of the grace and mercy of God, and learn ye to assent and agree to the promise of God; which thing if ye shall do, verily I say unto you, all things that ye ask when ye pray, believe that ye shall receive them, and they shall chance to you, as he saith: "All that ever ye ask when ye pray, believe that ye shall have them, and they shall chance unto you." We read that, when two blind men desired Christ to make them for to see, "he said unto them, Do ye believe that I am able to do this thing? They answered, We believe, Lord. Then said Christ unto them, According to your faith be it to you. And their eyes were open." Again, when a certain man brought his son to Christ for to be healed, Christ said to him, "If thou canst believe, all things are possible to him that believeth." In divers other places we read, that Christ said to them whom he healed: "Be it unto thee according to thy faith." And, "Thy faith hath saved thee." For by faith are we married to God. By faith are we made the sons of God. By faith all good things chance unto us. Therefore, that we may be partakers of the comfortable promises of God, let us earnestly believe them, being perfectly persuaded that whatsoever God hath promised, he will surely fulfil it. For he is that truth which can neither lie nor deceive, but granteth all things abundantly to them that ask in faith. Theophylact hath a very golden and notable saying, which is this: "The foundation and ground of all prayer is faith. For except a man doth believe that he shall receive that to his profit which he asketh, that prayer that he maketh is vain[1]."

Heb. xi.

Rom. v.

James i.

Mark xi.

Have ye the faith of God in you, is expounded.

Matt. ix.

Mark ix. Faith. Luke vii.

Matt. xv. Hos. ii. John i. Gal. iii.

God is that truth which can neither lie nor deceive. In Lu. cap. xviii.

But if it be so that we are yet weak, and have no sure trust of the clemency and great goodness of God toward us, nor cannot persuade ourselves that our prayer is heard, but doubt and waver peradventure of the divine promises, then after the example of the apostles let us pray: "Lord, increase our faith." Yea, let us with tears cry out and say

Luke xvii.

[1 Ἐπειδὴ γὰρ πάσης προσευχῆς βάθρον καὶ κρηπὶς ἡ πίστις· εἰ μὴ γὰρ πιστεύσει ὁ ἄνθρωπος, ὅτι ὃ ἐὰν αἰτήσῃ, λήψεται πρὸς τὸ συμφέρον, ματαία ἡ προσευχή, ἣν ποιεῖται.—Theophyl. Op. Venet. 1754—63. In Luc. Comm. cap. xviii. Tom. I. p.]

with the father of a certain child: "I believe, Lord, succour and help mine incredulity and unfaithfulness." And that mighty ruler, which is "a merciful and gentle God, patient, long-suffering, and true, which keepeth mercy, which taketh away iniquity, wickedness, and sin," will surely have mercy on us and increase faith in us. For the power of the Lord shall be with them which seek him with all their affect, heart, and mind. Mark ix. Exod. xxxiv. Neh. ii.

The Seventeenth Chapter.

FIFTHLY, when we ask any thing of God, we may not ask it in our own name, in our own dignity and worthiness, in our own justice and righteousness, in our own good deeds and merits, in our own innocency and pureness, but in the name of Christ. What is it to ask in the name of Christ, but only to confess that for our own dignity and worthiness we are not worthy to be heard, and therefore, desiring to obtain mercy, grace, favour, and remission of our sins, we approach unto the throne of God with our faithful prayers, not in our own name, but in the name of Christ; that is to say, in Christ's dignity, worthiness, justice, righteousness, innocency, pureness, good deeds, and merits? And for his sake and for his goodness do we desire to be heard and to have our petitions granted. We must ask all things in the name of Christ. What it is to ask in the name of Christ.

This is a great comfort for them that shall pray, that, though they be imperfect, yet is Christ perfect, and his perfection is their perfection; though they be unrighteous, yet is Christ righteous, and his righteousness is their righteousness; though they be unholy, yet is Christ holy, and his holiness is their holiness; though they be void of perfect good works, yet hath Christ perfect good works, and his good works are their good works, if they leave their ungodliness, turn from their wicked ways, and study to live innocently; and therefore need they not fear for to pray, but boldly to ask all things in the name of Christ. A comfortable saying for sinners.

"Our righteous advocate," saith St Gregory, "shall defend us righteous in the judgment, because we do both knowledge and accuse ourselves unrighteous. Therefore not in our own weepings, not in our own acts, but in the allegation of our advocate let us trust[s]." Hereto pertaineth the saying of St Austin: "The prayer which is not made by Christ doth not only not put away sin, but also the prayer itself is made very sin[s]." Christ saith: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified by the Son. If ye ask any thing in my name, that shall I do." Again: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done to you." In another place also he saith: "Verily, verily, I say to you, whatsoever ye shall ask the Father in my name, he shall give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be perfect." Thus see we that in Christ's name we must ask all things. "For there is none other name given unto men under heaven wherein we must be saved," but only this name of Jesus Christ. "Every one that calleth on this name shall be saved." "For the name of the Lord is a strong tower and valiant bulwark: unto that doth the righteous, that is, the faithful man fly." "Blessed is that man which trusteth in the name of the Lord, and hath no respect unto vanities and false-made fantasies." In Eze. Lib. i. Hom. viii. In Psal. cviii. John xiv. John xvi. Acts iv. Joel ii. Prov. xviii. Psal. xl.

Moreover David, although God praiseth him greatly, and saith, that he hath found David his servant even after his own heart, yet did not he, when he prayed, desire to be heard for his own name and for his own righteousness and virtue, but he prayed on this manner: "Lord, hear my prayer, hear my request for thy truth's sake; yea, favourably hear me for thy righteousness." Again: "In thee, O Lord, have I trusted, let me never be confounded, but deliver me in thy righteousness." "My strength and my refuge art thou, and for thy name's sake shalt thou lead me forth and nourish me." "For thy name's sake, Lord, shalt thou be merciful to my sin, for it is much." "O David. Psal. cxliii. Psal. xxxi. Psal. xxv. Psal. liv.

[s Justus igitur advocatus noster justos nos defendet in judicio; quia nosmetipsos et cognoscimus et accusamus injustos. Non ergo in fletibus, non in actibus nostris, sed in advocati nostri allegatione confidamus.—Gregor. Magni Papæ I. Op. Par. 1705. In Ezech. Lib. i. Hom. vii. Tom. I. col. 1234.]

[s Oratio autem quæ non fit per Christum, non solum non potest delere peccatum, sed etiam ipsa fit in peccatum.—August. Op. Par. 1679—1700. Enarrat. in Psalm. cviii. v. 7. Tom. IV. col. 1219.]

Psal. lxxix. God, for thy name's sake save thou me, and in thy virtue deliver me." "Help us, O God our Saviour, and for the glory of thy name, O Lord, deliver us, and be merciful to our sins for thy name's sake." Behold, he desireth not the favour of God for his own sake, for his own name, righteousness, truth, and virtue, but for God's name, for God's righteousness, truth, and virtue. Now, who is the righteousness of God, but Jesus Christ, the Son of God, which alone is found righteous among men? As Paul witnesseth: "He is made of God our wisdom, righteousness, sanctification, and redemption, that as it is written, He that rejoiceth may rejoice in the Lord." Who is the truth of God, but he which saith of himself, "I am the way, the truth, and the life: no man cometh to the Father but by me"? Who is the virtue of God, but "he that hath done no sin, nor in whose mouth any guile was found," which is Christ? St Austin writeth of Christ on this manner: "'I am', saith he, 'the way, truth, and life. No man cometh to the Father but by me'. As though he should say, Wilt thou walk? I am the way. Wilt thou not be deceived? I am the truth. Wilt thou not die? I am the life. This doth thy Saviour say to thee, There is none other to whom thou mayest go, but unto me: there is no way that thou canst go, but by me[1]." St Ambrose also saith: "Christ is our mouth, by the which we speak to the Father; our eye, by the which we see the Father; our right hand, by the which we offer to the Father: which Christ except he be our intercessor, neither we nor all the saints can have any thing to do with God[2]."

The righteousness of God in Christ. 1 Cor. i. Jer. ix. The truth of God. John xiv. The virtue of God. 1 Pet. ii. Trac. xxii. in Joh. cap. v. Lib. de Isaac et anima.

So that for Christ's sake, and not for his own, did David, although both godly and virtuous, yea, and dearly beloved of God, desire to be heard, and to have the petitions of his heart granted. But it may be objected, David also prayeth on this manner: "Hear, O Lord my righteousness, and give attendance unto my prayer. Let my judgment come forth from thy face, let thine eyes see equity. Thou hast proved my heart and visited it in the night; thou hast tried me with fire, and yet hath there none iniquity be found in me." Again: "I will be without spot with him, I will keep me from iniquity, and the Lord shall reward me according to my righteousness, and according to the purity of my hands in the sight of his eyes." Also in another place: "Judge me, O Lord, for I have walked in my innocency." In these and such like David layeth out his own innocency, purity, and righteousness, and seemeth to desire to be heard for them. I answer, If David desired to be heard for his own righteousness, then should he fight with himself, where in many and divers places he confesseth his sin, and cleaveth only to the mercy of God, desireth to be heard for the righteousness, truth, and virtue of God, and not for his own sake. "Enter not into judgment, O Lord," saith he, "with thy servant, for no man that liveth shall be justified in thy sight." How then could he set out his own righteousness before God, that he might be justified by it? What shall we then say to this matter? I answer, yea, and that not without the authority of the holy scriptures and the mind of the ancient doctors, that as in divers other places of the psalms, so in these and such like, he speaketh in the person of Christ, and not in his own: he speaketh of Christ's innocency, purity, righteousness, and virtue, and not of his own: he representeth Christ's person, and not his own. When he speaketh in his own person, he granteth himself always a sinner, seeketh health of God, and desireth not to be heard for his own righteousness, but for God's righteousness, which is Jesus Christ. So that in Christ's name he offered up his prayers unto God the Father, as all the faithful ought to do.

Psal. xvii. An objection for David's righteousness, with an answer to the same. Psal. xviii. Psal. xxvi. Psal. cxliii. Note this solution.

For Christ is that "Lamb without spot." Christ is that "Lamb of God which taketh away the sin of the world." Christ is that dearly-beloved Son, for whose sake God the Father is well pleased with man. Christ is that bishop, which is "godly, innocent, undefiled, and segregate from sinners." Christ is the door by whom alone we

Exod. xii. John i. Matt. iii. Heb. vii. John x.

[1 Ego sum, inquit, via, veritas et vita. Ambulare vis? ego sum via. Falli non vis? ego sum veritas. Mori non vis? ego sum vita. Hoc dicit tibi Salvator tuus: Non est quo eas, nisi ad me; non est qua eas, nisi per me.—August. Op. Par. 1679—1700. In Johan. Evang. cap. v. Tractat. xxii. 8. Tom. III. Pars II. col. 468.]

[2 Ipse sit caput nostrum, quia caput viri Christus: ipse oculus noster, ut per illum videamus Patrem: ipse vox nostra, per quem loquamur ad Patrem: ipse dextera, per quem Deo Patri sacrificium nostrum deferamus.—Ambros. Op. Par. 1686—90. De Isaac et Anim. Lib. cap. viii. 75. Tom. I. col. 380.]

must come to the Father. Christ is that Saviour which saveth his people from their sins. Christ is he by whom grace and verity is shewed unto us. Christ is he which by his most precious blood hath reconciled us to God the Father. Christ therefore is he in whose name, that is, in whose dignity, righteousness, innocency, virtue, and purity, we must offer up our prayers to God the Father. For all our righteousnesses, compared to the justice of God, are like a cloth polluted[3]. That we are not able to obtain any thing of God for our own righteousness, it is manifest by these words which God himself speaketh by his prophet Esay: "I am, I am he which putteth away thine iniquities, yea, and that for mine own sake, (mark that he saith, for mine own sake,) and will remember thy sins no more. Put me in remembrance, and let us be judged together. Tell me if thou hast any thing whereby thou mayest be justified." Again: "For my name's sake will I put away mine anger. For mine own sake, yea, for mine own sake will I do this, that I may not be blasphemed and evil spoken of." In the name of Christ therefore let him ask, that intendeth to obtain any thing of God the Father, as St Paul saith: "Whatsoever ye shall do in word or deed, do all things in the name of the Lord Jesus, giving thanks to God the Father by him." And so doing, let him not doubt but that he shall obtain all good things according unto his heart's desire.

Matt. i. John i. Col. i. Isai. lxiv. Isai. xliii. Isai. xlviii. Col. iii.

The Eighteenth Chapter.

SIXTHLY, he that intendeth to pray must earnestly provide that he asketh all things according unto the will of God. He may not ask after his own fantasy, will, and pleasure, but after the will of God. For our will, in comparison of God's will, is never good, but evil or prone to evil. "For we know not what we should pray as it becometh us." Therefore whatsoever we ask, we must refer it unto the will of God, and be contented to be ordered in all things according unto his most holy will, as Christ taught us to pray in the Pater-noster: "Let thy will be fulfilled, as in heaven, so likewise in earth." Christ also himself, for to give us an example, when the hour of his passion began to draw nigh, prayed unto his Father on this manner: "My Father, if it be possible, let this cup go away from me: notwithstanding, let not mine but thy will be fulfilled." The leper also said to Christ: "Lord, if thou wilt, thou mayest make me whole." Here the leper desired to be cleansed of his leprosy; yet he referred his requests unto Christ, either to be granted or denied. So it becometh us in like manner to ask all things according unto the will of God, and whatsoever we desire, ever to submit and refer it unto God's will, which knoweth best what we have need of, and what is most necessary for us, before we pray. For we have not a greater war nor an harder fight in this world than the battle and strife of the Spirit and of the flesh; which two are always so at debate, that the hatred between them can never be appeased. For as the flesh lusteth against the Spirit, so doth the Spirit fight very valiantly against the wicked, fierce, and cruel violence of the flesh, and are evermore, as the apostle witnesseth, one against another, so that we cannot do those things that we would; insomuch that we are compelled to cry out with the apostle: "O wretched and unhappy that I am! who shall deliver me from this body bond unto death?"

All things must be asked according unto the will of God. Rom. viii. Matt. vi. Matt. xxvi. Matt. viii. Matt. vi. The Spirit and the flesh can never agree. Gal. v. Rom. vii.

How evil it is to follow our own will, neglecting in the mean season the good pleasure of God, divers histories of the holy scriptures shew. King Saul thought that he had done well when he, perceiving the people to go away from him, offered burnt offerings to the Lord in the absence of Samuel, saying that he did it to pacify the Lord, and that he was compelled to do so. But Samuel said unto him: "Thou hast done foolishly, neither hast thou kept the commandments of the Lord thy God which I commanded thee."

How evil it is to follow our own wills and good intents. 1 Sam. xiii.

Again, God commanded Saul to slay Amelech, to destroy all that ever there was, not to spare one, not to covet any thing of their goods, but to kill man, woman, child, sucking babe, ox, sheep, camel, ass, and whatsoever could there be found besides. But 1 Sam. xv.

[3] Two words are omitted.]

Saul, following his own will more than the will of God, spared Agag the king of Amelech alive, with the best flocks of sheep, oxen, cattle, and all that ever was fair he spared, and would not destroy them; but whatsoever was vile and of no price, that he destroyed. When Samuel came unto him and said, "What voices of beasts do I hear here?" he answered: "The people have brought them from Amelech: they be the best and fattest of all the flocks, and they be reserved to be offered unto the Lord." But Samuel said unto him: "Because thou hast cast away the word of the Lord, the Lord hath cast away thee that thou be no more king. Will the Lord burnt-offerings and sacrifices, and not rather that it may be obeyed unto his word? Obedience is better than sacrifices, and to give ear to the Lord's comandment is more than to offer the fat of wethers." What goodly excuses had king Saul here to cover his fault, and to make his will unto carnal judgments to appear very virtuous and godly! For all that ever he did was done to honour God, to sacrifice and offer oblations to God. Yet God casteth away that will which is contrary to his will, seem it never so godly, virtuous, and good, in the sight of fleshly-wise men. Yea, cursed be all good wills, all good zeals, all good intents, that fight with the word of God.

God casteth away that will which is contrary to his will, seem it never so good and godly.

Oza also thought he had done well when he, seeing the ark of God in jeopardy of falling out of the wain, staid it with his hand; yet for all his good will, because he touched it, was he stricken of the Lord, and straightway died.

2 Sam. vi.

King Ozias in like manner of a good intent would have taken upon him to burn incense unto the Lord; but Azarias the priest said boldly unto him: "It is not thine office, Ozias, to burn incense unto the Lord, but it pertaineth to priests, the sons of Aaron, which are consecrated to such ministry and service." He commanded him also to go out of the sanctuary, and told him that that which he had done should not turn unto his praise of the Lord God. And immediately after, for his disobedient presumption, he was stricken with leprosy; and so, being cast out of the house of the Lord, he continued a leper even unto his death.

2 Chron. xxvi.

The Jews did put Christ and his apostles to death of a good zeal, will, intent, and purpose. The tyrants which did slay the holy martyrs thought they did well. The blood-soupers also, which at this time persecute Christ's gospel under the name of heresy, and cruelly slay and shed the blood of the true Christians under the pretext of persecuting heretics, persuade themselves that they do well, and think they merit greatly in the sight of God; as Christ saith: "The time shall come that they which kill you shall think that they do an high service unto God."

Good intents not grounded on God's word are the authors of all evil.

John xvi.

While we follow our own will, we commit many absurdities and unfitting things. Therefore whatsoever we do, we must have a respect to the will of God, and make ours conformable unto it, lest we heap up damnation unto ourselves in all our petitions, prayers, and requests. We must ask according to the will of God. He that doeth otherwise doeth evil, and therefore he obtaineth not that which he desireth, as St James saith: "Ye ask, and have not, because ye ask amiss, for to consume it upon your voluptuousness." If he doth obtain it, undoubtedly it is to his greater damnation. Therefore let us ask according to the will of God. So may we be sure to have our heart's desire, as St John saith: "This is the trust that we have in God, that if we ask any thing according unto his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we shall have the petitions that we desire of him." And that we may do it fruitfully, let us pray with the psalmograph: "Teach me, O Lord, to do thy will; for thou art my God." So shall God work his good pleasure in us.

James iv.

1 John v.

Psal. cxliii.

The Nineteenth Chapter.

MOREOVER, although in our prayers we ask all things according unto the will of God, yet may not we appoint God the time of obtaining these things. We must pray and ask, but our petitions we must refer and commit to God for to be granted, when it shall be his most godly pleasure. For he knoweth what is most fit for us better than we do ourselves, and he will undoubtedly grant us those things that we ask, or else much better, when he seeth his time. Therefore let us "lift up our eyes unto him which dwelleth in the heavens. And as the eyes of servants are ever on the

We may appoint God no time.

Psal. cxxiii.

hands of their masters, and as the eyes of the handmaid are always on the hands of her mistress, so let our eyes be bent ever unto the Lord, until he hath mercy upon us." Let us ask, and patiently abide his divine will, and surely we shall not be deceived of our desires. But if we shall appoint him the time, and will that he be obedient to our will, rather than we to his, then do we tempt him, and provoke his anger against us. Example have we in the history of Judith, where we read that when the Israelites had been long oppressed of Holofernes and his army, and had continued many hours in their prayers, crying unto the Lord for help, and yet perceived none at all at the hand of God, they all consented that, if God did not help them within five days, they would give over both themselves and their city unto Holofernes and his people. But when Judith, that virtuous woman, heard of it, she said: "Why have ye consented to give over the city unto the Assyrians, if help cometh not unto you from the Lord within five days? What are you that thus tempt the Lord? This is not a saying for to provoke mercy, but rather to stir up ire, and to kindle furor. Have ye appointed the time of the Lord's mercy? and have ye appointed him a day at your pleasure? But seeing the Lord is patient, let us repent, and be sorry for this thing, and let us desire his favour with weeping tears." Judith vii. viii.

Thus see we that it is no small offence, be our petitions never so righteous, for to appoint God the time. For that appointment of time declareth us to be unfaithful. It sheweth that we have no right persuasion of God. It is a manifest argument, that we depend and hang upon God's goodness and mercy only for our carnal profit and avantage. It maketh evident that we do no longer regard God, than he satisfieth and fulfilleth our lusts, pleasures, and desires. Therefore let us do that we are commanded, that is, humbly offer up our prayers to God, with all submission of mind, pour out our hearts before him, and with unfeigned tears lament our cause unto him, nothing doubting, but that according to his most godly promise he will hear us, grant us those or else better things, when it shall be his pleasure. And if God seemeth to withdraw his help from us at any time, and not straightways to grant us our requests, let us not despair, nor fall from the true confidence, trust, and hope in the most comfortable promises of God therefore; but rather be the more earnest and importune in asking, being persuaded that God only deferreth and prolongeth the accomplishment of his most faithful promise, because he will try our faith, whether it be right, constant, and stedfast, or not. "Dearly beloved," saith St John Chrysostom, "when I say, Pray unto God, beseech him, and wait upon him, thou sayest, I have prayed once, twice, and thrice, yea, and ten times, and twenty times, and what have I received? sayest thou. Go not thy way till thou receivest; for the end of the thing asked is the receiving of him that prayeth. Then cease thou, when thou hast received: yea rather, neither cease thou then, but still persevere and continue, giving thanks for that which thou hast received, that that which thou hast taken may continually remain with thee[1]." What is to be done if God granteth not us our desires straightways.

Let us follow the woman of Canaan, which, as it would appear, being denied of her petitions divers times, at the least receiving but small comfort at Christ's hand, would not cease, but still continued in making suit and supplication for the health of her daughter, till at the last she heard this sweet and comfortable voice: "O woman, great is thy faith. Be it unto thee as thou wilt." Matt. xv. The woman of Canaan is to be followed.

The Twentieth Chapter.

The last of all, which is to be considered in the preparation of prayer, is so necessary, that without it all the other are but vain and nothing to the purpose. And it is this, that, whensoever we intend to pray, we do first forgive such as have offended us, or else by no means can we obtain remission of our sins and favour at the hand of God. Therefore we do on this manner pray in the Pater-noster: "Forgive us our Matt. vi. We must forgive if we will be forgiven.

[1 "Οταν εἴπω τινί, Παρακάλεσον τὸν Θεόν, δεήθητι αὐτοῦ, ἱκέτευσον αὐτόν, λέγει· Παρεκάλεσα ἅπαξ, δεύτερον, τρίτον, δέκατον, εἰκοστόν· καὶ οὐκέτι οὐκ ἔλαβον. μὴ ἀποστῇς, ἀδελφέ, ἕως ἂν λάβῃς· τέλος αἰτήσεως ἡ δόσις τοῦ αἰτουμένου. τότε ἀπόστηθι, ὅταν λάβῃς, μᾶλλον δὲ μηδὲ τότε, ἀλλὰ καὶ τότε παράμενε. κἂν μὴ λάβῃς, αἴτει ἵνα λάβῃς· ὅταν δὲ λάβῃς, εὐχαρίστησον, ὅτι ἔλαβες.— Chrysost. Op. Par. 1718—38. De Chanan. Hom. Tom. III. p. 441.]

debts, even as we forgive our debtors." And Christ saith: "Forgive, and it shall be forgiven you." Yea, he giveth us a plain commandment, that we should forgive so many as have offended us, before we pray, or else our prayer worketh us rather damnation than salvation. "When ye prepare yourselves to pray," saith Christ, "forgive, if ye have any thing against any man, that your Father which is in heaven may forgive you also your trespasses." Again he saith: "If ye forgive men their faults, your heavenly Father will also forgive you. But if ye do not forgive men their faults, neither will your Father forgive you your faults."

Mark xi.

Matt. vi.

Matt. xviii.

So oft as our neighbour offend, so oft must we forgive him. Luke xvii.

We read that "Peter came unto Christ, and said, Lord, how oft shall my brother sin against me, and I shall forgive him? until seven times? Christ answered, I say not unto thee, until seven times, but, until seventy times seven times." And in Luke he saith: "Take heed to yourselves. If thy brother sinneth against thee, rebuke him; and if he repent, forgive him: and if he sinneth seven times in a day against thee, and shall seven times in a day turn again unto thee, saying, It repenteth me, forgive him." And in Matthew, to make the matter more plain, that we shall not be forgiven of God, except we forgive them that offend us, he putteth forth a similitude or parable of "a certain king, which, when he called his servants to accompts, had one brought to him which ought[1] him ten thousand talents. When he was not able to pay, his lord commanded him to be sold, and his wife, and his children, and all that ever he had, and payment to be made. The servant fell down, and worshipped him, saying, Lord, be patient toward me, and I will pay thee altogether. The lord had pity on that servant, loosened him, and forgave him all that he ought. But that servant going forth found one of his fellow-servants, which ought him an hundred pence, and laying hand on him, and taking him by the throat, he said, Pay that thou owest. His fellow-servant fell down, and desired him, saying, Be patient toward me, and I will pay thee altogether. He would not, but went his way, and cast him into prison, until he should pay the debt. When his fellow-servants saw that which was done, they lamented very sore, and came, and opened unto their lord all those things that were done. Then did their lord call him, and said unto him, Thou ungracious servant, I forgave thee all that debt when thou desiredst me: had it not been convenient also that thou shouldest have had pity on thy fellow-servant? And his lord, being angry, committed him to the jailors, until he should pay all that was due unto him." Christ concludeth: "So likewise shall my heavenly Father do unto you, if every one of you even from the very heart doth not forgive his brother their offences." Hereof doth it appear more clearly than the light, that, except we forgive, we shall never be forgiven, neither can any thing please God that we do, if it be done out of[2] charity. For the word of God abideth firm, sure, and constant for evermore. And this saying of Christ cannot be mocked away by any means, nor made frustrate: "So likewise shall my heavenly Father do unto you, if every one of you even from the very heart doth not forgive his brother their offences."

Matt. xviii.

Prayers done out of charity please not God.

What St Paul writeth of those works which are done out of charity in the first epistle to the Corinthians, the thirteenth chapter, it is not unknown to them that read the holy scriptures. God loveth no uncharitable, malicious, wicked, envious, and bloody prayers. "Every one that hateth his brother is a manslayer. And ye know," saith St John, "that every manslayer hath not everlasting life abiding in him." Again: "If any man saith, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, God, whom he hath not seen, how can he love? And this commandment have we of him, that he which loveth God do also love his brother." But let us hear what our golden-mouthed doctor saith to this matter.

1 Cor. xiii.

1 John iii.

1 John iv.

The Twenty-first Chapter.

Hom. lxxix. De oratione.

"If that we be commanded not only to pray for the faithful, but also for the unfaithful, consider thou how great an evil it is to desire evil against the brothers.

[1 Ought: owed.]

[2 Out of: without.]

What doest thou, O man? Comest thou to God for to make him merciful unto thee, and dost thou wish evil to another? Except thou dost forgive, neither shall it be forgiven thee. Thou dost not only not forgive, but thou also desirest God that he will not forgive. If it shall not be forgiven thee, which dost not forgive, dost thou not alonely not forgive, but also desirest God not to forgive? If it be not forgiven him that doth not forgive, how shall it then be forgiven him which prayeth the Lord that he may not forgive? If it be a shame to have enemies, consider thou then, how great a sin it is to desire evil to them, when thou oughtest to purge thyself. Because thou hast enemies, dost thou also accuse them? What forgiveness shalt thou obtain, detracting and reporting evil of thy neighbour, chiefly at such time when thou hast need of no mean mercy? For thou camest also to pray for thine own sins. Remember not therefore other men's faults, lest thine own be reserved. Thou art a man; vomit not out the poison of adders. Thou art a man; play not the cruel wild beast. Thou hast a mouth made unto thee for this cause, not that thou shouldest bite, but that thou shouldest heal. Remember what God manifestly hath monished thee to do, even that thou shouldest spare and forgive[3]."

Note well. Why God hath given us a mouth.

Again in another place he saith: "As concerning that which is written, 'Forgive us our debts, as we forgive our debtors,' who is he among us all that dare boldly say these things to God? For although we do no evil to our enemies and debtors, yet have we within us a wound of offence that is incurable, and cannot be made whole. But Christ will not only that we forgive them that offend us, but also that we love them and pray for them. For if only thou dost not hurt him which hath hurt thee, and yet turnest away thyself from him, and wouldest not gladly see him, without doubt there abideth a wound in thy breast, and sorrow increaseth still in thy heart. If it be so, certes that is not fulfilled which Christ hath commanded. Wilt thou that God be merciful unto thee on such sort, that he should not hurt thee, and yet turn himself away from thee, and remember thy sins, and have no mind to see thee? Therefore even such one as thou wouldest that God should be unto thee, when thou desirest forgiveness of thy sins, such one oughtest thou to shew thyself unto them which have offended against thee. As a certain wise man writeth, saying, 'He that seeketh vengeance shall find vengeance of the Lord, which shall surely keep him his sins. Forgive thy neighbour the hurt that he hath done thee, and so shall thy sins be forgiven thee also when thou prayest. A man that beareth hatred against another, how dare he desire forgiveness of God? He that sheweth no mercy to a man which is like himself, how dare he ask forgiveness of his sins? If he that is but flesh beareth hatred, and keep it, who shall entreat for his sins[4]?'"

De compunc. cordis. lib. i.

We ought to be the same to other that we would God should be to us. Eccius. xxviii.

Seeing therefore that, except we do forgive our debtors, our debts shall not be forgiven of God, and inasmuch as we shall find God such one to us as we are to our neighbours, let us follow Christ and Stephen, which prayed to God for their enemies in the midst of their torments, that they might be forgiven. For let us know

Luke xxiii. Acts vii.

[3 Εἰ οὐχὶ τῶν πιστῶν μόνον, ἀλλὰ καὶ τῶν ἀπίστων ὑπερεύχεσθαι προσταττόμεθα, ἐννόησον πόσον ἐστὶ κακὸν κατεύχεσθαι τῶν ἀδελφῶν. τί ποιεῖς, ἄνθρωπε; προσέρχῃ τὸν Θεὸν ἵλεων ποιῆσαι, καὶ ἑτέρου κατεύχῃ; ἐὰν μὴ ἀφῇς, οὐκ ἀφεθήσεταί σοι· καὶ οὐ μόνον αὐτὸς οὐκ ἀφίης, ἀλλὰ καὶ τὸν Θεὸν παρακαλεῖς μὴ ἀφεῖναι; εἰ τῷ μὴ ἀφίεντι οὐκ ἀφίεται, τῷ καὶ τὸν δεσπότην παρακαλοῦντι μὴ ἀφίεναι πῶς ἀφεθήσεται; εἰ γὰρ τὸ ἔχειν ἐχθροὺς ὄνειδος, τὸ κατεύχεσθαι αὐτῶν ἐννόησον ἡλίκον κακόν. δέον γάρ σε ἀπολογήσασθαι, διατί ἐχθροὺς ἔχεις, σὺ δὲ αὐτῶν καὶ κατηγορεῖς; καὶ ποίας τεύξῃ συγγνώμης, καὶ κακηγορῶν, καὶ ἐν καιρῷ τοιούτῳ, ὅτε ἐλέους σοι δεῖ πολλοῦ; καὶ γὰρ ὑπὲρ οἰκείων προσῆλθες ἁμαρτημάτων δεόμενος. μὴ τοίνυν μνημονεύσῃς τῶν ἀλλοτρίων, ἵνα μὴ τῶν ἰδίων ἀναμνήσῃς.....ἄνθρωπος εἶ· μὴ γένῃ θηρίον. διὰ τοῦτό σοι στόμα γέγονεν, οὐχ ἵνα δάκνῃς, ἀλλ' ἵνα θεραπεύῃς. ἀναμνήσθητι τί σοι παρήνεσά, φησιν ὁ Θεός· συγχωρεῖν καὶ ἀφιέναι.—Chrysost. Op. Par. 1718—38. Eclog. de Orat. Hom. ii. Tom. XII. pp. 452, 3.]

[4 Τὸ δὲ, Ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, τίς ἄρα ὁ μετὰ παῤῥησίας ἐρῶν; κἂν γὰρ μηδὲν ἀδικήσωμεν τοὺς ἐχθροὺς, ἀλλ' ὅμως τὴν πληγὴν ἀνίατον ἔχομεν. ὁ δὲ Χριστὸς οὐχ οὕτως ἀφιέναι βούλεται μόνον, ἀλλὰ καὶ εἰς τοὺς πρώτους τῶν φίλων αὐτοὺς ἀριθμεῖν. διὰ τοῦτο γοῦν, καθὼς ἔφθην εἰπών, καὶ ὑπερεύχεσθαι τούτων προσέταξεν· ἐὰν δὲ ἀδικῇς μὲν μηδὲν, ἀποστρέφῃ δὲ καὶ οὐχ ἡδέως ὁρᾷς, καὶ τὸ τραῦμα ἔχῃς ἐνακμάζον σοῦ τῇ ψυχῇ, οὔπω τὴν ἐντολὴν ἐποίησας, ἣν προσέταξέ σοι ὁ Χριστός. πῶς οὖν αὐτὸς Ἵλεων γενέσθαι τὸν Θεὸν παρακαλεῖς τοῖς εἰς σὲ πεπλημμεληκόσιν, οὕτω γεγονὼς Ἵλεως αὐτός; τὸ τοιοῦτον καί τις σοφὸς διασύρων φησίν· ἄνθρωπος ἀνθρώπῳ συντηρεῖ ὀργὴν, καὶ παρὰ Κυρίου ζητεῖ ἴασιν; ἐπ' ἄνθρωπον τὸν ὁμότιμον αὐτοῦ οὐκ ἔχει ἔλεος, καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεῖται; αὐτὸς σὰρξ ὢν διατηρεῖ μῆνιν, καὶ τίς ἐξιλάσεται τὰς ἁμαρτίας αὐτοῦ;—Id. De Compunct. ad Demetr. Lib. i. Tom. I. pp. 129, 30.]

Mark this similitude.

this to be true, and nothing more true, that as a surgeon cannot heal perfectly the wound so long as any iron is in it, so likewise cannot prayer profit so long as the mind is cankered and defiled with guile, fraud, deceit, simulation, rancour, hatred, malice, enmity, and such other wickednesses. "There is nothing," saith Chrysostom, "that maketh us more like unto God, than if we be gentle and easy to be entreated of them that be evil and do hurt us. God is ready to forgive at all times, if we forgive. God 'maketh his sun to shine both upon the good and evil, and sendeth rain upon the righteous and unrighteous'[1]." Let us therefore, after the example of our heavenly Father, love not only our friends, but also our enemies, yea, and that from the bottom of the heart. Let us forgive so many as offend us, and shew ourselves of such affection toward them that offend us, as we desire that Christ should be toward us. Let us be so fervently given unto the preservation of fraternal concord and mutual charity, that if through human infirmity it chanceth at any time that contention riseth up among us, we may notwithstanding so shortly put it away by reconciling ourselves one to another, that, all displeasure taken away, the sun may not fall down upon our anger. Let us ever set before our eyes this saying of St Paul: "As the elect of God, holy and beloved, put on tender mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another (if any man have a quarrel to another), as Christ forgave you, so do ye. But above all things put on love, which is the bond of perfection. And the peace of God mought rule in your hearts, unto the which peace ye are called in one body; and see that ye be thankful."

In Matt. cap. vi.

Matt. v.

Follow these admonitions. Godly counsels to continue in love and charity.

Eph. iv.

Col. iii.

If we will do thus whensoever we pray, we may be sure to pray with fruit; we may be sure to obtain whatsoever we ask of God the Father through Jesus Christ; we may be sure to have forgiveness of all our sins, and ever to have God the Father a bounteous and gentle father unto us.

Hitherto have I declared what prayer is, of what virtue and strength the true and christian prayer is, and how we ought to prepare ourselves for to pray.

Now it remaineth that I declare in what place a christian man should pray, and after what manner: again, for what things, and at what time he ought to pray.

IN WHAT PLACE A CHRISTIAN SHOULD PRAY.

The Twenty-second Chapter.

Although God in the old law was called upon and prayed unto of the Jews in the temple of Jerusalem, which Salomon builded, and although God had chosen that place wherein chiefly they should call upon his name, offer sacrifice unto him, read and learn his most holy law, and do such things as he had appointed them in his word; yet both at that time, yea, and also many years before, we read that divers holy men prayed in other places besides that temple, and were heard. Neither did God so institute that temple to be a house of prayer, as though it should only be there lawful to call on his divine name; but that by that means he should keep the gross Jews in an order, which else would have invented new kinds of worshipping God after their own fantasy, and resorted to such places where idols were worshipped, and by this means be provoked unto idolatry, whereunto they were very much bent, as we may see in the holy scriptures. Therefore God appointed them to pray in the temple of Salomon, not taking away yet for all that the liberty of praying in every place from the faithful.

Why the temple of Salomon was builded.

Gen. iv.

For we read that Enos, the son of Seth, did first begin to call on the name of the Lord, before any temple was builded. And it is to be thought that Abel also prayed unto God when he offered sacrifice. Enoch, Nohe, Thare, Abraham, Isaac, Jacob, Joseph, with many other of the ancient patriarchs, worshipped and prayed unto God, one in this,

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[1 Οὐδὲν δὲ οὕτως ὁμοιοῖ τῷ Θεῷ, ὡς τὸ τοῖς πονηροῖς καὶ τοῖς ἀδικοῦσιν εἶναι συγγνωμονικόν· ὥσπερ οὖν καὶ ἔφθη διδάξας, ἡνίκα ἐλέγετο τὸν ἥλιον ἀνατέλλειν ἐπὶ πονηροὺς καὶ ἀγαθούς.—Id. In Matt. Hom. xix. Tom. VII. pp. 254, 5.]

another in that place, before any one peculiar house was appointed and dedicated unto prayer; yea, and God heard those prayers, accepted them, and granted the petitions asked in them. What other thing do the ensamples of all these holy men teach us, than that it is lawful for a faithful man to pray without any differency in every place? Did not the children of Israel pray to God when they were oppressed with miserable captivity in Egypt, a land full of idolatry, superstition, and all kind of wickedness? Did not Moses and Aaron many times pray unto the Lord in wilderness? Did not Josue pray unto God in his wars, when he made the sun and moon to stand still, until he had revenged himself of his enemies? Did not Helias pray in the house of the widow of Sarepta, when he restored her son from death to life? Did not he again pray in the top of the mount Carmelus, and obtained after long drought plenty of rain? Did not Ezechias the king, when he heard that he should die, pray to the Lord in his bed, and obtained to live fifteen years longer? Did not Nehemias, butler unto king Artaxerzes, both do service unto his lord, and also pray unto God? Did not Toby and Sara his wife pray unto God in their houses? Did not Job pray upon the dunghill? Did not Judith pray unto the Lord in her oratory and divers other places? Did not Daniel, when he served the wicked king, kneel down and pray unto the Lord thrice every day in his chamber? Did not he pray to God when he was cast into the den of lions? Did not Jonas pray in the whale's belly? Did not queen Hester pray secretly in her chamber? Did not Susanna pray in the street, as she went for to be stoned unto death? Did not Jeremy pray unto God when he was in prison? Did not Christ customably pray on the mountains in the field? Did he not pray in the gardens? Did he not pray hanging upon the cross? Did not Stephen pray to God when he was stoned unto death? Did not the apostles, with certain women, and Mary the mother of Jesu, and his brothers, pray together after Christ's ascension in a parlour? Did not Cornelius the centurion pray at home in his house? Did not Peter pray in the over part of the house of Simon the tanner? Did not Paul with his companions pray in divers places, as cities, towns, fields, sea-banks, ships, prisons, &c.? Were not all these heard? Yes, verily, and their petitions granted them mercifully. What do we learn of all these histories? Certes, that a faithful Christian is bound to no place. Wheresoever a faithful man prayeth, he shall undoubtedly be heard. Christ said to the woman of Samaria: "Woman, believe me, the hour cometh, when neither in this mountain, nor at Jerusalem, ye shall worship the Father. Ye worship ye know not what: we worship that we know: for health is of the Jews. But the hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth. For the Father also seeketh such that may worship him. For God is a spirit, and they that worship him must worship him in spirit and truth." St Paul also saith: "I will that men pray in every place, lifting up pure hands, without wrath and contention." But let us hear what Chrysostom saith.

A christian man may lawfully pray in every place.

Exod. ii.

Josh. x.

2 Kings xx. Isai. xxxviii.

Neh. i.

Tob. viii.

Judith xii.

Dan. vi.

B. & Dr.

Jonah ii.

Esth. xiv. [Apocr.]

Hist. Sus.

Luke vi.

Matt. xxvi.

Matt. xxvii.

Acts vii.

Acts i.

Acts x.

Acts xx.

A christian man is bound to no place for to pray.

John iv.

1 Tim. ii.

The Twenty-third Chapter.

"Let us not excuse ourselves, saying that it is no easy thing for a man being entangled with worldly businesses to pray, seeing that he hath no oratory nor house fit for prayer nigh unto him. For wheresoever thou be, thou mayest make and appoint thine altar. For the place hindereth nothing, neither doth the time let; but though thou dost not bow thy knees, nor knock thy breast, nor stretch out thy hands to heaven, yet mayest thou pray aright, and make thy prayer perfect, so that thou only shewest and bringest forth a fervent mind. For thou mayest, when thou goest unto market, and walkest by thyself alone, make long prayers. Thou mayest also, sitting in thy shop, and sewing skins, dedicate thy soul unto the Lord. The servant also that buyeth, or goeth up and down, and the cook doing his office, when he cannot go to church, may make a prayer long and discreet. For God disdaineth not the place, but requireth one thing, that is to say, a fervent mind and a pure soul. For Paul also, not in an oratory, but in the prison, lying wide open, nor standing right up, nor bowing his knees, (for the clog wherewith his feet were bound did not suffer him,) yet, seeing that he lying prayed fervently, he shaked the prison, unloosened the foundation, and did bind the

Hom. lxxix. De oratione.

keeper of the prison, and afterward brought him unto holy religion. And Ezechias, not standing right up, nor bowing his knees, but lying wide open in his bed because of his sickness, when he turned himself unto the wall, inasmuch as he called upon God fervently and with a pure soul, he both called again the sentence pronounced, obtained much benevolence, and was restored to his old health. And the thief, being stretched out upon the cross, with few words purchased the heavenly kingdom. And Jeremy in the mire and lake, and Daniel in the prison and among the wild beasts, and Jonas in the belly of a whale, praying unto God, did both dissolve all manner of evils wherewith they were besieged, compassed, and set about, and also found favour at the hand of God. What then oughtest thou to say when thou prayest? Verily, even the same thing that the woman of Canaan did. For even as she said, 'Have mercy on me, my daughter is grievously vexed of a devil;' so say thou likewise, Have mercy upon me, my soul is very grievously vexed of a devil. For sin is a great devil. She that had the devil did find mercy, and yet was she hated when she did sin. 'Have mercy on me,' is but a short saying; yet doth it contain an whole sea of mercy. For whereso-ever mercy is, there are all good things. Though thou be without the church, cry, saying, Have mercy on me,—though thou dost not move thy lips, but only cry in thy mind: for God also heareth them that hold their peace. There is no place to be sought, but a beginning of a place. Jeremy was in the mire, and he made God bounteous unto him by prayer. Job was on the dunghill, and he made God merciful unto him. Jonas was in the whale's belly, and he had God gentle to him. Though thou be in a barn, pray. Wheresoever thou be, pray. Thou art the temple; seek no place. The sea was before the Jews, and the Egyptians behind at their backs, and Moses in the midst speaking nothing, for he was greatly troubled in his prayer; yet said God unto him, 'What criest thou to me?' In like manner thou therefore, whensoever temptation shall come unto thee, fly unto God, and call on the Lord. Is he a man, that thou shouldest seek after a place? God is ever at hand. For thou yet speaking, he will say, Behold, here I am present. Thou hast not yet made thy prayer, and he bringeth help. For if thou hast a mind pure from unclean motions, though thou be in the market, or in the way, or in the consistory, or in the sea, or in the inn, or in the ship, or in any other place of the world, look, wheresoever thou callest on God, there mayest thou obtain thy petition[1]."

Where mercy is, there is all good things.

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[1] *Μὴ τοίνυν προφασιζώμεθα λέγοντες, ὡς οὐκ ἔστι πλησίον εὐκτήριος οἶκος.....ὅπου γὰρ ἂν ᾖς, δύνασαι στῆσαι τὸν βωμὸν, προαίρεσιν νήφουσαν ἐπιδειξάμενος μόνον, καὶ οὐδὲν κωλύει τόπος, οὐδὲ ἐμποδίζει καιρός· ἀλλὰ κἂν γόνατα μὴ κλίνῃς, κἂν μὴ στῆθος τύψῃ, καὶ τὰς χεῖρας εἰς τὸν οὐρανὸν ἀνατείνῃς, διάνοιαν δὲ μόνον ἐπιδείξῃ θερμὴν, τὸ πᾶν ἀπήρτισας τῆς εὐχῆς. ἔξεστι καὶ γυναῖκα ἡλακάτην κατέχουσαν καὶ ἐστουργοῦσαν ἀναβλέψαι εἰς τὸν οὐρανὸν τῇ διανοίᾳ, καὶ καλέσαι μετὰ θερμότητος τὸν Θεόν· ἔξεστι καὶ ἄνθρωπον εἰς ἀγορὰν ἐμβάλλοντα, καὶ καθ' ἑαυτὸν βαδίζοντα εὐχὰς ποιεῖσθαι ἐκτενεῖς· καὶ ἕτερον ἐπ' ἐργαστηρίου καθήμενον, καὶ δέρματα ῥάπτοντα, τὴν ψυχὴν ἀναθεῖναι πρὸς τὸν δεσπότην· ἔξεστιν οἰκέτῃ, καὶ ὠνουμένῳ, καὶ ἀναβαίνοντι καὶ καταβαίνοντι, καὶ μαγειρείῳ παρεστῶτι, ὅταν μὴ δυνατὸν εἰς ἐκκλησίαν ἐλθεῖν, εὐχὴν ποιεῖσθαι ἐκτενῆ καὶ διεγηγερμένην. οὐκ ἐπαισχύνεται τόπον ὁ Θεός· ἓν ζητεῖ μόνον, διάνοιαν θερμὴν, καὶ ψυχὴν σωφρονοῦσαν.....ὁ Παῦλος ὕπτιος ἐπὶ τοῦ δεσμωτηρίου κείμενος, καὶ οὐκ ὀρθὸς ἑστὼς· οὐ γὰρ ἠφίει τὸ ξύλον, ᾧ τοὺς πόδας ἐδέδετο· ἐπειδὴ μετὰ προθυμίας ηὔξατο κείμενος, τὸ δεσμωτήριον ἔσεισε, καὶ τὰ θεμέλια διεσάλευσε, καὶ τὸν δεσμοφύλακα ἔδησε, καὶ πρὸς τὴν ἱερὰν μετὰ ταῦτα μυσταγωγίαν ἐχειραγώγησε. πάλιν ὁ Ἐζεκίας οὐκ ὀρθὸς ἑστὼς, οὐδὲ γόνατα κλίνας, ἀλλ' ὕπτιος ἐπὶ τῆς κλίνης κείμενος διὰ τὴν ἀῤῥωστίαν, στρέψας ἑαυτὸν ἐπὶ τὸν τοῖχον, ἐπειδὴ τὸν Θεὸν θερμῶς ἐκάλεσε καὶ μετὰ ψυχῆς σωφρονούσης, καὶ ἀπόφασιν ἐξενεχθεῖσαν ἀνεκαλέσατο, καὶ πολλὴν ἐπεσπάσατο τὴν εὔνοιαν, καὶ πρὸς τὴν προτέραν ἐπανῆλθεν ὑγιείαν.....καὶ γὰρ ὁ λῃστὴς, οὐκ ἐν οἴκῳ στὰς εὐκτηρίῳ, οὐδὲ γόνατα κλίνας, ἀλλ' ἐπὶ τοῦ σταυροῦ τεταμένος, ἀπὸ ῥημάτων ὀλίγων τῆς βασιλείας τῶν οὐρανῶν ἐπέτυχεν· ἄλλος ἐν βορβόρῳ καὶ λάκκῳ, ἄλλος ἐν λάκκῳ καὶ θηρίοις, ἕτερος ἐν αὐτῇ τοῦ κήτους τῇ νηδύϊ, τὸν Θεὸν παρακαλέσαντες, τὰ ἐπικείμενα ἅπαντα διέλυσαν, καὶ τὴν ἄνωθεν εὔνοιαν ἐπεσπάσαντο.*—Chrysost. Op. Par. 1718—38. De Anna Serm. iv. Tom. IV. pp. 738, 9. *Τί εἶπεν ἡ Χαναναία; Ἐλέησόν με, ἡ θυγάτηρ μου κακῶς δαιμονίζεται· εἰπὲ καὶ σὺ, Ἐλέησόν με, ἡ ψυχή μου κακῶς δαιμονίζεται. μέγας γὰρ δαίμων ἡ ἁμαρτία. ὁ δαιμονῶν ἐλεεῖται, ὁ ἁμαρτάνων μισεῖται.....ἐλέησόν με· βραχὺ τὸ ῥῆμα, καὶ πέλαγος εὗρε φιλανθρωπίας· ὅπου γὰρ ἔλεος, πάντα τὰ ἀγαθά. κἂν ἕξω ᾖς, κράζε καὶ λέγε, ἐλέησόν με, μὴ κινῶν τὰ χείλη, ἀλλὰ τῇ διανοίᾳ βοῶν· καὶ σιωπώντων γὰρ ἀκούει ὁ Θεός. οὐ ζητεῖται τόπος, ἀλλ' ἀρχὴ τρόπου. ὁ Ἱερεμίας ἐν βορβόρῳ ἦν, καὶ τὸν Θεὸν ἐπεσπάσατο· ὁ Δανιὴλ ἐν λάκκῳ λεόντων, καὶ τὸν Θεὸν ἐξευμενίσατο.....ὁ Ἰωβ ἐν κοπρίᾳ ἦν, καὶ τὸν Θεὸν Ἵλεων κατεσκεύασεν· ὁ Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους, καὶ τὸν Θεὸν ὑπήκοον ἔσχε. κἂν ἐν βαλανείῳ ᾖς, εὔχου, κἂν ἐν ὁδῷ, κἂν ἐπὶ κλίνης, ὅπου ἐὰν ᾖς, εὔχου. ναὸς εἶ τοῦ Θεοῦ, μὴ ζήτει τόπον.....θάλαττα ἦν ἔμπροσθεν, ὄπισθεν Αἰγύπτιοι, μέσος ὁ Μωϋσῆς· πολλὴ ἐν τῇ εὐχῇ στενοχωρία.....καὶ οὐδὲν ἐλάλει ὁ Μωϋσῆς· καὶ λέγει αὐτῷ ὁ Θεὸς, Τί βοᾷς πρὸς*

Hitherto have I rehearsed the words of St. Chrysostom. Like unto this writeth St Austin, saying: "Why dost thou seek for a fit and holy place, when thou shouldest make thy supplication to God? make clean thy inward parts, and, all evil lusts expulsed from thence, prepare thyself a secret place in the peace of thy heart. Thou willing to pray in the temple, pray in thyself, and so behave thyself alway, that thou mayest be the temple of God. For God heareth there, where he dwelleth[2]." De vera innocen. cap. cccxiii. The soul of a christian man is the temple of God.

Thus see we, both by the authority of the holy scriptures, and the ancient fathers, that a faithful and christian man may pray lawfully in every place, inasmuch as he is the temple of God, as St Paul saith: "Do ye not know that ye are the temple of God, and the Spirit of God dwelleth in you?" "The temple of God is holy, which you are." And this is that Christ saith: "When thou shalt pray, enter into thy closet, and, the door speared, pray to thy Father which is in secret." Therefore let him that shall pray nothing fear to pray unto God in every place boldly, with this persuasion that God will hear him, and grant him his heart's desire, in whatsoever place he be. 1 Cor. iii. vi. 2 Cor. vi. Matt. vi.

The Twenty-fourth Chapter.

I HAVE not spoken these things to make any person for to have the less devotion to go unto the church and accustomed place of prayer, when time requireth, (which thing God forbid that any man contrary to my meaning should gather of these my words, or thereby be occasioned the less to observe and keep the commendable order of this realm now-a-days used among us!) but to shew that a faithful christian man may lawfully by God's word pray in every place, with this persuasion that God will also hear him in every place, yea, and that whensoever he prayeth, so that his prayer be made according unto the will of God, and as I have taught heretofore. For we read that Christ at divers times did so approve and allow the temple of Jerusalem, that of the very same place he rehearsed this text of the holy scripture: "My house shall be called the house of prayer." Again, he drove out with whips such as did buy and sell in the temple, declaring thereby, that it was a place of more holiness, and of greater price in the sight of God, than that any profane businesses might lawfully be in it exercised. He also many times preached in the temple; and it is not to be doubted but that he also used there to pray. Again, we read that the apostles after Christ's ascension repaired thither oftentimes both to preach and pray. Places therefore dedicated to prayer ought not to be despised nor abhorred, but used unto the end for the which they were instituted. Slander not, ye sycophants. The author condemneth not praying in the church. Matt. xxi. Mark xi. Luke xix. John ii. Isai. lvi. Jer. vii. Christ did approve the temple of Salomon. Acts iii. Places dedicated to prayer ought not to be despised.

Christ saith: "Wheresoever two or three shall be gathered together in my name, there am I in the midst of them." Now in churches it is to be thought that many are gathered together in Christ's name; therefore is Christ there among them. Seeing that he is so, every man ought joyfully to repair thither, when they may conveniently, but chiefly when the time and public order doth require, and there both faithfully to pray, devoutly to be present at the ministration of the most blessed sacrament of Christ's body and blood, and diligently to read or hear the word of God, and furthermore to do such things as the place and time shall then require. At all other times, whensoever a christian Matt. xviii.

μέ;.....καὶ σὺ τοίνυν.....ὁ δικαστὴς ἐπὶ σέ; σὺ ἐπὶ τὸν Θεὸν κατάφευγε· ὁ ἄρχων πλησίον σου; σὺ τὸν δεσπότην κάλεσον. μὴ γὰρ ἄνθρωπός ἐστιν, ἵνα ἀπέλθῃς εἰς τόπον; Θεὸς ἀεὶ ἐγγύς ἐστιν..... ἔτι γάρ, φησιν, λαλοῦντός σου ἐρῶ, ἰδοὺ ἐγὼ πάρειμι..... οὔπω τελεῖς τὴν εὐχήν, καὶ λαμβάνεις τὴν δόσιν.—Id. De Chanan. Hom. Tom. III. pp. 442, 3. The whole of this quotation is found in a continuous form in the Latin copies, from which doubtless (see before, p. 69, note 5.) Becon translated: the latter part which has not been traced in the Greek text is as follows: Si mentem namque mundam habeas ab immundis motibus, licet in foro sis, sive in via, sive in foro constitutus, sive in mari, sive in diversorio, sive in officina positus, sive sis ubicunque, Deo poteris invocato petitionem obtinere.—Op. Lat. Basil. 1547. De Orat. Hom. lxxix. Tom. V. col. 470.]

[2 Qui supplicaturus Deo locum aptum et sanctum requiris, interiora tua munda, et omni inde mala cupiditate depulsa, præpara tibi in cordis tui pace secretum. Volens in templo orare, in te ora: et ita age semper, ut Dei templum sis. Ibi enim Deus exaudit, ubi habitat.—August. Op. Par. 1679—1700. Prosp. Aquit. Lib. Sent. ex August. cccxxxiv. Tom. X. Appendix, col. 246. This seems to be taken from August. in Johan. cap. iv. Tractat. xv. 25. Tom. III. Pars II. col. 415.]

man shall be disposed to pray, let him pray boldly; and although he be not in the church, yet let him nothing doubt but that his prayer shall there also be heard and granted.

AFTER WHAT MANNER A CHRISTIAN MAN OUGHT TO PRAY.

The Twenty-fifth Chapter.

Now it remaineth to declare after what manner a christian man ought to pray. In the declaration hereof it shall be necessary, that he which will pray aright doth first consider what he is to whom he must pray: again, what he himself is that prayeth. It is no man nor angel, but God which is prayed unto, whom the angelic potestates do reverently fear; whom all the whole company of heaven do magnify, commend, praise, worship, and honour; whom the devils do fear, tremble, and shake for dread; in whose name "every knee both of things in heaven, of things in earth, and of things under the earth," do bow; which is of puissant power in holiness, terrible, all praise-worthy, and doing marvellous things; which is a consuming fire, which is a great Lord above all the gods, which is the Lord of all things, and no man can resist his majesty; which is great in strength, judgment, and righteousness, whose eyes are open upon all the ways of the sons of Adam, and in whose sight no creature is innocent.

Who it is unto whom we pray.
James ii.
Phil. ii.
Exod. xv.
Deut. iv.
Heb. xii.
2 Chron. ii.
Esth. xiii.
[Apocr.]
Job xxxvii.
Jer. xxxii.
Exod. xxxiv.

When he hath on this manner considered of God, then must he ponder what himself is, even a very miserable sinner, destitute of all goodness, void of all godliness, and unworthy to approach unto the throne of the divine majesty. For this humiliation of ourselves helpeth greatly to the avancement of our prayer. For the more that any man dejecteth and throweth down himself, the nearer is he made unto God. The pharisee was far off from God, although he stood next unto the propitiatory, remembering his good deeds, and despising other men in comparison of himself. The publican, which standing afar off prayed, came nigher unto God. For the Lord is high, and yet doth he behold humble things; he knoweth high things afar off; he despiseth the haughty, and looketh on the prayer of the humble, and the prayer of them doth not he despise. Wilt thou hear how high a thing the prayer of a man which humbleth himself is? The wise man teacheth this thing, saying: "The prayer of him that humbleth himself shall pierce and go through the clouds, and till it draweth nigh it shall not be comforted, and it shall not come down until the Most Highest doth look upon it."

What he is that prayeth. The lowlier, the nearer to God.
Luke xviii.
Ecclus. xxxv.

This humility do we read to be much used among holy men in times past. Daniel prayed on this manner: "Not in our own righteousnesses, O Lord, do we pour out our prayers before thee, but in thy great mercies. Hear us, O Lord, Lord, be merciful unto us. Hear us, and do these things that we ask, yea, and that for thine own sake." Also Baruch: "The soul," saith he, "that is vexed for the multitude of her sins, which goeth on heavily and weakly, whose eyes begin to fail, surely such a soul ascribeth praise, glory, and righteousness unto thee, O Lord. Not for the righteousness of our fathers do we pour out our prayers in thy sight, and ask mercy before thy face, O Lord our God, but because thou art merciful. Have therefore mercy on us, for we have sinned before thee."

Dan. ix.
Bar. ii.

This consideration once had both of God and of himself, whereby he hath learned God to be righteous, himself unrighteous, God to be good, himself evil, God to be holy, himself profane, God to be honourable, himself miserable, God to be pure, himself unpure, God to be immaculate, himself spotted with all kind of sin, God to be high, and nothing more high, himself to be vile, and nothing more vile; then must he, before his prayer, use some means whereby he may excite and stir up the benevolence and good will of God toward him, and so adorn and garnish himself with ghostly operation, that both he and his prayer may be the more acceptable in the sight of God. For who dare come unto a king's or emperor's presence for to desire any thing of them, except first of all he so composeth himself, that nothing may offend their eyes? He putteth on cleanly apparel, he kymbeth his head, he washeth his body,

Means to provoke the mercy of God toward him that shall pray.
An example.

yea, and also perchance anointeth it, and so appointeth himself in every condition, that nothing may displease them, but rather allure them to the sight of him and the hearing of his petition. Semblably it shall be convenient for him that will pray unto God with fruit, and hath truly with himself considered the highness of God and the humbleness of himself, to give diligence that he on such sort composeth himself, that there be nothing in him that may offend the eyes of God, but that his prayer may be favourably accepted and graciously heard. And that this thing may come to pass, it shall be necessary that he follow the ancient and holy fathers in times past, which, when they offered their prayers unto God, used continually both to fast and give alms. For, as Toby saith: "Prayer is good with fasting and alms, better than to hide up treasures of gold. For alms doth deliver from death, and it is that which purgeth sins." Tob. xii. Prayer is good with fasting and alms.

The Twenty-sixth Chapter.

First, as concerning fasting, we must know that it ought to proceed from a contrite, humble, and sorrowful heart, and from such a soul as taketh displeasure with itself that she hath been no more circumspect in the accomplishment of God's will, for the which she being sorry and dolorous, casteth away the delectation and pleasure of worldly things, as eating, drinking, banqueting, wearing of gorgeous apparel, with all other mundane and worldly vanities, and straightway with all humility of mind and submission of heart approacheth by sincere faith and true repentance unto the most glorious throne of almighty God, and there lamenteth her miserable state, bewaileth her too much sinful condition, poureth out the secrets of her heart, desireth remission of her sins, hungereth and thirsteth for strength to do the will of God. This kind of fasting, accompanying prayer, doth very much elevate, extol and lift up the prayer of the humble sinner unto the presence of God. And this is it that Toby saith: "Prayer is good with fasting." Tob. xii.

We read that when Jonas, at the commandment of God, came unto the Ninevites, preached unto them, rebuked their sinful living, threatened them subversion, destruction, and the utter decay both of themselves and of their city, they being utterly dismayed with the consideration of their iniquity did straightways detest and abhor so greatly their abominable living, that they utterly laid aside all their vain pleasures, wherein so much before they delighted, and fell immediately unto fasting and prayer, with such other godly exercises of the spirit; so that by this means God, beholding their true and unfeigned conversion, had pity on them, saved them, and received them into the number of his well-beloved people. Esdras also at divers times did both fast and pray seven days together, that he might understand the high mysteries of God. "We have fasted," saith he, "and prayed unto the Lord for a fortunate and quiet journey, and it hath chanced unto us prosperously." Again, David for the life of his child, which was sick, did both fast and pray a long season, and would eat no meat nor drink. "I have prayed," saith Daniel, "to the Lord my God in fasting, sackcloth, and ashes." Judith also fasted and prayed the most part of her life, in the uppermost part of her house, and before she slew Holofernes she many times fasted and prayed. Moreover, queen Hester, for the deliverance of her people, did fast and pray three days and three nights, before she went unto the king. Sara the daughter of Raguel did fast and pray three days and three nights, that she might be delivered from a certain impropery and rebuke. Paul, before he was baptized, did continue in prayer and fasting at the city of Damascum three days and three nights. Luke also, in his gospel, sheweth how that a certain woman called Anna the daughter of Phanuel, being a prophetess, went for the most part never out of the temple, but gave her mind to fasting and prayer both night and day. Again, Christ saith: "This kind of devils is not cast out but by prayer and fasting." And it is not to be doubted, but that Christ himself, when he fasted the forty days and forty nights, did also pray unto God his Father, as at many other times. The same also is to be thought of the apostles and other holy men. Jonah ii. iii. Note and follow. 2 Esd. v. Ezra viii. 2 Sam. xii. Dan. ix. Judith viii. Esth. iv. Tob. iii. Acts ix. Luke ii. Mark ix. Matt. iv.

Thus see we, how necessary a thing it is to join fasting with prayer. Therefore saith Peter: "Be ye sober, and watch in prayer." Also St Paul: "Let us walk 1 Pet. iv. Rom. xiii.

honestly, as in the day, not in excess of eating and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts of it." Hereto pertaineth the saying of our golden-mouthed doctor, St John Chrysostom: "Fasting," saith he, "is an help to prayer. For prayer without fasting is but slender and weak. The prayer is valiant and strong, which is made in an humble spirit and a troubled heart, as the prophet saith, 'A sacrifice to God is a troubled spirit, a contrite and humble heart God will not despise.' But an humble spirit and contrite heart can he not have, which eateth and drinketh, and setteth all his mind on delicious fare. For bread maketh strong the heart, and wine maketh it merry. The strength that cometh of bread suffereth not the spirit of the flesh to be humble, and the merriness that cometh of wine doth not suffer the heart to be contrite. Therefore, whensoever the holy men would pray to obtain any thing of God whereof they had need, they ever joined fasting with prayer, as Daniel and other did. And inasmuch as fasting is the virtue of prayer, therefore are they never separated asunder, but are ever put together. 'Prayer is good with fasting.' Again, 'This kind of devils is not cast out but by prayer and fasting.' Therefore, as a soldier is nothing without armours, nor armours without a soldier, so is prayer nothing without fasting, nor fasting without prayer[1]." Hitherto have I rehearsed the words of St John Chrysostom, whereof we may easily gather, how necessary fasting is unto the avancement of prayer before God. Hereto pertaineth the saying of St Cyprian: "Prayer is mighty in operation, so that fasting goeth before[2]." To be brief concerning this matter, fasting must needs make highly to the avancement of prayer, seeing that he which fasteth aright contemneth worldly things, despiseth pleasure, hateth riches, abhorreth the works of the flesh, mortifieth carnal affects, and is utterly given, fixed, and bent to the fruits of the Spirit. Therefore he that intendeth to pray with fruit shall not a little avance and set forward his prayer, if on this manner he applieth himself for to pray.

Hom. xv. super illud Matt. vi. Cum jejunatis.

Psal. li.

Tob. xii. Mark ix.

Ser. de Jeju. et Tent. Christi.

Note what it is to fast aright.

The Twenty-seventh Chapter.

Of alms.

MOREOVER, as this kind of fasting doth very much set forth a christian man's prayer, and maketh it greatly to be accepted in the sight of God; so doth alms and the glad distribution of worldly goods unto the poor members of Christ in like manner garnish, adorn, and make very pleasant the humble supplication of a sinner in the eyes of the divine majesty, as we read of Cornelius, to whom the angel said: "Thy prayers and thine alms are come up into remembrance before God." Behold how he joineth prayer and alms together. Toby in like manner saith: "Prayer is good with fasting and alms." Lo, here is combined and joined together prayer, fasting, and alms, as things necessarily concurrent. The wise man also saith: "To pray and give alms despise not." "Blessed is he," saith David, "that considereth the needy and poor: the Lord shall deliver him in the day of his trouble." Christ also saith: "Give ye alms, and behold, all things are clean unto you." Hitherto pertaineth the saying of Chrysostom: "It is written," saith he, "in the law, 'Enter not into the sight of the Lord thy God void or empty.' Verily he entereth in empty before God, which, coming

Acts x.

Tob. xii.

Ecclus. vii.

Psal. xli.

Luke xii.

Hom. xv. in cap. vi. Matt.

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[1] Item jejunium est adjutorium orationis, quia oratio sine jejunio gracilis est et infirma. Nam oratio illa est fortis, quæ fit in spiritu humili et corde tribulato, sicut et propheta dicit: Sacrificium Deo spiritus contribulatus, cor contritum et humiliatum Deus non despicit. Spiritum autem humilem et cor contribulatum habere non potest, qui manducat et bibit, et deliciis fruitur; quia panis cor confirmat, vinum autem lætificat. Spiritum autem carnis humilem esse non permittit virtus quæ fit ex pane; et cor contribulatum esse non permittit jucunditas, quæ venit ex vino. Ideo quandocunque sancti pro aliqua necessitate voluerunt exorare Deum, jejunium cum oratione junxerunt: sicut Daniel, et cæteri. Unde quia virtus orationis jejunium est, nunquam separantur ab invicem, sed ubique simul ponuntur. Oratio et jejunium de morte liberant. Item: Hoc genus non ejicitur, nisi in jejunio et oratione. Sicut nec miles sine armis est aliquid, nec arma sine milite: sic nec oratio sine jejunio, nec jejunium sine oratione.—Chrysost. Op. Par. 1718-38. Opus Imperf. in Matt. Hom. xv. ex cap. vi. Tom. VI. p. lxxix.]

[2] Efficax est oratio præcedente jejunio.—Cypr. Op. Oxon. 1682. Arnold. De Jejun. et Tentat. Christ. p. 35.]

unto prayer, doeth no alms." Again he saith: "He prepareth his soul before prayer, which doing alms cometh unto prayer. For as oil doth kindle the light of a lamp, so doth good works excite and stir up the faith of the heart, and give boldness to pray unto God[3]." Mark this well.

But it will perchance be objected, Every one cannot give alms, for they want substance: shall not they therefore pray and be heard? I answer, as by fasting I do not only understand the abstinence from meats and drinks, but also the mortification of carnal affects, and the contempt of mundane pleasures, (without the which the external and outward fasting is nothing else than diabolical hypocrisy and wicked dissimulation,) so likewise by alms I mean not only the beneficence toward the indigent, poor, and needy, which without doubt is a singular and much praise-worthy work before God, but also the desire of heavenly things, and a will utterly estranged from all carnal concupiscences and fleshly lusts. So that he which intendeth to pray with fruit, if he cannot do the one, yet ought he to do the other of necessity, and to be inflamed with the desire of things celestial, that he may say with the psalmograph: "As the hart desireth to the fountains of waters, so doth my soul desire unto thee, O God. My soul is athirst for God, that living fountain: when shall I come to appear before the face of God?" Again: "O how amiable are thy dwellings, thou Lord of hosts! my soul hath a desire and longing for the court of the Lord: my heart and my flesh rejoice in the living God." This heavenly mind was in St Paul living here in this world, when he said: "I desire to be loosened out of this mortal body, and to be with Christ." An objection. The answer. What the author understandeth by fasting and alms. Note here of fasting and alms. Psal. xlii. Psal. lxxxiv. Phil. i.

Seeing therefore that fasting and alms are so necessary to the promotion and furtherance, to the elevation and lifting up of prayer, and are called of certain holy doctors the two wings of prayer[4], inasmuch as by them prayer flieth up unto the throne of the divine majesty, and is the better accepted in God's presence; it shall be expedient for him that intendeth to pray with fruit, to exercise himself somewhat before in fasting and alms, on such manner as I have taught heretofore. So shall it come to pass, that God shall the more thankfully accept his prayer, and grant him his heart's desire. Not only the exercise of these two virtues, but also of all other, shall be necessary for him that prayeth, that he may provoke God the more favourably to hear him. These things once done, then let him pray; but after what manner I will express in few words. Fasting and alms are the two wings of prayer.

The Twenty-eighth Chapter.

First, above all things, let him give earnest diligence that, while he prayeth, his heart may be seriously affixed and set on his prayer, or else he prayeth in vain, according to this old sentence: *Dum cor non orat, in vanum lingua laborat.* That is to say: "While the heart doth not pray, the tongue laboureth in vain." Christ also saith: "This people honoureth me with their lips, but their heart is far from me: verily they worship me in vain." For what great absurdity is this, to desire God to hear our prayers, and we ourselves do not hear them! What a kind of praying is this to babble with our lips, to roar out with our throats, piteously to shake our head, to sit bareheaded, to kneel on the bare ground, to knock our breasts, and yet to have our mind troubled and occupied about filthy and unclean things! Is this a manner of praying to make God the Father merciful to us? Yea, it rather exciteth and stirreth up his anger toward us. St Austin feareth not to write on this manner: "As the voice of a man without modulation or sweet harmony is as the voice of swine or hogs, so is prayer without The heart must be set on the prayer. Isai. xxix. Matt. xv. Note.

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[3] Altera de eleemosyna, et jejunio, et oratione divisio in lege scripta est: Non intres ante conspectum Dei tui vacuus. Vacuus autem intrat ante Deum, qui veniens ad orationem nullam eleemosynam facit.....Ille præparat animam suam ante orationem, qui faciens eleemosynam venit ad orationem. Sicut enim oleum accendit lumen lucernæ, ita et bona opera excitant fidem cordis, et dant confidentiam animæ apud Deum orandi.—Chrysost. Op. Opus Imperf. in Matt. Hom. xv. ex cap. vi. p. lxxix.]

[4] Vis orationem tuam volare ad Deum? Fac illi duas alas, jejunium et eleemosynam.—August. Op. Par. 1679-1700. Enarrat. in Psalm. xlii. 8. Tom. IV. col. 370.]

devotion as the bellowing of oxen[1]." There are two verses published in the name of St Jerom, which seeing they are godly, and teach the true manner of praying, I think it convenient to allege them in this place:

Non vox sed votum, non cordula musica, sed cor,
Non clamans sed amans, cantat in aure Dei[2].

That is to say: "Not the voice, but the desire, not the musical instrument, but the heart, not the crier, but the lover, singeth in the ear of God." Chrysostom also writeth on this manner: "It is the duty of a devout mind to pray to God, not with the voice or with the sound of the voice, but with the devotion of the mind and with the faith of the heart." Again he saith: "The crying of the voice is not the work in prayer unto God, whom we know that he beholdeth the secrets of the heart; but the crying of faith, and the devotion of a religious and godly mind[3]." Therefore the best way to pray is to pray with the heart, mind, spirit, soul, and inward man.

Hom. xliv. De Joan. et Paul. Festo.

A demand.

Now it will be demanded, whether a christian man ought to pray with an open voice or not. Although I have spoken sufficiently concerning this matter in the definition of prayer, yet I will here add three words, as they say, touching this thing also. Although prayer be the work of the spirit, and not of the voice; of the heart, and not of the lips; of the mind, and not of the mouth; yet is not the external sound of the voice to be condemned, whether it be in reading or singing, so that it followeth the affection of the mind, and doth service unto that. For seeing the glory of God ought to shine after a certain manner in all the parts of our body, it is convenient that the tongue chiefly be addict and given to this ministry and service both in singing and speaking, which was chiefly made to declare and preach the magnificence, laud, and praise of God. Therefore where the tongue and heart do consent and agree together, being alike occupied in the effusion of the prayer, it is not only tolerable, but also commendable to pray both with tongue and heart.

Note when we may lawfully pray with the voice.

Why the tongue was made.

Of external gestures.

Now as concerning the external gesture in praying, as kneeling, knocking on the breast, lifting up of the hands, &c., inasmuch as they be indifferent, and we read that they were used of Christ and many holy men in times past, they are not to be despised. Nothing is unfitting that proceedeth from the fervent affection of the mind. But I have spoken of this thing also before in the definition of prayer. Therefore will I haste to these things that remain, as more necessary to be entreated of.

FOR WHAT THINGS WE OUGHT TO PRAY.

The Twenty-ninth Chapter.

Rom. viii.

Matt. vi.

FORASMUCH as we are so ignorant and blind of ourselves that "we know not what we should desire as we ought," lest we should ask any thing unfitting, and otherwise than becometh us, or that should not be acceptable to God, our Saviour Christ, willing in this behalf to succour our necessity, and to help our ignorancy and blindness, hath appointed and set forth as it were in a certain table the true manner of praying in the Pater-noster, where he hath compendiously declared for what things we ought to pray, either pertaining to the glory of God, or to the profit of so many as profess his most holy name. And although every day and every hour doth offer to us occasions sufficiently for to pray unto God, yea, and that for innumerable causes, yet it may seem that

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[1] The editor has not been able to trace the exact passage cited: the idea is frequently met with in Augustine: see In Psal. cxviii. Serm. xxix. 1. Tom. IV. col. 1353; also Enarrat. in Psal. cxxxix. 10. col. 1556.]

[2] These lines and the one a little above may be found in Antiq. Statut. Canonic. Regular. S. August. 6. in Raim. Duellii Miscell. August. Vind. et Græc. 1723–4. Lib. I. p. 86.]

[3] Religiosæ enim mentis est, Deum non voce vel sono vocis, sed devotione animi ac fide cordis orare.....Et ideo clamore vocis non est opus in oratione ad Deum, quem scimus secreta cordis intueri, sed clamor fidei ac religiosæ mentis devotio.—Chrysost. Op. Lat. Basil. 1547. Ex Var. in Matt. Loc. Ex cap. v. in Fest. Sanct. Joan. et Paul. Hom. viii. Tom. II. cols. 1160, 1.]

Christ, in that prayer which he taught his disciples, hath in few words comprehended whatsoever we have need to pray for. Therefore whosoever at any time shall be minded to pray, let him above all things seek the avancement of God's glory in his prayer. For the first petition of the Pater-noster, with the next two that follow, pertain only to the glory of God; wherein we ask, that the name of God may be sanctified, that his kingdom may reign among us, that his will may be done here in earth as it is in heaven. So likewise did Christ, a little before his passion, pray, saying: "O Father, glorify thy name." God's glory therefore ought we to seek above all things in our prayers at all times.

The glory of God ought we to seek in our prayers chiefly.

John xii.

After that we have sought the glory of God, place requireth that then we should ask those things which pertain unto the everlasting health and salvation of our souls. For the health of our souls ought to be desired before the wealth of our body, as Christ monisheth: "First seek the kingdom of God and the righteousness thereof, and all these things (he speaketh of meat, drink, and clothe) shall be cast unto you." David also saith: "One thing have I desired of the Lord, which I will require, namely, that I may dwell in the house of the Lord all the days of my life."

Secondly, for our souls' health.

Matt. vi.

Psal. xxvii.

And inasmuch as the sincere preaching of God's word helpeth much unto the salvation of our souls ("for the gospel of Christ is the power of God unto salvation for every one that believeth," and a "man shall not live with bread alone, but with every word that cometh out of the mouth of God;" for "faith cometh by hearing, and hearing by the word of God"), it shall be necessary for us to pray that God's word may have free passage among us, and that all wicked doctrine, superstitious teaching, heresy, sinistral opinions, sects, and all that ever is contrary to wholesome doctrine, may be exiled and banished out of Christ's church. "Pray for those things," saith David, "that make unto the peace of Jerusalem," that is, unto the safe, quiet, lucky, and prosperous preservation of Christ's church; that the doctrine of the gospel, which bringeth peace and quietness to the hearts of the faithful, may triumphantly reign among us.

Thirdly, for the promotion of God's word.

Rom. i.

Deut. viii.

Matt. iv.

Rom. x.

Psal. cxxii.

Luke i.

But inasmuch as this *euangelion* and glad tidings of Christ can never be ministered to the christian congregation without sincere and true preachers of the word, therefore ought we also pray, that all antichrists, papists, heretics, schismatics, and seditious praters submoved and put aside, true evangelists, faithful prophets, and sincere preachers, may reign among us universally. "For how shall they preach except they be sent?" Therefore saith Christ: "Pray unto the Lord of the harvest, that he may shoot forth workmen into his harvest."

Fourthly, for the ministers of God's word.

Rom. x.

Matt. ix.

Moreover, seeing that we have not only a soul but also a body, and God hath appointed ministers for them both, it shall also be convenient, according to the admonition of St Paul, to pray for the magistrates of the public weal, as for our most redoubted and most excellent king, and for all other that are in authority, "that we may lead a peaceable and quiet life," under their dominion, "with all godliness and honesty."

Fifthly, for the magistrates of the public weal.

1 Tim. ii.

After these things it shall not be unfitting to pray for things necessary for our body, as meat, drink, clothe, friendship, health, wisdom, knowledge, reason, &c. Yet in the request of all these things aforesaid, we must refer the matter wholly unto the will of God, and be contented to receive as it shall be his pleasure to give, either much, little, or nothing. To be short, whatsoever we have need of, we must straightways run unto God, and ask it of him only, whether it pertaineth to the soul or to the body, "which giveth to all men without doubleness, and casteth no man into the teeth," as St Austin saith: "We ought to ask of none but of the Lord God, whatsoever we trust that we either should work well, or obtain for good works[4]."

Sixthly, for corporal things.

Of God alone we ought to ask all good things.

Ex Enchi. ad Lau. c. cxiv.

The Thirtieth Chapter.

But this is to be noted in prayer, that inasmuch as all that profess Christ unfeignedly have one common and heavenly Father, and are brothers one to another,

Eph. iv.

[4 Ideo non nisi a Domino Deo petere debemus, quidquid speramus nos vel bene operaturos vel pro bonis operibus adepturos.—August. Op. Par. 1679-1700. Enchirid. ad Laurent. cap. cxiv. 30. Tom. VI. col. 239.]

Rom. viii. Matt. vi. yea, brothers to Christ and fellow-heirs with him, and seeing that Christ also hath taught us in his most godly prayer, not only to pray for ourselves, but also for all other in common, it shall be necessary that a christian man doth so direct his prayer unto God, that he may seem no less to seek in it the help of his christian brothers, than of himself. For true and unfeigned "charity, which proceedeth from a pure heart, and a good conscience, and a faith not feigned," "seeketh not her own," but rather that which pertaineth to other. She rejoiceth no less in the health of other than in her own. She taketh no less thought to profit other than herself. She rejoiceth with them that rejoice, and weepeth with them that weep. Yea, she many times forgetteth herself, and is wholly bent to seek the commodity of other, as St Paul saith: "Charity seeketh not her own."

1 Tim. i. 1 Cor. xiii. Behold what charity doeth. Rom. xii. 1 Cor. xiii.

We read that such fervent charity was in Moses, which, when the people of Israel had grievously offended God by worshipping the golden calf, perceiving the wrath of God to be hot against them, prayed on this manner and said: "O this people have done a great sin, and have made them gods of gold. Now forgive them their sin; or else wipe me out of this book that thou hast written." St Paul also wished himself to be cursed from Christ for the Israelites. Christ commandeth to bless them that curse us, to pray for them that do us wrong and persecute us: how much more then ought we, seeing "there is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of us all," to pray one for another generally in "the unity of the Spirit through the bond of peace!" If we search in the histories of the most sacred bible, we shall in many places find and evidently perceive, with how greedy affection and fervent mind one prayed for another; so that there was in their prayers a certain godly communion, and a like thought or care for all men. For as he that loveth the father of the household unfeignedly doth also love heartily all his whole family; so in like manner they that love our celestial Father with a true affect and mind can none otherwise do but love also his people, his household, his heritage, whom he hath so greatly honoured that he hath not disdained to call them the plenitude and fulness of his only-begotten Son. Therefore the prayer of a christian man ought on such manner to be made, that it may be common, and comprehend in it all men that are his brothers in Christ, and pertain to the household of faith. Yea, he ought to pray for all men living in this world, be they Turks, Saracens, Jews, or any other of the heathenish and unfaithful sort, that God may deliver them by his Holy Spirit out of the darknesses of ignorancy, and bring them into the marvellous light of his most blessed word, that in the unity of the Spirit they may also confess with us one Lord, one God, one Saviour, one faith, one christian religion, and one truth.

Exod. xxxii. Rom. ix. Matt. v. Eph. iv. Note this similitude. Eph. i. Our prayers ought to be common.

A question. The answer. But some men will say peradventure, Is it not lawful for a man to pray severally for himself, and for his own private affairs? Yes verily, so that the mind be not utterly deflected and turned away from the contemplation of this community, but referreth all things unto that. For Christ prayed particularly for himself unto his Father a little before his passion. Ezechias prayed for his own health. David prayed for the remission of his sin. The publican desired mercy and forgiveness of his offence. The thief desired Christ to remember him when he came into his kingdom. All these prayed for their own private affairs, and were heard. Semblably it is lawful for every christian man to lament his own cause before the merciful eyes of the divine majesty.

Matt. xxvi. 2 Kings xx. Isai. xxxviii. Psal. li. Luke xviii. Luke xxiii.

Magistrate. Art thou a magistrate and governor of the commonweal, perceiving that thou wantest wisdom to govern the people of God aright and according to justice? Then mayest thou lawfully pray with Salomon to God for the gift of wisdom.

1 Kings iii.

Minister of God's word. Art thou a minister of God's word? So mayest thou, after the example of the apostles, pray for the influence of the Holy Ghost, that thou mayest be repleted with the knowledge of spiritual things, and so "feed the flock of Christ, whom he hath purchased with his most precious blood," that thou mayest "receive the uncorruptible crown of glory, when that Prince of shepherds shall appear."

Acts i. Acts xx. 1 Pet. v.

Householder. Art thou an householder? Then mayest thou lawfully pray unto God for grace, that thou mayest govern and rule thy family according to God's most holy word.

Rich man. Art thou a rich man? Then oughtest thou for to pray unto God that thou mayest distribute his goods committed unto thee according to his pleasure upon the poor people.

Art thou poor? Then pray to God that thou mayest patiently suffer the cross of poverty, which he hath laid upon thee. Poor man.

Feelest thou any vice to reign in thee? So mayest thou be bold to pray unto God for the suppression of that vice, and for the obtaining of the virtue contrary to the vice. Vicious.

To be short, 'art thou a christian man? So mayest thou at all times be bold to pray that God may so endue thee with strength from above; that thou mayest live in all points according to thy profession. Christian men.

The Thirty-first Chapter.

But in thus praying for ourselves we must take heed, that we desire not those things which should turn to our own private avantage, and to the hinderance or discommodity of other; for this is not acceptable in the sight of God. The children of Zebedeus desired Christ, that one of them might sit on his right hand and another on his left hand. But Christ answered and said: "Ye know not what ye ask." They desired the primacy, and to be aloft in superiority above all the disciples; which made the other to have indignation at them both. That petition therefore is not lawful nor righteous, which hath a respect more to private avantage than to public utility: as if a physician should pray that many might fall sick, or that they that are sick might so continue long, that he might have the more avantage; or if an heir did pray that his parents might die shortly, that the heritage might quickly chance unto him; or if a wicked soldier did desire that many temples might be spoiled, and divers honest men robbed, that he might come home loaden with preys and robberies. Matt. xx. Mark x. Examples.

These and such like requests, inasmuch as they come forth from the flesh, and not from the Spirit, God, which is a Spirit, doth not hear them, as St James saith: "Ye ask and receive not, because ye ask evil, that ye may consume it on your pleasures." And if he heareth, certes he heareth unto the great evil and incommodity of them that pray: for they stir up and provoke the anger of God toward them. St Austin saith: "Think it no great thing to be heard at your own will, but rather think it a great thing to be heard unto your profit. For the devils were heard at their own will, and were suffered to go into the swine according to their desire. Their prince also, the devil, was heard at his own will, which desired to have Job and to tempt him. The Israelites also were heard at their own will, and when the meat was yet in their mouth ye know what things followed. Think it therefore no great thing to be heard at your own will and pleasure. For God sometime being angry giveth that which thou askest, and God being merciful and well pleased denieth that which thou askest[1]." But yet is their prayer much more wicked, which, being inflamed with the fire of malicious fury and furious malice, do desire evil of themselves, that worse may chance unto their brother, whom they hate. Yea, there want not, which not only could be content with all their hearts to lose one of their eyes, so that he whom they hate might lose both, but also put their own lives in jeopardy to bring death unto other. O cruel tyranny! Such petitions be detestable, and are to the desirers thereof not only much pernicious, but also very damnable, inasmuch as they stand not with the order of charity. This also is to be judged of them which curse and ban such as they hate. John iv. James iv. Ser. liii. de ve. Do. sec. John. Matt. viii. Job i. Exod. xvi. Num. xi.

Let us therefore ask nothing but that maketh to the glory of God, the avancement of his most holy word, the increase of virtue, the destruction of vice, the health of our souls, the conservation of the public weal, and the profit of our neighbour. In all our petitions let us submit ourselves to the will and pleasure of God, nothing doubting but that he will grant us that we ask, or else things of more weighty importance, and

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[1 Nam non habeatis pro magno, exaudiri ad voluntatem: habete pro magno, exaudiri ad utilitatem. Ad voluntatem etiam dæmones exauditi sunt, et ad porcos, quos petierant, ire permissi sunt. Ad voluntatem etiam princeps eorum exauditus est diabolus, a quo petitus Job tentandus non est negatus, ut esset ille probatus, iste confusus. Ad voluntatem etiam Israelitæ exauditi sunt; et cum adhuc cibus esset in ore ipsorum, nostis quæ consecuti sunt. Nolite ergo pro magno habere, exaudiri ad voluntatem. Aliquando Deus iratus dat quod petis, et Deus propitius negat quod petis.—August. Op. Par. 1679-1700. Serm. cclv. 7. Ad Continent. Tom. V. Pars II. col. 1378.]

more profitable for our salvation. For it is not alway convenient that we should obtain whatsoever we ask of God. He knoweth much better what we have need of than we ourselves do. It is many times more expedient for us to have scarceness than abundance, to be vexed with wars and persecutions than to enjoy carnal security and fleshly quietness, to be sick than to be whole, to be tempted than to be without temptation. Paul at divers times desired God that he might be delivered from the prick of the flesh; but it was answered, "My grace is sufficient for thee," and he rejoiced in his infirmity and weakness. Therefore in all things let us pray for godly and honest things, being alway contented to receive as it shall be God's most holy pleasure to give.

2 Cor. xii.

AT WHAT TIME WE OUGHT TO PRAY.

The Thirty-second Chapter.

If we consider the unoutspeakable and manifold miseries wherewith in this vale of calamity we are involved, wrapped, and inclosed about on every side, we shall without any great difficulty perceive that we have need of nothing so much as of prayer, yea, and that fervent and continual. "For the devil goeth about like a roaring lion, seeking whom he may devour." The world also with his vain pleasures is ready at every hour to seduce and lead us away from our profession, if we take not heed. Again, the flesh is so domestical and nigh enemy unto us, that we can never be without it. It ever assaileth us. It alway fighteth and lusteth contrary to the Spirit. It turneth, as they say, every stone to make us enemies with God. "The soldier of Christ," saith a certain doctor, "ought not to put away from him the shield of prayer so long as the battle endureth." But the battle endureth so long as this present life endureth, as Job saith: "The life of a man upon the earth is a warfare," and perils do never fail; therefore have we need continually of God's help. Misery doth never want in this life; therefore have we ever need of God's mercy and continual prayer. Whereof it followeth that we have great need of prayer at all times, if we will be saved. For "no man shall be crowned except he warreth valiantly." "To him that overcometh," saith God, "will I give to eat of the tree of life, which is in the midst of the paradise of God." Our Saviour Christ therefore, knowing our imbecility and weakness to be no less than our misery and wretchedness, exhorteth us principally and above all things to pray. "Watch and pray," saith he, "that ye fall not into temptation." And inasmuch as our enemies cease not to fight against us by their crafty and subtile assaults, therefore ought we not to cease for to fight against them with continual prayers. "For the prayer of a righteous man," saith St James, "availeth much." Christ in the gospel of Luke proponeth a certain parable of an unrighteous judge and of a widow, wherein he teacheth that we ought to pray always, and never to cease, nor once to be weary. Read the chapter.

We have need of nothing so much as of continual prayer. 1 Pet. v.

Gal. v.

Pari. part. Tr. de Just. c. xii.

Job vii.

2 Tim. ii. Rev. ii.

Matt. xxvi.

James v.

Luke xviii.

A christian man ought to pray at all times. Col. iv 1 Thess. v. 1 Pet. iv.

What continual prayer doeth.

A christian man ought to pray at all times, and never to desist and cease from praying. Therefore saith St Paul: "Continue in prayer, and watch in it with thanksgiving." Again: "Rejoice alway: pray without ceasing: in all things give thanks." Hereto agreeth the saying of St Peter: "Be ye sober and watch unto prayer." For continual prayer causeth that our enemies cannot have the upper hand over us. Yea, continual prayer maketh that the love of celestial goods doth ever increase in us, which except it be oftentimes suscitated and stirred up with ardent desires and fervent prayers, as fire is with wind, it first abateth, and afterward by little and little it is utterly quenched and put clean out. For as he is unworthy to receive any thing which giveth not thanks for those things that he hath already taken, that is, which doth not knowledge and magnify the beneficence of God; so doth not he deserve to enjoy so great felicity, joy, and pleasure, which either doth not desire it, or else desireth it coldly. Who fervently loveth a thing, and doth not continually wish that the thing which he loveth may chance to him? So that it is manifest of these things aforesaid, that we ought to pray at all times, and never cease, inasmuch as we have at all times most urgent, weighty, and necessary causes.

The Thirty-third Chapter.

BUT it will be objected, How is it possible for a man to pray at all times and never to cease? This is a thing not only of impossibility, but also contrary to the commandment of Christ, which saith: "When ye pray, speak not many words." I answer, Christ in this aforesaid place doth not forbid the assiduity and continuance of prayer, but the multiloquy and manner of babbling in prayers, which the ethnicks and infidels did use, trusting by that their too much babbling they should the sooner be heard; as we read of those wicked prophets, which cried on the name of Baal from morning till night, saying none other thing but this only: "O Baal, hear us: O Baal, hear us." But the prophet Helias mocked them, saying: "Cry with a louder voice: for he is a god; but peradventure he talketh with somebody, or is occupied in pursuing his enemies, or is gone some journey, or haply he sleepeth, and would be waked and raised up with your crying." They cried therefore with a great voice, and cut themselves after their old manner with swords and bodkins, until they were all on gore blood. But all in vain.

An objection. Matt. vi. The answer. When ye pray, use not many words, is expounded. 1 Kings xviii.

The words of Christ are these: "When ye pray, speak not many words as the ethnicks do; for they think it should come to pass that through their babbling they should be heard. Be not ye therefore like them. For your Father doth know what things ye need before ye ask of him." These words shew manifestly, that Christ doth not condemn the assiduity and continuance of prayer, which both he himself used, and also taught other the same, but the vain loquacity and unfruitful babbling annexed with this persuasion, that our prayers cannot be heard except we be ever inculking and beating them into the ears of God, after the manner of the heathen; as though God did rather hear us for our loquacity and babbling's sake, than for his most loving and gentle promise; or as though God were not so ready to give as we are to ask, if our petitions be according unto his will. The ethnicks' multiloquy and heathenish babbling doth Christ here not only forbid, but also condemn. Therefore saith the wise man: "Be not too rash in speaking, neither let thy heart make haste to bring forth a word in the sight of God. For God is in heaven, and thou art on earth, and therefore let thy words be few. For as the dream cometh of manifold businesses, so is the voice of a fool in the multitude of words."

Matt. vi. Mark well. Luke vi. xxii. Matt. xxvi. Luke xviii. Eccles. v.

St John golden-mouth upon the aforesaid text writeth on this manner: "*He calleth* here *battalogian* loquacity, that is, babbling or much speaking, which we then verily use when we ask of God things that are not profitable for us; as for an example, that we should obtain power and glory, and that we should overcome our enemies, and that we should abound with many riches; to conclude, when we ask those things that should profit us nothing at all. For he knoweth whatsoever we have need. Moreover he seemeth unto me to forbid long prayers. Yea, verily, long I say, not in time, but in the multitude and prolixity or length of words. We must persevere in asking those things that are profitable. 'Continue,' saith he, 'in prayer.' For the Lord himself also sendeth us to the example of the widow and of the unmerciful and cruel judge, that he should commend the diligent continuance of prayer by the importunity of her interpellation and hearty request. And when he saith, that a certain man came unto his friend, when it was very late in the night, and that he raised him being asleep out of his bed, yea, and that he deserved this thing not so much for familiarity and acquaintance sake, as for sedulity and careful diligence; he willed none other thing than that he should be called upon continually. Yet he did not command that they should bring unto him a prayer of a thousand verses long, and recite that unto him. For this hath he already reproved. For they think that in their much speaking they should be heard. But 'your Father,' saith he, 'knoweth what ye have need before ye ask.' But thou wilt say, If he knoweth, wherefore then need we to pray? Verily, not that thou shouldest teach God, but that thou shouldest make him good unto thee, that thou shouldest be acquainted with him by reason of thy

In Mat. vi. cap. vi. Hom. xix. When we use babbling in our prayers. Col. iv. Luke xviii. Luke xi. Matt. vi. Mark this well. Why we must pray

to God, although he knoweth whereof we have need, before we pray.

frequent and often speaking unto him, that thou shouldest humble thyself in praying, and that thou shouldest oftentimes remember thy sins[1]."

Hitherto have I recited the words of St John Chrysostom, which as they condemn the unfruitful babbling and vain jangling of words vainly and causeless pronounced, so do they highly commend and approve the fervent continuance of praying. So that hereof it is evident that a christian man ought to pray at all times.

The Thirty-fourth Chapter.

WHEREAS some man will say, peradventure, that it is not possible for men to pray at all times, seeing that divers other affairs and businesses must also be done of them so long as they live in this world, as eating, drinking, sleeping, &c. and men must also labour for their living, every man according to his vocation and calling, which things all must needs be an impediment and let to the continual exercise of prayer; I will in few words declare how a christian man may pray without ceasing at all times, according to the precept of Christ and the apostle St Paul.

How we may pray at all times, and without ceasing. Luke xviii.

Some expositors of the holy scripture write, that to pray alway and without ceasing is nothing else than to pray seriously, earnestly, and diligently, after the example of the widow, which would never leave crying and calling upon the unrighteous judge until he had heard her request, that she might be revenged of her adversary. They say it is a trope called hyperbole, so that he is counted to pray alway and without ceasing, which pray usually, oftentimes, seriously, and instantly, and doth not cease from prayers until he hath obtained that which he asketh. After that manner is this spoken: "Cry, cease not, lift up thy voice as a trump."

Isai. lviii.

What it is to pray alway.

Some say that to pray alway and not to cease is, throughout all our life fervently to desire that high goodness which is promised us in the world to come. After this sort, say they, whatsoever men do in this life, whether they eat, drink, sleep, work, talk, bargain, study, meditate, &c. so long as this celestial desire remain in them, all their whole life is a certain perpetual prayer. "The perpetual study of living godly," saith Erasmus, "is a continual prayer[2]." And Beda saith: "He prayeth alway that doeth good things alway, neither doth he cease to pray but when he ceaseth to be righteous[3]."

De modo orandi. He prayeth alway that doeth good alway.

Other affirm that to pray without ceasing is, fervently and with an ardent mind to pray at certain hours destinated and appointed unto prayer. Verily all these expositions, inasmuch as they be godly, are not to be rejected nor cast away. Therefore seeing that we cannot for our imbecility, weakness, and imperfection, alway and without ceasing pray unto God, yet, besides the godly meditation of celestial things in our mind, and the perpetual desire of living innocently, which ought never to depart from a christian breast that hath the fear of God before her eyes, we ought to prescribe and appoint unto ourselves certain peculiar hours every day, which should not

Certain hours appointed every day for prayer.

[1 .....ἐντεῦθεν αὐτοὺς ἀποτρέπει, βαττολογίαν ἐνταῦθα τὴν φλυαρίαν λέγων· οἷον ὅταν τὰ μὴ προσήκοντα αἰτῶμεν παρὰ τοῦ Θεοῦ, δυναστείας καὶ δόξας, καὶ τὸ ἐχθρῶν περιγενέσθαι, καὶ χρημάτων περιουσίας, καὶ ἁπλῶς τὰ μηδὲν ἡμῖν διαφέροντα. οἶδε γάρ, φησιν, ὧν χρείαν ἔχετε. μετὰ δὲ τούτων δοκεῖ μοι κελεύειν ἐνταῦθα μηδὲ μακρὰς ποιεῖσθαι τὰς εὐχάς· μακρὰς δὲ οὐχὶ τῷ χρόνῳ, ἀλλὰ τῷ πλήθει καὶ μήκει τῶν λεγομένων. παραμένειν μὲν γὰρ χρὴ τὰ αὐτὰ αἰτοῦντας. τῇ γὰρ εὐχῇ, φησι, προσκαρτεροῦντες. καὶ αὐτὸς δὲ διὰ τοῦ παραδείγματος ἐκείνου τοῦ κατὰ τὴν χήραν ἢ τὸν ἀνελεῆ καὶ ὠμὸν ἐπέκαμψεν ἄρχοντα τῇ συνεχείᾳ τῆς ἐντεύξεως, καὶ τοῦ κατὰ τὸν φίλον, τὸν ἀωρὶ τῶν νυκτῶν παραγενόμενον, καὶ τὸν καθεύδοντα ἀπὸ τῆς κλίνης ἀναστήσαντα, οὐ διὰ τὴν φιλίαν, ἀλλὰ διὰ τὴν προσεδρείαν· οὐδὲν ἕτερον ἢ τὸ συνεχῶς ἐντυγχάνειν αὐτῷ ἅπαντας ἐνομοθέτησεν, οὐ μὴν μυρίων στίχων εὐχὴν συντιθέντας αὐτῷ προσιέναι καὶ ἀπαγγέλλειν ἁπλῶς κελεύει. τοῦτο γὰρ ἠνίξατο, εἰπών· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς. οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. καὶ εἰ οἶδέ, φησιν, ὧν χρείαν ἔχομεν, τίνος ἕνεκεν εὔχεσθαι δεῖ; οὐχ ἵνα διδάξῃς, ἀλλ' ἵνα ἐπικάμψῃς· ἵνα οἰκειωθῇς τῇ συνεχείᾳ τῆς ἐντεύξεως, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἁμαρτημάτων τῶν σῶν.—Chrysost. Op. Par. 1718—38. In Matt. Hom. xix. Tom. VII. p. 249.]

[2 Nam perpetuum pie vivendi studium jugis est deprecatio.—Des. Erasm. Roter. Op. Lugd. Bat. 1703—6. Mod. Orand. Tom. V. col. 1106.]

[3 Quia enim justus sine intermissione, quæ justa sunt, agit; per hoc sine intermissione justus orabit, nec unquam ab oratione cessabit, nisi justus esse desistat.—Ven. Bed. Op. Col. Agrip. 1612. In Luc. Evang. cap. xviii. Lib. v. Tom. V. col. 391.]

pass away without prayer, and which should have the whole affects of the mind utterly occupied in this behalf. And when those hours shall come, then ought we to lay aside all mundane affairs and worldly businesses, and wholly to give ourselves to devout meditation and divine contemplation of celestial things. Then ought we fervently to pray with the heart and mind, and so with all humility to behave ourselves, as though God were there present, and we spake unto him face to face, yea, then ought we to watch, as the scripture admonisheth, that is, so take heed and cast all perils, that our "adversary the devil, which goeth about like a roaring lion, seeking whom he may devour," do not once draw away our minds from talking with God, but that quietly and attentively we may be occupied in offering up our petitions unto God at that time of prayer.

With how great a reverence we ought to pray. Matt. xxvi. 1 Pet. v.

The Thirty-fifth Chapter.

And because no man should be offended with the observance and appointment of certain hours unto prayer, as a thing superstitious and repugnant to the christian liberty, I will shew that divers holy men had their certain hours also, wherein they used customably to pray. We read that David did pray and give thanks unto God seven times in a day. His words are these: "Seven times in a day have I given praise unto thee for the judgments of thy righteousness." What seven times in a day these were, all are not manifest in the holy scripture, but some are, which I will here rehearse.

Psal. cxix. David prayed seven times in a day unto God.

As touching the morning he saith: "O Lord, early shalt thou hear my voice, betimes in the morning shall I make my prayer unto thee, and I shall see that I have obtained my prayer." Now for the time of his repast he saith: "As ashes did I eat my bread, and my drink did I mingle with weeping." Though here he make the none evident mention of prayer, yet it is not to be doubted but that in this his great sorrow he also used at that present prayers unto God. As for his prayer at night, we read on this manner: "Let my prayer," saith he, "be directed unto thee as frankincence in thy sight, the lifting up of my hands as an evening sacrifice." Again he saith: "I shall wash every night my bed, yea, even with my tears will I water my bed." That he prayed to God at midnight also, it is manifest by these words: "At midnight," saith he, "did I rise to give praise unto thee."

Psal. v. Psal. cii. Psal. cxli. Psal. vi. Psal. cxix.

Of these scriptures aforesaid it is evident, that David prayed unto God customably these four times besides other, that is, in the morning, at his dinner, in the evening, and at midnight; which all be very convenient times for a christian man to pray. As he prayed at these times, so did he undoubtedly at other, though they be not expressed in the scripture.

Moreover, we read that Daniel used customably to pray every day three times unto his Lord God. The evangelists also declare, that Christ, preaching and working miracles all the whole day, used oftentimes to spend the whole night in praying unto his Father. St Luke also, in the Acts of the Apostles, declareth that Peter and John went up into the temple at the ninth hour of prayer. Whereof it doth evidently appear, that in the old law they had certain times appointed in the which they should pray. Have not we also among us now-a-days certain times appointed for to come together and to pray in the temples? What do we learn of all these things? Verily, that a christian man may lawfully and without any scruple of conscience appoint certain hours in the day, wherein he may exercise himself devoutly in godly prayer and spiritual meditation. But I would he should not so superstitiously be addict to those hours, that he should think it sin to break any of them when occasion of necessity is given (for that were a wicked thing), but to use those times as means for to bring him unto a more fervent manner of praying continually. For "the sabbath-day was made for man, and not man for the sabbath-day." "The kingdom of God shall not come with observation and looking for," saith Christ; "neither shall they say, Behold here or behold there, for, lo, the kingdom of God is within you." "Ye observe days, months, times, and years," saith Paul; "I am afeard of you, lest I have laboured in vain for

Dan. vi. Daniel prayed thrice every day unto God. Luke v. Acts iii. Mark ii. Luke xvii. Gal. iv.

Col. ii. you." Again: "Let no man judge you in meat or drink, or in part of an holy day, or of the feast of the new moon, or of the sabbaths, which are the shadows of things to come, but the body of Christ."

The Thirty-sixth Chapter.

The appointment of certain hours for prayers is very commendable.

SEEING then that the appointment of certain hours for prayers is very commendable, yea, and necessary for the training up of ourselves in the godly exercise of prayer (so that superstitious observance be absent), it shall be much decent and praiseworthy for every man to appoint himself such certain hours every day for to pray, as wherein he shall perceive that he may be most quiet, and most apt to talk with God in his prayers. And although every christian man knoweth what time is best for him to pray (in-

1 John ii. asmuch as the unction of God teacheth them all things, and they have no need that any man should teach them), yet I will here assign such hours to pray as I may think to be most convenient and apt to prayer; and that not only because they seem fit in my conceit, but rather inasmuch as I see those same hours approved of godly learned men, as most fitting and apt unto the true exercise of prayer.

Psal. lv. David in his psalms writeth on this manner: "I will cry to God, and the Lord shall save me. At night, and in the morning, and at midday, shall I pray heartily, and

Note when we ought to pray unto God. he shall hear my voice." Here David prescribeth three solemn times, when a man ought of duty every day to pray; at night when he goeth to bed, in the morning when he riseth, and at midday when he goeth to meat. He that leaveth God unsaluted with his prayers at these three times, verily he is much estranged from the manners of a true christian man, as I may leave off to speak of his ingratitude and unkindness toward our

Lib. de vir. Lord God. St Ambrose appointeth more times of praying: "Solemn prayers," saith he, "ought to be made with thanksgiving when we rise from sleep, when we go forth to our business, when we make ready to take our meat, and when we have taken our meat, and when we go to bed[1]." Would God that all men would follow the doctrine of this most holy and catholic doctor! Then should all things be replenished with the blessing of God more plenteously than they are now-a-days.

De oratione. Serm. ii. St John Chrysostom differeth not from this, where he saith: "We must, when we rise out of our beds, prevent the sun with the worshipping of God, and when we come to the table, and when we should sleep. Yea, at every hour ought we to offer a livish prayer unto God, and to run an equal course with the day; and in the time of winter to spend also the most part of the night in prayers, and bowing our knees with much fear to give attendance to prayer, recounting ourselves blessed when we thus worship God. Tell me, how darest thou look upon the sun, when thou dost

Mark well. not worship him that sent that most sweet and comfortable light? How shalt thou use the table, and not worship that giver and suppeditator of so great good things? With what hope goest thou to the time of the night, what manner of sleeps dost thou look for, when thou dost not confirm, make strong, and defend thyself with prayers; but without any watch comest to sleep like a miser[2] and wretch, ready to fall into the captivity and bondage of the most ungracious devils, which continually go about waiting the time that they may quickly catch any man that is bare, and not defensed with prayer; which, when they see us enarmed with prayers, run back straightways as thieves and malefactors which see a sword hanged up at the hand of the soldier. But if it chanceth that any man be bare, and not weaponed with prayer, then is he straightway plucked and tossed of the devils, he is moved unto sin, and brought into infinite calamities and evils. We therefore fearing all these things, let us enarm ourselves alway with prayers and hymns, that God, having pity on us, may make us all worthy the kingdom of heaven through his only-begotten Son, to whom be glory and rule worlds without end. Amen[3]."

[1 Certe solemnes orationes cum gratiarum actione sunt deferendæ, cum e somno surgimus, cum prodimus, cum cibum paramus sumere, cum sumserimus, et hora incensi, cum denique cubitum pergimus.—Ambros. Op. Par. 1686—90. De Virgin. Lib. III. cap. iv. 18. Tom. II. cols. 178, 9.]

[2 Miser: a miserable person.]

[3 Δι' ὅπερ χρὴ καὶ τῆς κλίνης ἀπανισταμένους φθάνειν ἀεὶ τὸν ἥλιον τῇ τοῦ Θεοῦ λατρείᾳ, καὶ τραπέζης ἁπτομένους, καὶ καθεύδειν μέλλοντας·

The Thirty-seventh Chapter.

HITHERTO have I recited the words of the golden-mouthed doctor, wherein we may learn not only when we ought to pray, but also how necessary a thing prayer is, and how that without prayer we can do nothing well, neither can any thing without that chance unto us prosperously. Would God, therefore, that when we rise in the morning we would with humble and faithful hearts give thanks to God for the sleep wherewith he hath refreshed our weary bodies that night, and most heartily desire him that his holy angel may have the right governance of us all the day following; that, he defending us from all evil, we may only lust, covet, aspire, and go about those things which shall may turn to the glory of God, the salvation of our souls, and the profit of the christian public weal, not once offending the eyes of the divine majesty neither in thought, word, nor deed, at any time. Prayers in the morning.

Again, inasmuch as we are all born to labour, every man in his office, even as the bird is to fly, and seeing that we are commanded of God to eat the labours of our hands, and to eat our bread in the sweat of our face, because we should not be, as the poet saith, unprofitable clods of earth, sluggish bellies, and only born vainly to consume the good fruits of the earth[4]; we ought, when we intend to go about our businesses, every man according to his office (the magistrates about their affairs of the public weal, the spiritual officers about the study of holy letters and the ministration of the divine mysteries, the husbandman about his husbandry, the craftsman about his occupation, &c.), first to go to God with most humble and hearty prayers, and to desire him that he will vouchsafe for to prosper that we go about, and make all things to chance according to our hearts' desire; and that in all our labour and travail (private avantage laid aside) we may have a respect unto the glory of God, and to the commodity of our christian brothers. If we would do this, undoubtedly our enterprises would come to a more fortunate and prosperous end than they do now-a-days. God would fortune our labours: God would prosper our travails: he would so work with us, that all things should come to pass according to our own will. To whom are these sayings unknown? "The blessing of the Lord maketh men rich." Again: "Except the Lord shall build the house, they labour in vain that build it. Except the Lord keepeth the city, he watcheth in vain that keepeth it." "The Lord feedeth me," saith David, "and I shall want nothing." Verily, when we take any enterprise in hand, except we first of all fly unto God with our prayers, and desire his most godly help, it is not possible that our travail should come well to pass, and according to God's most holy pleasure. Prayers before labour. Job v. Psal. cxxviii. Gen. iii. Prov. x. Psal. cxxvii. Psal. xxiii.

The Thirty-eighth Chapter.

MOREOVER, when we shall take our meat, before we sit down to taste any of it, let us with all humility and submission of mind desire God with our prayers, that he Prayers before meat.

μᾶλλον δὲ καὶ καθ' ἑκάστην ὥραν, μίαν εὐχὴν τῷ Θεῷ προσφέροντας, ἴσον τῇ ἡμέρᾳ δρόμον τρέχοντας. ἐν δέ γε τῇ τοῦ χειμῶνος ὥρᾳ, καὶ τῆς νυκτὸς τὸ πλεῖστον μέρος εἰς προσευχὰς ἀναλίσκοντας, καὶ τὰ γόνατα κάμπτοντας σὺν πολλῷ τῷ φόβῳ τῇ δεήσει προσέχοντας, μακαρίζοντας ἑαυτοὺς ἐπὶ τῇ τοῦ Θεοῦ λατρείᾳ. εἰπέ μοι, πῶς ὄψει τὸν ἥλιον, μὴ προσκυνήσας τὸν πέμποντα τοῖς σοῖς ὀφθαλμοῖς γλυκύτατον φῶς; πῶς ἀπολαύσεις τραπέζης, μὴ προσκυνήσας τὸν τοσούτων ἀγαθῶν δοτῆρα καὶ χορηγόν; μετὰ ποίας ἐλπίδος ἐπὶ τὸν τῆς νυκτὸς ἥξεις καιρόν; ποίοις προσδοκᾷς ὀνείρασιν ὁμιλῆσαι, μὴ τειχίσας σαυτὸν προσευχαῖς, ἀλλ' ἀφύλακτος ἐπὶ τὸν ὕπνον ἐλθών; εὐκαταφρόνητος καὶ εὐάλωτος τοῖς πονηροτάτοις δαίμοσιν ἔσῃ· περιέρχονται συνεγῶς καιροφυλακτοῦντες ἡμᾶς, τίνα λαβόντες γυμνὸν προσευχῆς ἀναρπάσαιεν ὀξέως. ἂν μὲν οὖν ἴδωσιν ἡμᾶς πεφραγμένους ταῖς προσευχαῖς, ἀποπηδῶσιν εὐθέως, ὥσπερ λῃσταὶ καὶ κακοῦργοι πρὸς τῇ κεφαλῇ τοῦ στρατιώτου ξίφος ὁρῶντες κρεμάμενον. ἂν δ' ἄρα συμβῇ τινα γυμνὸν εἶναι προσευχῆς, οὗτος ἀνάσπαστος ὑπὸ τῶν δαιμόνων φέρεται, εἰς ἁμαρτίας ὠθούμενος καὶ συμφορὰς καὶ κακά. ταῦτα δεῖ πάντα φοβουμένους ἡμᾶς, προσευχαῖς καὶ ὕμνοις δεῖ τειχίζειν ἑαυτούς, ἵνα πάντας ὁ Θεὸς ἐλεήσας ἀξίους ἀπεργάσηται τῆς τῶν οὐρανῶν βασιλείας, διὰ τοῦ μονογενοῦς αὐτοῦ υἱοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.— Chrysost. Op. Par. 1718—38. De Precat. Orat. i. Tom. II. p. 783.]

[4 Hor. Epist. I. ii. 27.]

will sanctify those his gifts and benefits, that we may receive them according to his will, and by no means abuse them, either to the distemperance of our bodies, or to the danger of our souls, but only receive them unto the end for the which they were created and prepared. Let us not think it enough to have corporal food, except it be blessed of God. Neither ought we to think that our bodily sustenance cometh only of our own policy, but much more rather of God's blessing, which except he did fortune our travails, all our labours were but vain, as the psalmograph saith: "Fear ye the Lord, all ye that be his saints, for there is no scarceness to them that fear him. The rich have wanted and hungered; but they that seek after the Lord shall want no good thing." Again: "Cast thy care upon the Lord, and he shall nourish thee." Also in another place: "The eyes of all men trust in thee, O Lord, and thou givest them meat in convenient time. Thou openest thy hand, and fillest every living creature with thy blessing."

It is not enough to have temporal food, except it be blessed of God. Psal. xxxiv.

Psal. lv. 1 Pet. v. Psal. cxlv.

Thus see we, that our corporal food is the gift of God, and he it is that feedeth so many as repose their affiance in him. Therefore ought we, before we taste any meat at the time of our repast, to pray unto God, that he may bless the meat that we shall then receive, confessing that whatsoever we have, we altogether receive it of his bounteous hand. O merciful God, we come now-a-days unto the table as though we were heathen, and knew no part of God; at the least as though we were nothing bound unto God, and as though God were but a little beneficial unto us. With what reverence do we approach to our meat? And as we come unreverently and swinishly to the table, so do we continue all the whole time of our repast. The table should be replenished with readings and talkings of the holy scriptures, with debating of serious and honest matters, and with godly meditations; but in the stead of them there are present blasphemies, detractions, slanders, backbitings, lascivious tales, wanton communication, unclean jestings, uncharitable railings, and an whole sea of evils. This causeth that so many unfitting things be committed at the table. This causeth that so many fall into surfeiting and drunkenship. This causeth that so many die before their time. This causeth that abundance is banished from among us, and penury and scarceness reign universally. This causeth that the hand of God's blessing is shortened, and that hospitality decayeth so greatly in every place, unto the great hinderance, yea, and almost the utter desolation of the commonweal, as we poor wretches shall feel within these few years, if it be not otherwise shortly provided. Would God therefore that for the avoiding of these so great and so many incommodities, yea, and absurdities, we would follow the example of our Saviour Jesus Christ, which, as we read in the scripture, whensoever he either fed other, or else did feed himself, used alway to give hearty thanks to his celestial Father! Did not he so, when he fed at one time five thousand with five barley loaves and two fishes, besides divers other times? Did he not so likewise at his maundy, when he instituted the most blessed sacrament of his body and blood? Why did he this? Verily for our example, that we should knowledge and confess that whatsoever we have, we receive it altogether at the bounteous and liberal hand of God. Doth not St Paul say, that meats are "sanctified by the word of God and prayer?"

Note.

How we ought to behave ourselves at the table. O great abuse!

Mark and take heed.

The decay of hospitality.

Matt. xiv. Mark vi. John vi.

Matt. xxvi.

Tim. iv.

We ought therefore surely, when we go to dinner, or take any repast, to desire God for to bless our meat, and to make it healthful and profitable to our bodies, and to believe that whatsoever is there present, we receive it altogether of the grand munificence and exceeding liberality of God; and so to behave ourselves all the time of our repast, not only in receiving those gifts moderately and soberly, but also in our communication and external gestures, that we may seem to sit not at a profane, common, and unclean table, but at the holy table of the celestial and everlasting King.

The Thirty-ninth Chapter.

Grace or thanksgiving after dinner.

AGAIN, after we have thus godly and soberly taken our meat, let us not fail to give God hearty thanks for his benefits, which so bounteously of his own mere liberality and great goodness hath fed us at that present. Let us also desire him that he will

go forth[1] to be a beneficial Father unto us, and to give us meat, not only "that meat which perisheth, but much rather that which abideth into everlasting life," I mean the most sweet gospel of his entirely beloved Son Jesus Christ, our most gentle Lord and omnisufficient Saviour, that our bodies being fed with corporal meat, and our souls sustained with the word of life, we may after this life be most happily fed with beholding the fruition of the most blessed Deity. Amen. John vi.

These things once done, let us return to our labours, every man according to his vocation and calling, working that thing that is pleasant in the sight of God. When the time cometh that we shall go to supper, let us with the same reverence enjoy the good creatures of God that we did at dinner; and, as we behaved ourselves at dinner both in prayer and thanksgiving, let us so likewise do at supper. So shall it come to pass undoubtedly, that we shall want no good thing, but have plenty of all things according to our hearts' desire. "We must," saith Chrysostom, "both when we go unto the table, and come from it, give thanks to God. For that table which beginneth of prayer, and endeth also in prayer, shall never want, but shall bring to us all good things more largely and more plenteously than any fountain[2]." But I have spoken of this matter also in my Banquet. For supper. Note. De oratione. Ho. ixxix.

The Fortieth Chapter.

At night, when we go to bed, we shall, before we give ourselves to sleep, kneel down upon our knees secretly in our chamber, with all humility and reverent fear, calling unto our remembrance how we have spent all the whole day past. If we shall then perceive that we have offended the Divine Majesty in any thing, either in thought, word, or deed, then let us not fail to confess our sin straightway to God with a contrite and sorrowful heart, desiring him most humbly, for his great mercy's sake, to forgive us that our iniquity, and not to be angry with us, but so assist us with the influence of his most Holy Spirit, that we may in no point transgress his most divine will, but work all things that may be pleasant unto him. How we ought to behave ourselves when we go to bed.

If we shall at that time perceive that we are at debate with any man, let us not go to bed before we be reconciled one to another, if it be possible, according to the precept of the apostle: "Let not the sun fall down upon your anger." If that may not conveniently be done that night, let us not fail the next morning betimes, or so soon as we may, to go unto them that are offended with us, or we with them, and never cease till we have made an agreement between us, being perfectly persuaded that we can by no means please God so long as we be not in love and charity. For as St John saith: "He that loveth not his brother abideth in death. Every one that hateth his brother is a manslayer; and ye know that every manslayer hath not everlasting life abiding in him." Look, what we have offended God that day, let us so bewail our sin, and take such thought for the doing of it, that we may have no more pleasure to do that offence again, but rather be made the more circumspect, and beware afterward that we be no more oppressed with the subtile assaults of Satan. Let us every day die unto sin. Let us continually mortify the affects of the old Adam. The longer we live, the lesser let sin remain in this our mortal body. Let all our meditation, study, and endeavour, be nothing else than a perpetual care to lead a pure and innocent life. Mark well. Eph. iv. 1 John iii.

The Forty-first Chapter.

But if it so chance that, when we have considered the spending of the day, we perceive no notable crime and heinous fault committed neither against God nor our neighbour, then let us rejoice, give God thanks, and desire him so continually to aid

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[1] Go forth: go on, continue.]

[2] Τράπεζα γὰρ ἀπὸ εὐχῆς ἀρχομένη, καὶ εἰς εὐχὴν καταλήγουσα, οὐδέποτε ὑστερηθήσεται, ἀλλὰ πηγῆς ἁψιλέστερον ἅπαντα ἡμῖν οἴσει τὰ ἀγαθά .....διὸ χρὴ καὶ ἀρχομένους καὶ λήγοντας εὐχαριστεῖν τῷ Θεῷ.—Chrysost. Op. Par. 1718—38. De Anna Serm. ii. Tom. IV. p. 719.—See before, p. 64, note 1.]

us with his divine help, that we may not only continue in that purity of life, but also go forth from faith to faith, and from virtue to virtue, till we wax ancient in Christ, and become perfect men in our profession.

Rom. i. Psal. lxxxiv. 8

Prayers before sleep.

These things once done, let us then fall to prayer, desiring God for his great mercy's sake through Jesus Christ to give us a prosperous and quiet night, and that neither Satan nor none of his angels do trouble us, but that though the body take rest and sleep, yet the mind, the heart, the inward man, may alway watch to him, and delight in him perpetually.

After our prayers, let us commit ourselves to the tuition of God, and so sweetly give ourselves to rest. And let this be our daily exercise. O Lord God, if we would do this with a fervent heart and burning love toward God, it cannot be expressed what great and singular commodities would ensue. To do thus is the duty of us all; but whether we have done it or not, let every man search his own conscience, and amend.

Thus have I declared, what times I think most convenient for prayer, and how we should behave ourselves in the time of praying. I have not done this to bind and snarle the conscience of any christian man, which ought to be free to serve God at all hours; but to help the infirm and weak Christians, that they first using these times, as certain introductions, may afterward come unto the perfection of worshipping God at all times. For a christian man shall have abundant occasions at all hours to call on the name of the Lord for help. Notwithstanding, if any man shall look upon these things that I have here written with a single eye, he shall not find them altogether vain. God give us all grace to follow them, or better, if we may!

OF THANKSGIVING.

The Forty-second Chapter.

Now beginneth our work to draw unto an end. I have declared sufficiently heretofore, as I trust, all things that most principally pertain unto prayer, that is to say, unto asking any thing of God. It remaineth now, therefore, that I entreat somewhat of thanksgiving to God. For it is convenient that we also give thanks unto God for the gifts and benefits that we receive of him; or else we may justly seem to be unworthy any part of God's kindness. For what have we that we have not received? The wise man ought not to rejoice in his wisdom, nor the strong man in his strength, nor yet the rich man in his riches, but only in our Lord God, from whom "every good and perfect gift descendeth and cometh down." "What hast thou that thou hast not received?" saith Paul. "If thou hast received it, wherefore dost thou rejoice, as though thou hadst not received it?" "Let not the wise man," saith God by his prophet, "rejoice in his wisdom, nor let not the strong man rejoice in his strength, nor let not the rich man rejoice in his riches. But let him that rejoiceth rejoice in this, if he understand and know me. For I am the Lord which doth mercy, judgment, and righteousness in the earth, and these are those things that I desire, saith the Lord."

James i. 1 Cor. iv.

Jer. ix.

All our rejoicing ought to be in God.

Seeing then that all our glory and rejoicing ought to be in our Lord God alone, as St Paul saith, "Rejoice in the Lord alway; and again I say, Rejoice;" seeing also that whatsoever goodness is in us, it cometh only of him, verily we ought at all hours to rejoice in him, as the most blessed virgin Mary did, saying, "My soul magnifieth the Lord, and my spirit hath rejoiced in God my Saviour," and to give to him thanks, and to sing to his name, so long as our life lasteth, perpetual lauds, commendations, and praises.

Phil. iv.

Luke i.

How we may be moved to give God thanks.

Of our creation. Note.

If we will be moved to give God thanks at any time, as we ought to do alway, it shall be first convenient to perpend, weigh, and consider his manifold goodness toward us. First, how at the beginning he made us not like unto brute beasts, but like unto his own similitude and image. And he made us not to be firebrands of

hell, but inheritors of everlasting glory. For he gave us a body much more beautiful and pleasant in aspect than any other living creature hath. He gave us a mind also endued with wit, reason, discretion, wisdom, virtue, knowledge, cunning, immortality, godliness, &c. He set us in paradise, and gave us rule, power, and dominion over all the fishes of the sea, and the birds of the air, and over all living creatures that move upon the earth. Gen. i.

Again, when we in our parents had transgressed his most godly precept, and thereby deserved eternal damnation, he did not straightway, with the same rigour and fierceness wherewith he condemned the angels for their disobedient arrogancy, cast us away into the fire of hell; but full gently sent us into this vale of misery for to repent, that afterward he might save us, yet constituting and appointing us still lords and rulers over all living creatures. Gen. iii. 2 Pet. ii. Isai. xiv. Gen. iii. Psal. viii.

The Forty-third Chapter.

MOREOVER, when it was not possible, because of the great enormity of our sin, that we could of our own power, strength, merits, deservings, and good works, save and win ourselves again into the favour of God, how lovingly, without any deserts of our part, even of his own mere goodness and free mercy, did he promise to save us by his dearly-beloved Son our Lord Jesus Christ, and at his time predefined and appointed from everlasting sent him down into this world! Which for our sake unfeignedly by the wonderful operation of the Holy Ghost took flesh of the blessed, pure, and undefiled virgin Mary, and became very man like unto us in all things, sin alone except. Which also, after he had lived here certain years, even of his own free will without any compulsion, for the fervent and unspeakable love that he ever bare toward us, gave himself unto the very death, yea, even the most spiteful and heinous death of the cross. He offered his most blessed body "a sweet-smelling sacrifice to God" the Father for our wickedness. He suffered his most precious blood to be shed upon the altar of the cross to pay the ransom for our sins. He refused no kind of painful grief and grievous pain to appease God's wrath, and to reconcile us unto his celestial Father. "O good Jesu," saith St Bernard, "how greatly were we indebted to thee, and yet dost thou pay our debt! We have sinned, and thou art punished. This is a work without example, a grace without merit, a charity without measure[1]." Of our free salvation by grace, and the mercy of God through Jesus Christ. Rom. i. Luke i. Matt. i. Heb. iv. Isai. liii. Phil. ii. Eph. v. Matt. xxvii. 1 Tim. ii. Col. i. Ser. quidam.

Verily, verily not the prodition and betraying of Judas, not the fury and cruel malice of the pharisees and bishops, not the wicked and false witnesses, not the unrighteous accusers, not the cruel and unmerciful judges, did put Christ to death; but we ourselves, our sin, our iniquity, our ungodliness, our abomination, our corrupt manners did slay him, and put him to that most cruel death. We are they that did kill him. We sought his death. We did betray him. We did falsely accuse him. We nailed him upon the cross. We scourged his most blessed body. We shed his most precious blood. We did cleave asunder his most blessed heart with a spear, out of the which ran both water and blood. We gave him eisel[2] and gall to drink. We scorned him, we mocked him, we did spit on his most sweet face. We buffeted him, we bruised him, we were the authors of all the tyranny which was wrought against him. Yet for the love that he bare toward us did not he disdain to suffer all these intolerable pains, by whose passions and sufferings we are perfectly made whole; by whose most blessed blood all our sins are washed away; by whose death everlasting life chanceth abundantly unto us. O unmeasurable kindness! What a love hath God to us, that "he spared not his only Son, but gave him for us all, that so many as believe in him may not perish, but have everlasting life!" Note who did put Christ to death. Our sins did put Christ to death. Matt. xxvi. Mark xiv. Luke xxii. John xix. Isai. liii. 1 Pet. ii. 1 John i. Rom. viii. John iii.

And as God the Father gave his Son Christ unto death for our sins, so did he raise him up again by his most puissant power from death for our justification. He Rom. iv.

[1 Grateful aspirations of this kind are frequent both in the genuine works of St Bernard, and also in those which have been improperly attributed to him. The exact words in the text have not been traced; but a passage very nearly resembling it may be found, Bernard. Op. Par. 1690. Serm. de Pass. Dom. 15. Vol. II. Tom. v. cols. 654, 5. See also Lament. in Pass. Christ. 4. cols. 522, 3.]

[2 Eisel: vinegar.]

Eph. ii. Matt. i. Luke ii. What Christ is to us. John xi. Matt. ix. John viii. John vi. Psal. xxvii. 1 Cor. i. Rom. x. Psal. xlv. 1 Tim. ii. 1 John ii. Col. i. Heb. iv. vii. 1 Pet. ii. John x. Rom. viii.

is our "peace;" how then can we be sad and heavy? He is our "Saviour;" how then can we despair? He is our "way;" how then can we err? He is our "truth;" how then can we be deceived? He is our "life;" how then can we die? He is our "resurrection;" how then can we sleep in sin? He is our "physician;" how then can we be sick and diseased? He is our "light;" how then can we walk in darkness? He is our "bread;" how then can we be hungry? He is our "defender;" how then can we be afeard? He is our "wisdom;" how then can we be ignorant? He is our "righteousness;" how then can we be unrighteous? He is our "sanctification;" how then can we be profane and unholy? He is our "redemption;" how then can we be damned? He is our riches; how then can we be poor? He is our beauty; how then can we be deformed and ill-favoured? He is our "mediator" and "advocate;" how then can our matters be unheard? He is our "head;" how then can we his members perish? He is our "bishop and curate of our souls;" how then can we want spiritual doctrine? He is our "door;" how then can we but enter into the kingdom of heaven? To conclude, he is altogether ours, and all that ever he hath; how then can we but sail in a safe and quiet haven? How then can we but have all things prosperous and fortunate? Thus see we, what an high treasure Christ is to us. If any man desireth to know more of Christ, and what benefits we have received by him, let him read my work of the News out of Heaven, where he shall see Christ truly and livishly painted as alone and perfect Redeemer, and a plenteous and an omnisufficient Saviour for all them that faithfully repent and lead a new life.

Search the News out of Heaven.

Would not all these so great commodities and large benefits, which we receive of God the Father through Jesus Christ, move any christian heart in the world to be thankful, and to sing perpetual praises unto God? For we have learned here, that all our salvation cometh only from God the Father through Jesus Christ, and that he saved us mercifully when we were lost miserably. But let us behold more of God's kindness, that we may learn that thanks ought to be given unto him seriously.

Tit. iii.

The Forty-fourth Chapter.

Although by Christ we be set again at liberty, and receive our manumission and freedom from that captivity whereunto we were made bond by the sin of Adam, so soon as we are regenerate and born anew by the honourable sacrament of baptism and the Holy Ghost; yet inasmuch as afterward through our fragility and weakness we fall again into sin, and deserve thereby also to be cast from the favour of God, and to be damned perpetually, if God did not also help us in this behalf, O Lord God, in how miserable a case are we!

What should it profit us, by Christ to be delivered from that wretchedness into the which Adam did cast us, if there were not also a remedy to expulse that danger into the which we cast ourselves through sin after baptism? Therefore here also doth the goodness of God appear very large and bounteous toward us. For though we sin after baptism never so grievously, yet doth not he straightways take vengeance on us, and cast us headlong into hell-fire, as he did the angels; but he patiently abideth our conversion, and looketh daily when we will repent and amend, as the prophet saith: "The Lord long abideth us that he may have mercy on us." Also the psalmograph: "The Lord is gentle and merciful, patient, and of great pity. The Lord is good and gentle to all men, and his tender mercies are stretched forth upon all his works." Jeremy also saith: "It are the mercies of the Lord that we are not consumed." Yea, he exciteth and stirreth us up by his Holy Spirit, and giveth us grace to repent, turn, and amend, as he saith by his prophet: "I will give them a new heart, and a new spirit will I give in their inward parts, and I will take away the stony heart from their flesh, and give them a fleshy heart, that they may walk in my precepts and keep my judgments, and do them. And they shall be my people, and I shall be their God." Again: "I will pour out upon you clean water, and ye shall be made clean from all your uncleanness, and from all your idols will I make you clean; and I will give you a new heart, and a new spirit will I put in the midst of you; and I

2 Pet. ii. Job iv. Isai. xxx. Psal. cxiv. Lam. iii. God worketh repentance in us. Ezek. xi. Ezek. xxxvi.

will take away the stony heart from your flesh, and give you a fleshy heart; and I will put my Spirit in the midst of you; and I will make you to walk in my precepts, and keep and work my judgments; and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I shall be your God; and I shall save you from all your uncleanness."

Moreover, he still calleth upon us to come unto him, saying: "Turn and repent you of all your iniquities; and your iniquity shall work you no displeasure. Cast away from you all your wickednesses, in the which ye have offended, and make you a new heart and a new spirit. Wherefore will ye die, O ye house of Israel? For I will not that any should die, saith the Lord God. Return and live." Again: "It is commonly said, If a man leave his wife, and she going away marrieth another husband, shall he return any more again unto her? Shall not the woman be polluted and defiled? But thou hast played the whore with many lovers; yet return again unto me, saith the Lord, and I will receive thee." O most sweet and comfortable saying! O most gentle Saviour, worthy all praise, glory, and honour!

Ezek. xviii. Jer. iii. 1 Tim. i.

Here may ye see how greatly we are bound to God, and how great thanks we ought to give him, seeing that he so greatly desireth our health, life, and salvation, and willeth by no means our decay, death, and damnation. He is that gentle father, which joyfully receiveth again his lost son, and most lovingly embraceth him. He is that shepherd, which bringeth home again on his shoulders that sheep that was wandered away. He is that physician, that healeth the sick and diseased. He is that Saviour, which "came not to call the righteous but sinners unto repentance." He is that helper which daily crieth: "Come unto me, all ye that labour and are laden, and I shall refresh you." "Seek therefore the Lord, while he may be found: call on him, while he is nigh. Let the ungodly forsake his way, and the wicked man his thoughts, and let him return to the Lord; and he shall have mercy on him: yea, but let him not fail to turn unto our God; for he is bounteous and very ready to forgive."

Luke xv. Matt. ix. Matt. xi. Isai. lv.

The Forty-fifth Chapter.

By God are we preserved from evil.

Furthermore, who is able to express how greatly we are bound unto God for his diligent conservation and keeping of us? If we were not preserved and kept of him, into how many evils should we fall! How were it possible for us to be free from the captivity of Satan, to be pure from the filthiness of the flesh, to be kept harmless from the tyranny of the world, if God did not defend us? How many kind of evils do we see daily perpetrated and done before our eyes, as theft, murder, treason, adultery, fornication, covetousness, gluttony, drunkenship, &c., which all undoubtedly we should likewise do, if we were not preserved from them by the goodness of God. For the fragility of nature and the pronity unto evil is all one in them and in us, if we be left unto ourselves. Our perdition cometh of ourselves, but our salvation cometh only of God, as the prophet saith. "Except the Lord," saith Esay, "had left unto us seed, we had been as Sodom, and we might well have been likened unto Gomorre." Therefore, seeing that God keepeth us from these great enormities, we are very much bound to give him right hearty thanks.

Hos. xiii. Isai. i. Rom. ix.

The benefits of God toward us.

Again, with how many gifts doth he endue us daily! what have we that is not his gift, if it be good and godly? He engraffeth in us by his most Holy Spirit faith, hope, charity, peace, joy, patience, long-suffering, meekness, lenity, softness, modesty, honest behaviour, &c. He giveth us health for our body. He giveth us spiritual gladness for our soul. He prepareth all things necessary for this our needy life. He getteth friends for us. He defendeth us from our enemies. He preserveth us in all goodness. To conclude, look what a most natural father is unto his most entirely beloved son, the very same is he unto us. So that whatsoever we have being good, either pertaining to the soul or to the body, we altogether receive it of this our celestial Father. What great thanks therefore he is worthy to have, who perceiveth not? St Bernard saith: "Let us give thanks to our God for the good things that we do, and let us humbly say to him with Esay the prophet, 'All our works hast thou wrought

Isai. xxvi.

in us, O Lord our God.'"[1] Hereto pertaineth the saying of St Gregory[2]: "It is convenient that we give thanks alway to God, which never ceaseth to do well, except he be letted and hindered through the naughtiness of men." Therefore, whatsoever work thou shalt begin, first call on God, and cease not to give thanks when thou hast finished it.

The Forty-sixth Chapter.

We Englishmen above all nations are most bound to give God thanks.

ALTHOUGH it be so, that all nations of the world, even from the east to the west, ought to praise the name of the Lord for his innumerable benefits that they without deserts receive of him daily, yet I think there is no realm throughout Christendom that hath so many urgent, weighty, and necessary causes to give God thanks, as we Englishmen have at this present.

The tyranny of the bishop of Rome.

To whom is it unknown, with how miserable captivity we have been detained and suppressed these many hundred years, through the usurped power and grievous tyranny of the bishop of Rome? Who knoweth not how greatly the consciences of christian men were snarled, yea, and almost slain, through the decrees of that bishop? How greatly was the christian liberty inclosed and stopped up, so that no man could enjoy the use of those things, which the word of God determined free, without his licence and dispensation! How were the singular merits of Christ's death, and the inestimable price of his most precious blood, adnihilated and set at nought, and the bishop of Rome's pardons trusted unto, and perfect affiance reposed in them for remission of sins and eternal salvation! What a sort of hypocritical and superstitious works crept in throughout Christendom almost, which only were believed to be the alone good works; and the true good works, which are commanded of God in his holy scriptures, utterly neglected, despised, and set at nought! Who thought it not a more meritorious act to gild an image, than to clothe a poor naked man? Who thought it not a better deed to run gadding a pilgrimage into divers countries for to seek dead images, than to tarry at home and to visit the poor members of Christ which lay bedrid, sick, lame, feeble, and impotent? O extreme blindness!

Again, what an infinite number of monsters, monks I would have said, and other religious persons, and God will, as they desire to be called, did there arise in this kingdom! Who thought it not a better deed to put his child into an abbey, and there to live idly, swinishly and irreligiously pampered up with all delicious fare that should provoke unto lewdness, than to let him live abroad in the world, and there to practise some honest art and occupation, that might turn to the commodity and maintenance of the commonweal? What blindness had invaded this realm! Did not we think it rather our duty to obey the proud bishop of Rome than our own native king? Did not we esteem his fantastical decrees above the edicts, laws, and acts of our own king? Were we not more ready to follow his sensual lusts and beast-like pleasures, than to obey the commandments of our own king and ruler? Into what perils would not we cast ourselves to do that rammish bishop pleasure? Yea, would God that certain of this realm in times past had not rather had a mind to die for the maintenance of the false and usurped power of the bishop of Rome, than to live with obedient and faithful hearts to our most christian king!

O Lord God, what a blindness was this! where was this doctrine of Christ and his apostles become, that all men should be subject and obedient to the high powers? This sentence of St Paul lay buried: "Let every soul be subject to the high powers. For there is no power, but of God: all powers are ordained of God. He therefore that resisteth, resisteth the ordinance of God: and they that resist shall take to themselves damnation." Also St Peter: "Be subject to every human creature for the Lord's sake, whether it be unto the king as supreme head, or to the rulers that

Rom. xiii. Wisd. vi. 1 Pet. ii. The king supreme head.

[1] These precise words have not been discovered; but the idea is frequently dwelt on and amplified by Bernard.—See Bernard. Op. Par. 1690. In Cant. Serm. xiii. Vol. I. Tom. iv. cols. 1301, &c.]

[2] The passage in question has eluded the Editor's researches; and indeed it is doubtful where the quotation closes. The introductory words may be considered as a reference to the Sacramentary of Gregory.]

are sent by him to the punishment of the evil-doers, but unto the praise of them that do well." The christian princes were not had in reverence and honour as they ought. O miserable case, and detestable abusion!

The Forty-seventh Chapter.

FURTHERMORE, what ignorancy and blindness was in this realm concerning the true and christian knowledge! How many savoured Christ aright? How many walked in the straight pathways of God's ordinances? How many believed Christ to be the alone Saviour? How many trusted to be saved only by the merits of Christ's death, and the effusion and shedding of his most precious and blessed blood? How many ran to God alone either in their prosperity or adversity? How many embraced Christ for their sufficient mediator and advocate unto God the Father? How many felt the efficacy and power of the true and christian faith, whereby a christian man is freely justified? How many could discern the feigned and the true works asunder? How many did know what they professed at baptism? How many had knowledge what their Pater-noster meant, and wherefore they prayed? How many did perfectly understand the articles of the christian faith? How many did know what the ceremonies of the church meant, as holy bread, and holy water, and such other? How many heard the evangelical doctrine ever preached purely and sincerely? O good Jesu, be merciful unto us! If I should go forth to rehearse all the abuses and all the ignorancy and blindness, wherewith this now most free and flourishing realm hath been oppressed this many hundred years through the tyranny of that Babylonical strumpet, it would undoubtedly make a work much longer than the Iliads of Homer.

Behold in what blindness we Englishmen were when the bishop of Rome ruled in this realm.

Rev. xvii.

But now are these enormities, yea, and deformities, of this realm of England utterly exiled and banished. All false religion is extirped and plucked up by the roots. The miserable captivity, wherewith we were oppressed in the pope's kingdom, is turned into delectable liberty. Our consciences are restored to their old freedom. Christ's death is believed to be a sufficient sacrifice for them that are sanctified. All superstitious fantasies invented of idle brains are full godly put down. The famous images, wherewith the simple people committed fornication, I mean idolatry, are justly plucked down, and conveyed out of the way. All the monastical sects have put off their cowls and monstrous garments. Our most christian king is now, according to the verity of God's word, and his just and right title, recognised to be supreme head and governor of the church of England next unto Christ immediately here in earth. He is honoured of us his subjects, as we ought by the law of God, and had in reverence above all creatures mortal. Not only his most noble grace, but also so many as he appointeth to rule over us, we obey with all submission and humility of mind.

England is purged and made clean of her deformities.

Heb. x.

The Forty-eighth Chapter.

MOREOVER, ignorancy and blindness are exiled and banished. God's laws are manifestly declared unto us; so that we may, if we will, keep his most godly commandments. The most sacred bible is freely permitted to be read of every man in the English tongue. Many savour Christ aright, and daily the number increaseth, thanks be to God! Christ is believed to be the alone Saviour. We now faithfully trust to be saved by the death of Christ, and that "the blood of Christ maketh us clean from all sin." Christ is believed to be our sufficient mediator and advocate. The true and christian "faith, which worketh by charity," and is plenteous in good works, is now received to justify. The good works, that are appointed in the holy scriptures, are now only used and put in exercise among the faithful. What we professed when we were baptized, many now know right well. The twelve articles of the christian faith, the Lord's prayer, called the Pater-noster, and the ten commandments, are now rehearsed in the English tongue both of young and old, so that now all understand them. Many of the ecclesiastical ceremonies are now right well taught and known. To conclude, all old things are passed, and new things entered instead of them. And all these things hath God brought to pass by his dearly-beloved servant, Henry our king.

1 John i.

Gal. v.

Rom. v.

If his grace goeth forth as he hath begun, he shall make such a flourishing realm both in spiritual and corporal goods, both for the glory of God and for the maintenance of his grace's public weal, as none shall may be able to compare with this realm of England throughout Christendom. And as his most excellent majesty shall easily overcome and excel in the exercise of true godliness all his predecessors, and leave a memorable and immortal act unto his successors most worthy to be followed, so likewise may his grace be sure, that there is reposed and laid up in store for him in God's treasure-house that uncorruptible crown of glory, which, when his grace shall give over to nature, that most glorious King of all kings shall give to him undoubtedly for his faithful walking in the divine precepts, and setting forth of God's glory. This thing brought to pass by his grace's diligence, that, all abuses plucked away, the true godliness may reign, who shall not then justly think, that the golden world is come again, whereof the ancient learned men disputed so much in their most eloquent monuments[1]? Verily we shall then may well say, as the poet writeth,

The golden world.

Ovid. Met. i.

Virgilius. Eclo. iv.

> Magnus ab integro seclorum nascitur ordo.
> Jam redit et virgo, redeunt Saturnia regna[2].

God mought assist his most excellent majesty in all his godly and virtuous enterprises. Amen.

The Forty-ninth Chapter.

Thus see we, how greatly we of the English nation are bound unto God for the restitution and bringing again of the knowledge of his most divine will, which so long hath been hid under the bushel of men's traditions. What condign thanks are we able to give unto him for this his inestimable goodness? Verily, if every one of us, as Virgil saith, had an hundred tongues and an hundred mouths[3], yet were we not able sufficiently to decantate[4], sing, and set forth his praises. God grant us once to be truly thankful!

The adversaries of God's word.

Now where are these persons which have so little pleasure in this regeneration and new birth, as I may so speak, of God's most blessed word, and in the setting forth again of the evangelical verity, our only life, health, and salvation? Where are these owls, which, despising the most comfortable light of God's word, chose rather continually to walk in the darkness of men's traditions, than once to approach unto this celestial light? Where are these antichrists, which will neither themselves read the scriptures, nor yet suffer other that would read them, but to the uttermost of their power pluck men from reading the most sacred bible, the word of life, of all joy, and spiritual consolation?

Matt. xxiii.

Against these wicked papists thundereth Christ in the gospel, saying: "Wo be to you, ye scribes and pharisees, hypocrites! for ye spear up the kingdom of heaven before men: ye do neither enter in yourselves, nor yet suffer them that come to enter." Verily, if we do not shortly repent, amend, and receive with embracing arms this most sweet word of God, we may be sure shortly to feel the most grievous plagues of God's wrath fall upon us for our unthankfulness. And as Christ said to certain cities for their ingratitude and unthankfulness: "Wo be to thee, Corazin! wo be to thee, Bethsaida! for if the virtues that have been done in you had been done in the city of Tyrus and Sidon, verily they would have repented them of their sins in times past, yea, and that even in sackcloth and ashes. Notwithstanding it shall be more tolerable and more easy at the day of judgment to Tyrus and Sidon, than to you. And thou Capernaum, which art exalted unto heaven, thou shalt be plucked down even to the very hell. For if the miracles which have been shewed in thee had been shewed in Sodom, it had remained unto this day. Notwithstanding I say to you, it shall be more tolerable to Sodom at the day of judgment than to thee:" so may it be said to England: 'Wo be to thee, England! for if the light of God's word had come into other nations so plenteously as it hath done in thee, verily they would have repented

Matt. xi. Luke x.

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[1] Ovid. Met. i. 89—112.]
[2] Virg. Eclog. iv. 5, 6.]
[3] Virg. Georg. ii. 43.]
[4] Decantate: chant, sing.]

and received it joyfully. But thou dost neither repent nor amend thy life, nor take any pleasure in the coming of it. Verily it shall be more easy at the day of judgment to Sodom and Gomorre than to thee.'

Let us not therefore doubt but, if we do not shortly repent, amend our corrupt manners, and most joyfully receive with embracing arms this most sweet and comfortable gospel of our Saviour Jesus Christ, undoubtedly the fierce plagues of God's wrath will shortly fall upon us. The scriptures shew manifestly that the vengeance of God is not far from us. These benefits, that are shewed unto us, declare evidently that the plagues of God are at hand. This light of God's truth, which now shineth to all men, if they will receive it, proveth openly that God's wrath is ready to fall upon us, if we shortly do not repent and amend. For this is the property of God, even to send before his most holy word, as a messenger and ambassador, to them that walk in darkness and live dissolutely. If they receive it, repent, and amend their lives, then doth his grace and favour fall upon them, and they are God's well-beloved dearlings, and shall want no good thing, as we read of the Ninivites. But if they obstinately resist it, laugh the word of God to scorn, remain in their old infidelity and wickedness, then doth God rise up like a fierce lion, whet his sword, bend his bow, and make ready his shafts, which shall pierce the bodies of the wicked, as darts of iron fire-hot.

Mark and take heed.

Note the property of God in sending forth his word.

Jonah iii.

Beware, ye scorners of God's word, betimes.

Psal. vii.

The Fiftieth Chapter.

But come off, I pray you heartily, and tell me, did not God, when he saw the world replenished so abundantly with sin, that it could be no more, send Noe to preach unto them, and to exhort them unto repentance and amendment of life, or else final destruction should chance unto them? Yet for all this gentleness of God, which desired rather their salvation than damnation, if they would have converted, they despised the most loving admonition of God's messenger. They had the word of God in derision. They continued still in their brutal and beast-like living. They gave themselves to eating, drinking, banquetting, and all kind of carnal and voluptuous living. They oppressed the poor people for the maintenance of their fleshly and insatiable lusts. To be short, they walked as persons full of carnal security, and clean without all fear of God. But what followed this their wicked and dissolute living and contempt of God's word? Verily, utter destruction. For God saw that they would by no means amend, but still persist in their abomination: he repented him that ever he made man, and shortly after sent such a flood upon the earth, that it overflowed and drowned all the world; Noe with certain other only reserved through the great goodness of God. O terrible history! Whose heart quaketh not for fear at the hearing of this history? Certes it is a terrible history for the adversaries of God's word, and for all wicked livers.

Gen. vii. 2 Pet. ii.

God sent Noe to preach before he drowned the world.

Behold the end of them that hate God's word.

Gen. vi. Gen. vii. 2 Pet. ii.

When the Sodomites lived so abominably, that the very voice of their sin came up unto heaven, and pierced the divine ears, and cried for vengeance to fall upon them, not only Abraham entreated for them, but also Lot preached unto them, exhorting them to leave their too much detestable and abominable uncleanness, and to take the fear of God unto them, and the study of a pure and innocent life. But they would not. For the more that Lot rebuked them for their wickedness, the more pleasure had they in it. They delighted in their naughtiness, and rejoiced when they had done evil. They had no fear of God before their eyes: yea, they so lived as though there were no God at all. Therefore God the righteous Lord, seeing their destestable purpose still to remain in their abominable living, and no repentance, was of very justice compelled to destroy them by sending fire and brimstone from heaven, so that both Sodom and Gomorre, with all the inhabitants thereof, and all that ever pertained to them, were utterly consumed with fire and brimstone from heaven. O dolorous spectacle and heavy sight! This is "an example," as St Peter saith, "for all them that do ungodly." O what it is to contemn the word of God and the true preachers thereof!

Gen. xix.

Lot preached to the Sodomites.

O abomination!

Prov. i. Psal. xiv.

2 Pet. ii.

Note.

The Fifty-first Chapter.

Moses and Aaron preached to the Egyptians. Exod. iii. Exod. xiv.

AGAIN, when Moses and Aaron, at the commandment of God, preached to the Egyptians, and willed them to let the people of Israel go out of captivity, that they might come and do sacrifice to their Lord God, how little was their preaching regarded! God plagued them, yet would they not amend. At the last, when he saw none amendment in them, did not he by strong hand deliver them out of captivity, and drowned all their adversaries? This came to pass undoubtedly. If they would have been obedient to his voice by the mouth of his prophets, they had never been plagued, nor yet so finally destroyed. Let all winchers and kickers therefore, that spurn against the truth, learn here what it is to despise the word of God and the faithful preachers thereof.

Beware betimes, beware.

Moreover, as oft as the children of Israel did forsake their true God, which brought them out of the land of Egypt, and ran an whore-hunting after strange gods, and followed their own fantasies contrary to the prescript of God's word, God sent his prophets unto them for to admonish them of their duty, and to reduce and bring them again into the true way. But they would not hear them, but persecuted them, entreated them ungently, prisoned them, and never ceased from their crudelity until they had slain them. God therefore, seeing how stiff-necked and hard-hearted they were, sent in their enemies on every side, which destroyed their cities, spoiled their goods, slew innumerable, and led the residue away captive for their disobedience and ingratitude.

O cruel murderers! 2 Chron. xxiv. Matt. v. xxiii. 2 Kings xxv. The prophets of God were ungently entreated of the Jews. Christ ungently entreated. Behold the end.

At the last God sent unto the Jews his own Son, that they might repent, convert, and amend. But how thankfully they received his coming, the scriptures shew more evidently than it need here to be rehearsed. What followed? Verily, the utter destruction almost of them all, as the histories make mention. The end of them was so lamentable, yea, and miserable, that no man can read the history without tears and weeping eyes. Are not all these terrible histories for the despisers of God's word? Let us not flatter ourselves, nor make too much of our painted sheath, as they say. For surely that God, which in times past sent vengeance upon the earth for disobeying and contemning of his word, will now also pour out his fierce plagues upon us, if we repent not shortly and amend. For after so great light of God's word, if it be not thankfully received, obeyed, and followed, cometh undoubtedly alway a great and grievous plague, which is inevitable, and cannot be eschewed, except we amend. Let us therefore with joyful hearts receive the doctrine of God, seek all means possible to promote it, live thereafter, practise it in our living, and win other men to it by our godly conversation. Let us not only say that we are favourers of God's word, and crack much of faith; but let us "live soberly, righteously, and godly in this present world." For to read the scriptures, to talk of them, to boast ourselves of faith, is nothing to the purpose, except we institute our life daily according to God's word. "He that hath my commandments," saith Christ, "and keepeth them, he it is that loveth me." "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven."

God will punish the unthankful receiving of his word, if we do not amend.

Tit. ii.

Mark this well. John xiv. Matt. vii.

Say not but that ye are warned.

These things have I spoken to admonish men of their duty, that they may not abuse this singular benefit of God's word, that is now come among us, but live worthy the kindness of God, give him right hearty thanks, and so behave themselves, that God may not take away this his inestimable benefit from us, but rather increase it unto the glory of his name and the health of our souls. But I will return to our matter, and make an end.

The Fifty-second Chapter.

A brief rehearsal of God's benefits towards us.

THUS see we, what great causes we have to give thanks unto God, if we consider his manifold benefits wherewith he garnisheth us daily. He made us first of all not only like unto his own image, but also, when through the sin of Adam we were lost and damned, he saved us again freely of his great mercy by Jesus Christ. And though we sin sometime through the fragility of human nature contrary to our promise at baptism, yet he hath mercy for us laid up in store, if we faithfully repent and amend

our lives. He preserveth us from many grievous enormities, into the which we should undoubtedly fall headlong, if we were not preserved by his goodness. He, like a most gentle father, feedeth us, and sendeth us all things necessary for this needy and poor life. He appointeth his holy angel to wait upon us, that we may be oppressed with no evil. He giveth us favour in the sight of men. He sendeth to us health both of body and soul. He granteth us whatsoever we ask in the name of his Son Jesus Christ. What would we have more? Yea, and that which to a christian man should be most acceptable and thankful, he hath prepared for us an everlasting kingdom, full of all joy, pleasure, glory, and felicity. No heart can think, no tongue can express, no eye hath seen those treasures, that God hath prepared for so many as love him. Who hath ever had so bounteous a Lord, and so gentle and loving a Father? He loveth where he was not loved. He enricheth where he was hated. He doth good to them that despised his most holy will. O burning charity! O incomparable love! O kindness unspeakable!

God preserveth us from many grievous enormities.
God feedeth us.
God appointeth his holy angel to wait upon us. John xvi.
God sendeth us health both of body and soul.
God hath prepared for us an everlasting kingdom. Isai. lxiv. 1 Cor. ii. Rom. v.

How will we now recompense this exceeding benignity of this our bounteous and celestial Father? What doth he require of us again? building of monasteries? gadding on pilgrimage? offering up of candles? painting of tabernacles? gilding of images? praying of long prayers without the effect of the mind? Nay, verily. For he hath "no need of our goods," as the psalmograph saith. What then? Forsooth, thanksgiving. He that giveth hearty thanks to God for the benefits received maketh God amends largely. He only desireth of his faithful people lauds, praises, and thanksgiving. Only he desireth that we be not unthankful, nor walk unworthy his benignity and kindness. For, as St Bernard saith: "There is nothing that displeaseth God so much, chiefly in the children of grace, as ingratitude and unthankfulness[1]." That he delighteth so much in praises and thanksgiving it is evident, seeing that he disdaineth not in his holy scripture to call it a sacrifice; as though he should say, Praise and thanksgiving is that that pleaseth me, and giveth the sweet savour before my presence.

The inestimable kindness of God toward us.
Psal. xvi.
God requireth of us thanksgiving for his benefits.
Thanksgiving. Note.
In Cantica Ser. liv.
The sacrifice of thanksgiving.

But let us hear the scriptures: "The sacrifice of praise," saith he, "shall honour me." And a little before: "Offer to God the sacrifice of praise, and pay to the Most Highest thy vows. Call on me in the day of thy trouble, and I will deliver thee, and thou shalt honour me." Do not all these sayings declare manifestly, that the most acceptable sacrifice to God is the sacrifice of praise and thanksgiving? Can there be a greater glory given to God than to confess that all goodness and virtue cometh only of him, and that therefore all honour, laud, praise, and glory ought to be given to him alone? Undoubtedly the sacrifice of thanksgiving pleaseth God highly. Neither is there any work that we can do that so highly exalteth the name of God, as this sacrifice of thanksgiving, or wherein God delighteth more. If there had, undoubtedly it had been prescribed and set forth in the most sacred bible. Did not all the holy patriarchs, and so many as were before Christ's coming, offer this sacrifice of thanksgiving to God, as a thing to him most welcome and acceptable? And although they also at divers times offered external sacrifices, yet were these none other thing than a testimony and witness of their inward sacrifice which they offered in their heart, praising the name of our Lord God. Did not Christ also and his apostles, as we read in the holy scriptures, offer this kind of sacrifice to our heavenly Father? And as they did thus, so in like manner do they exhort us ever to be thankful to God, and to sing continual praises to his most blessed name. St Paul saith: "Whatsoever ye do in word and deed, do all things in the name of the Lord Jesu, giving thanks to God and the Father by him." Again: "Be ye thankful." Also in another place: "Give thanks alway for all things in the name of our Lord Jesu Christ to God and the Father." To the Hebrews also he writeth on this manner: "By him," he meaneth Christ, "do we offer the sacrifice of praise alway to God, that is to say, the fruit of the lips that give glory to his name."

Psal. l.
Matt. xi. Luke x.
Col. iii.
Eph. v.
Heb. xiii.

[1 There appears to be a mistake in the reference, as indicated above. The following is clearly the passage intended: Dico ego vobis, carissimi, quoniam pro meo sapere nihil ita displicet Deo, præsertim in filiis gratiæ, in hominibus conversionis, quemadmodum ingratitudo.—Bernard. Op. Par. 1690. In Dominic. vi. post Pent. Serm. ii. 1. Vol. I. Tom. III. col. 940.]

Thus see we, how diligent the holy scripture is for to move us unto this sacrifice of thanksgiving, as a thing very pleasant and much acceptable to the divine majesty.

But let us hear what St Austin saith, that we, being instructed both with the holy scriptures and also with authorities of the ancient doctors, may the sooner be moved for to give God hearty thanks at all times.

The Fifty-third Chapter.

In Psal. xlix. "OFFER to God," saith he, "the sacrifice of praise. I may come to myself, where I shall find that I may offer. I may come to myself; for in myself shall I find the immolation and offering of praise. Thy altar is thy conscience. 'Offer therefore to God
Mark well. the sacrifice of praise.' We need not take any thought; there is no cause why we should go unto Arabia to seek frankincense, or to search the packs of the covetous occupiers:
Luke xix. for God seeketh of us the sacrifice of praise. This sacrifice of praise had Zacheus in
2 Kings iv. his patrimony; had the widow in her closet; had a certain poor hostess, I know not
Psal. l. what she was, in her time. 'Offer thou therefore to God the sacrifice of praise.' This is the offering, this is the sacrifice, to give thanks unto him of whom thou hast whatsoever good is, and through whose mercy is forgiven whatsoever evil is thine. 'Offer to God the sacrifice of praise, and pay to the Most Highest thy prayers.' For with this savour is God delighted[1]."

Behold how this most holy doctor inculketh and beateth in still the sacrifice of praise and thanksgiving. He saith, that we need seek none other gift or present to bring unto God, but only the sacrifice of praise and thanksgiving. For in that above all other hath God pleasure.

Psal. lvi. Vows in the scriptures signify praises and thanksgiving. Psal. cxvi. Psal. xxxiv. The psalmograph saith: "Thy vows, God, are within me, which I shall pay unto thee; I mean praises and thanksgiving unto thee. For thou hast delivered my soul from death and my feet from sliding." Again: "I shall offer unto thee the sacrifice of praise, and call on the name of the Lord." Also in another place: "I will magnify the Lord at all times, and his praise shall ever be in my mouth:" as though he should say, There shall no time pass away, whether it be troublous or merry, wherein I shall not praise the Lord: both my youth and my age shall be bent to the praise of him. Hereof may we learn to praise our Lord God at every moment.

The Fifth-fourth Chapter.

THERE ought no vice to be further from the breast of a christian man than ingra-
In Cant. Ser. v. What ingratitude is. titude and unthankfulness. For, as St Bernard saith: "Ingratitude is the enemy of the soul, the utter putting away of merits, the dispersion of virtues, the perdition and loss of benefits, the fire that burneth and drieth up the fountain of godliness, the dew of mercy, and the floods of grace[2]."

If we give our servants any thing, they render unto us right hearty thanks for it.
Note. Is it not therefore convenient that we be thankful to him that giveth all things, and without whom we have nothing that good is? With what forehead dare we be bold to ask and receive any thing of God, and afterward not once to thank him for it? O barbarous inhumanity! O ingratitude too much unkind! They that are of such
Psal. lxxviii. churlish nature, are of the kind of them which, as the psalmograph saith, "did forget

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[1 Immola Deo sacrificium laudis. Ad me redeam, ubi inveniam quod immolem: ad me redeam, in me inveniam laudis immolationem: sit ara tua conscientia mea. Immola Deo sacrificium laudis. Securi sumus, non imus in Arabiam thus quærere, non sarcinas avari negotiatoris excutimus: sacrificium laudis quærit a nobis Deus. Habebat hoc sacrificium laudis Zacchæus in patrimonio suo, habebat vidua in sacello suo, habebat nescio quis pauper hospes in dolio suo.....Immola Deo sacrificium laudis. Et hæc immolatio sacrificii laudis, gratias agere illi a quo habes quidquid boni habes, et cujus misericordia dimittitur quidquid tuum mali habes. Immola Deo sacrificium laudis; et redde Altissimo preces tuas. Hoc odore Dominus delectatur.—August. Op. Par. 1679—1700. Enarrat. in Psal. xlix. 21. Tom. IV. cols. 455, 6.]

[2 Ingratitudo inimica est animæ, exinanitio meritorum, virtutum dispersio, beneficiorum perditio. Ingratitudo ventus urens, siccans sibi fontem pietatis, rorem misericordiæ, fluenta gratiæ.—Bernard. Op. Par. 1690. In Cant. Serm. li. 6. Vol. I. Tom. IV. col. 1443.]

the benefits of God, and the marvellous tokens that he shewed." "They were filled, yea, they were stuffed even full," saith God by his prophet, "and they then lifted up their heart, waxed proud, and forgat me. And therefore I am become unto them as a lion, and as the cat of the mountain, that runneth so swiftly. I will meet with them as a bear that hath lost her young ones, and I will break asunder their obstinate heart. Yea, I will devour them as a lion, and the beasts of the field shall tear them on pieces." O terrible threatening for the ingrate and unthankful persons! This will surely come to pass, if we put not away our ingratitude and unthankfulness. For "the Lord is faithful in all his words," and "cannot lie," inasmuch as he is the self truth. Hos. xiii. Psal. cxlv. Tit. i.

The Fifty-fifth Chapter.

THEREFORE, if we intend to have God the Father a beneficial Father to us, and his Son Jesus Christ a merciful Saviour, let us in all things give thanks to God at all times, yea, and that not only in prosperity but also in adversity, as the holy man Job did, saying: "The Lord gave it, and the Lord hath taken it away; as it pleased the Lord, so is it come to pass: blessed be the name of the Lord." Let us "watch and pray that we fall not into temptation." Let us fly to God at all times with humble obsecrations[3] and hearty requests. Let our prayers be continual. Let them proceed from a faithful and charitable heart. Let us ask all things according to the will of God, yea, and that in the name of Christ. Let us in all our prayers seek the glory of God, the avancement of his most blessed word, and the health of our own souls. Let us pray for the preservation of the king's most excellent majesty, and for the prosperous success of his entirely beloved son, Edward our prince, that most angelic imp. Let us pray for all the lords spiritual and temporal, specially for those that have the regiment of the public weal under the king's grace's highness. Let us pray for the ministers of God's word, that they may freely speak the truth of Christ's gospel, as it becometh them. Let us pray for all men universally, chiefly for the inhabitants of this realm of England, that they may all bear a faithful heart both toward God and our king. To conclude, let us pray that the will of God may be fulfilled in all things. Job i. Matt. xxvi. An exhortation to prayer and thanksgiving. Col. iv.

When we have thus prayed, let us at all times give thanks to God for his benefits. So shall it come to pass, that he shall not only not turn away his kindness from us, but also increase it daily, unto the great consolation and comfort of us all.

If this thing shall come to pass, that we both pray fervently, and also give thanks to God heartily, I shall not a little rejoice that I have taken the labour and pain in compiling this Pathway unto Prayer; yea, it shall encourage me hereafter to attempt other enterprises of no less importance and utility.

Which thing, most gentle reader, that it may come to pass, pray for me unto our Lord God, that he may finish that thing in me which he hath begun, unto the glory of his most blessed name, the promotion of his most godly word, and the profit and edification of his most holy and catholic church. Amen.

Give the glory to God alone.

[3 Obsecrations: entreaties.]

DIEV ET MON DROIT
¶ A pleasante
newe Nosegay, ful of many
godly & swete floures, lately
gathered by *Thomas Becon.*
Eccle. xxiiii.
I geue a smell in the stretes as Sinamome and Balme, that hath so good a sauour: yea a swete odoure do I geue, as it were mirre of the best. I make my dwellings to smel as it wer of Rosin, Galbanum, of cloues & incence, and as Libanus when it is not hewen down, and myne odoure is as the pure Balme &c. As the vine haue I broughte forth fruite of a swete sauoure, and my flowers ar as the frute of honor & riches. O come vnto me, all ye that bee desirous of me, and fil yourselues with my fruites: for my fruite is sweter than hony and so is myne inheritaunce more then the hony combe.
ARISE FOR
IT IS DAY.

A

PLEASANT NEW NOSEGAY,

FULL OF MANY GODLY AND SWEET FLOWERS,

LATELY GATHERED BY

THOMAS BECON.

THE NOSEGAY SPEAKETH.

What meanest thou, my friend, to gather
Flowers which soon perish and decay?
Their savours will not last ever,
As by experience see thou may.

For a little time they seem pleasant,
But straight do they vanish away,
Like things which to vanity grant,
As by experience see thou may.

Leave therefore things transitory,
And embrace godly things alway,
Which shall avance thee unto glory,
As by experience see thou may.

Receive me into thy bosom,
If thou dost desire a nosegay:
My flowers are full of delectation,
As by experience see thou may.

To know thyself thou mayest learn here,
God and thy king truly to obey,
And to thy neighbour to be dear,
As by experience see thou may.

Take me now unto thee therefore,
Bear me in thy bosom alway:
Much pleasure have I for thee in store,
As by experience see thou may.

TO THE

RIGHT WORSHIPFUL MASTER GEORGE WHETENHALL, ESQ.[1],

THOMAS BECON WISHETH CONTINUAL HEALTH AND PROSPEROUS FELICITY.

ALTHOUGH we have most urgent and weighty causes, yea, and those innumerable, to extol, magnify, commend, and praise the exceeding goodness and bounteous liberality of our most merciful Father, if we weigh, ponder, and consider his inestimable benefits which he freely and without our deserving daily giveth unto us miserable creatures; yet, if we weigh all things in a just balance, we shall easily and without any difficulty perceive, that we are most bound to celebrate and praise his most blessed name for the restoring of his holy word, at this time brought to pass by his true anointed Henry, our most redoubted king, as by another Josias, whose grace's most excellent majesty that Lord of powers mought prosper in all his divine affairs and godly enterprises!

For before God restored to the world the gospel and joyful tidings of his dearly-beloved Son, our Lord and Saviour Jesus Christ, incredulity as chief ruler reigned in our hearts; hypocrisy as a vain-glorious empress bare dominion; superstition, idolatry, false sects, men's traditions, confidence reposed in human inventions, pilgrimages, offerings, bulls, pardons, dispensations, masses of *scala cœli*[2], merchandise for merits and works, buying and selling of the divine mysteries, with an whole sea of evils more, had crept in, unto the great perturbation and disquietness of the holy catholic church, as I may pass over the blind ignorancy and ignorant blindness, into the which by this means we were cast and tumbled.

How can it otherwise be? If the light of God's word be obscured, extinct, or quenched, which only is "the lantern to our feet, and a light to our pathways," what marvel is it though the fierce and outrageous floods of idolatry and all kind of superstition break in and invade the bounds of christianity, yea, and overflow them? For as faith, hope, charity, peace, mercy, patience, long-suffering, humility, sobriety, justice, spiritual liberty, obedience toward the high powers, and all goodness reigneth, where the Lord's word beareth rule; so in like manner, where that is expulsed, banished, and exiled, incredulity, hatred, envy, covetousness, vengeance, contention, gluttony, drunkenness, rapacity, immoderate lusts, unclean affects, carnal liberty, disobedience, insurrection, arrogancy, pride, ambition, crudelity, manslaughter, theft, false witness, hypocrisy, ignorance, blindness, sects, heresy, and all that is contrary to the commandment and will of God, beareth dominion and hath preeminence, as Salomon saith: "Where knowledge is not, there is no goodness for the soul." Again: "When the preaching of God's word faileth, the people perish and run clean out of order." There-

Psal. cxix.

Wisd. xiii. Prov. xix. Prov. xxix

[1 Mr George Whetenhall was probably descended from an ancient family of that name, originally seated at Whetenhall in Cheshire. We find them however, towards the end of Henry VI's. reign, at Hextall Court, East Peckham, Kent. This estate was brought into the family by the marriage of William Whetenhall, with Margaret, a daughter of the house of Hextall. This gentleman had a son William, who was sheriff of Kent, 18 Henry VIII., whose son George was in all probability the individual to whom Becon dedicated this treatise. George Whetenhall married Alice, daughter of Thomas Barkeley of Hampshire, (a descendant of lord Barkeley) and Elizabeth, daughter of George Neville, lord Abergavenny; by whom he had issue. On his death Dec. 16, 1573, he was succeeded in his estate by Thomas his son and heir. His daughter Mary was married first to Richard Scott, the person it is likely to whom the Invective against swearing is inscribed, and afterwards to Fulke Onslow, a progenitor of earl Onslow.]

[2 Scala Cœli: an indulgence in favour of certain places, whereby those who resorted to them were promised the same benefits as if they had ascended the holy steps at Rome.]

Isai. viii. fore it is written by the prophet: "Make haste to the law and witness. If they speak not according to this word, they shall not have the morning light," that is to say, the true knowledge of God. Rebuked not Christ the Saducees, because they were ignorant in the holy scriptures, affirming that they were deceived for lack of the Mark xii. knowledge of them? "Ye are deceived," saith he, "because ye know not the scriptures." Therefore in the gospel of John he exhorteth all men to search the scriptures, saying: John v. "Search ye the scriptures, for they are they that bear witness of me." And the Psal. cxix. & i. psalmograph called them blessed, which "search the testimonies of the Lord," and "meditate in his law both day and night."

The word of God must needs be an excellent and precious treasure, seeing it is Rom. i. 2 Tim. iii. "the power of God unto salvation for so many as believe," seeing also "it is profitable to teach, to improve, to amend, and to instruct in righteousness, that the man of God may be perfect and prepared to all good works." Who is able to express what a precious Matt. xiii. relique and high treasure the word of God is? Verily it is that "treasure," whereof Christ speaketh in the gospel, "that lieth hidden in the field, which when a man once findeth, for joy thereof he goeth and selleth all that he hath, and buyeth that field." And it is no less treasure to the soul than the corporal eyes are to the body, Psal. cxix. as the psalmograph testifieth: "Thy word, O Lord, is a lantern to my feet, and a light to my pathways." For as that man that is deprived of his corporal sight knoweth not how nor where to walk, so likewise he that wanteth the light of God's word seeth nothing, and therefore walketh he not aright, but wandereth abroad like Matt. ix. a sheep dispersed and destitute of a shepherd. But as he that hath the true and perfect sight of the eyes stumbleth not, but walketh at all times without danger, so in like manner he that is endued by Christ's Spirit with the light of the holy scriptures wan- John xiv. dereth not from that true way, which saith of himself, "I am the way, the truth, and the life;" but alway is preserved, that he walketh continually in the king's highway, Deut. xii. declining neither on the right hand nor on the left hand. He is not carried about Heb. xiii. Matt. xvi. with strange doctrine. His faith is built on a sure rock; therefore abideth he firm, Matt. vii. Luke vi. immutable, stedfast, sure, and constant, whatsoever kind of tempest assaileth him. The gates of hell cannot prevail against him. Satan with all his army are not able once 2 Pet. i. to abduce and remove him from the true way. For the light of God's word is continually before his eyes, whereunto he giveth diligent attendance; which also he followeth earnestly in all his journeys, and therefore must he needs walk the true way, and never err.

If he be blessed, fortunate, and happy, that hath the natural light of his body, how much more blessed and heavenly at ease is he that is illumined with the light of the Lord's word! whereof the holy king David having experience, prayeth on this Psal. cxix. manner: "Open mine eyes, and I shall consider the marvellous things of thy law." To John xii. walk in this light Christ exhorteth us, saying: "Walk while ye have light, lest the darkness come on you. He that walketh in darkness wotteth not whither he goeth. While ye have light, believe on the light, that ye may be the children of light." So many as be of God love this light of the Lord's word, and desire with all their heart to walk in it. But they that be of Satan hate it, and refuse to walk in it. Why so? Acts vii. Verily for they are beast-like minded, stiff-necked, and in all things "resist the Holy Ghost." The light they hate, be it never so pleasant and wholesome; but the darkness they enhalse, love, kiss, and cull, be it never so tedious and horrible. Therefore shall John iii. they receive the greater damnation, as Christ witnesseth, saying: "This is the condemnation, that light came into the world, and men loved darkness rather than light: for their works were evil. Every one that doeth evil hateth the light, neither cometh he to the light, lest his works should be reproved."

O how blessed are they to whom it is given to walk in this light! Again, how miserable, wretched, and unhappy are they, that spear their eyes at the coming of this comfortable light, and will not only not walk in it themselves, but also labour to the uttermost of their power to obscure and quench it, that it may appear and Isai. xxx. shine to none at all! "These are those people, which," as the prophet saith, "provoke God to anger. These are the lying and unfaithful children. These are the children that will not hear the law of the Lord. These are they which say to them that see,

see not, and to them that look, look not for us those things that are right. Speak unto us pleasant things," preach unto us tales of Robin Hood, "take away from us the right way, go out of the path, and away with that Holy One of Israel from our face." These are they which "hate him that reproveth them openly, and abhor him that telleth the truth plainly." These are they which "call evil good, and good evil, darkness light, and light darkness, bitter sweet, and sweet bitter." These are they "which are wise in their own eyes, and stand well in their own conceit." Amos v. Isai. v.

But against all such as contemn the holy scriptures, and cast away the law of their Lord God, willing neither to enter themselves, nor yet suffering other, Christ thundereth on this manner: "Wo be to you, lawyers, for ye have taken away the key of knowledge, ye have not only not entered in, but ye have also forbidden them that intend to enter." But without doubt they shall no longer prevail. For the day of the Lord is at hand, when he shall break Satan's head, and destroy both him and all his ministers with the breath of his mouth. For he will no longer suffer this great wickedness and high abomination. He will be known for the God and Saviour alone. He is that Lord which alone will be exalted, and all idols shall be utterly broken on pieces. He is that God which will no longer suffer his glory to be attributed and given to other. He is that lawyer which will expulse the darknesses of men's traditions, that fight with his infallible verity, and bring in the glorious light of his most holy word. To be short, he will deject and overthrow all the idols that obscure his glory, and set up his blessed name to be praised and magnified for ever and ever. So be it. Luke xi. Job xv. Isai. xi. Dan. viii. 2 Thess. ii. Isai. ii. Isai. xlii. James ii.

Of this thing have we experience even at this time, in the which that Lord of puissance hath most puissantly by his dearly-beloved servant Henry, our most virtuous and godly king, subverted, toppled down, and overthrown a great part of antichrist's kingdom, so that by his divine policy and godly enterprise that great whore of "Babylon, the mother of all whoredom and abominations of the earth," hath lost her chief glory and renown, and is now become so vile, that she is even made "the habitation of devils, and the hold of all foul spirits, and a cage of all unclean and hateful birds." So that no man now will once buy any of her merchandise. And without doubt the time is at hand that Babylon shall have such a fall, that it shall not be able after this at any time to be repaired. For the mouth of the Lord hath spoken it, "which is faithful in all his words," and "whose truth abideth for ever and ever." Neither can this prophecy of Christ be made frustrate by any human policy: "Every plant that my heavenly Father hath not planted shall be plucked up by the roots." Who rejoiceth not to hear these things? yea, who triumpheth not to see them? Blessed are we to whom it hath chanced not only to hear these things joyfully, but also to see them pleasantly, and which hereafter shall undoubtedly see such things more, as shall may be able to provoke any faithful heart seriously to rejoice. Verily, although we be occasioned divers ways to give God immortal thanks for divers gifts, yet methink we are most highly bound to be thankful for the restitution of his most holy word in these our days. And wo worth them that be unthankful in this behalf, except they repent and mend. Rev. xvii. Rev. xviii. Isai. xiii. Jer. l. Rev. xiv. Psal. cxlv. Psal. cxvii. Matt. xv.

The scriptures shew how that in the time of king Salomon there was so great plenty of silver at Jerusalem, as there was of stones in the streets. What carnal man would not have delighted to inhabit himself there? Yet verily in my judgment we do far excel the glorious abundance of Salomon and all his inworldly treasures, to whom it is given not only to flourish with worldly goods, but also with the incomparable treasures of the Spirit. So that our condition at this present doth not a little exceed and pass the state of those Israelites which lived so gloriously under the empire and dominion of Salomon. Certes as concerning myself, let God be but a little merciful unto me, if I had not rather choose to live under this our most christian king with that little nothing that I have, and to enjoy the benefit of God's word, than to live under Salomon, if he were now alive, and there to abound with all affluence and plenty of all worldly riches. I am sufficiently rich, so long as I have the riches of God's word with me. And I doubt not but that of this opinion are so many as tender the glory of God and the health of their own souls. 1 Kings x. 2 Chron. ix.

Now, seeing that this incomparable treasure and inestimable benefit of God's word

is so bounteously given unto us, let us altogether consent with one mind to conserve and maintain this most precious jewel, that we lose it not hereafter through our own negligence. Let us not hinder them that go about to repair and build again the temple of our Lord God, but rather pray for them, that they may have prosperous success, and bring their labours to a fortunate end. Yea, let us every one help to the edification and building of God's house. If we cannot make the walls, yet let us fetch mortar and stones to the masons for to make it with. Let us further the building so much as we may, and not hinder it by any means, lest we be cursed of God. Let us cast our money together every man for his portion to the making of this glorious temple, that the name of God may be praised in it of the faithful for evermore. If we be not able with the rich men to cast great abundance of goods into the treasure-house, yet let us with the poor widow of the gospel at the least give two minutes[1], and God will surely approve and accept our good will. Only let us not hinder the workmanship of it, but further it to the uttermost of our power: so shall the blessing of God be among us, and we shall dwell safely in his holy mountain, and "the earth shall be replenished with the knowledge of the Lord, even as the water of the sea that overfloweth the land."

Luke xxi.

Isai. xi.

And although there may be invented divers ways to re-edify and build again this house of the Lord, yet methink, to speak generally, the next and most ready way to further it and to bring it unto a good end, is to live virtuously, and every man studiously to do that unto the which God hath called him. For, without doubt, this our dissolute and remiss manner of living hath hitherto very much hindered the building of God's temple; I will not say that it hath driven away many, which would have been strenuous and valiant labourers in the work of the Lord, if our sluggishness had not persuaded the contrary. In consideration whereof, although I am no fit person to be a workman in this behalf, yet verily I desire with all my heart that this building of the Lord's temple may go forward, and I wish to the labourers thereof all prosperous and fortunate things, that they may bring their work unto a glorious and joyful end. And although I cannot greatly further their godly labours, yet will I not hinder them, but help them to the uttermost of my possibility in all things. Let other bring cedar-trees, silver, gold, pearl, and precious stones, unto the building and garnishing of this temple; I will again for my part gather stones, fetch the timber, and make the mortar, or do such small things as my little strengths shall be able to bear and suffer.

1 Cor. vii.

And that all men may have an experiment of my good will toward the building of this temple, behold, at this time I bring forth a Nosegay for to adorn and garnish the temple withal, having in it five flowers; yea, and those not such as will wither away at the heat of the sun, but rather such as the beauty whereof will never decay, nor be obscured with the fierce asperity of any tempest. The first flower is called "Unfeigned Humility." The second, "Pure Innocency." The third, "Faithful Obedience." The fourth, "Ready Assistance." The fifth, "Christian Charity."

Ecclus. xiv. Isai. xl. 1 Pet. i. Job v. James i.

These be such flowers, as whosoever smelleth well unto them, and replenisheth his senses with the odoriferous savours of them, surely he shall right soon perceive that there can no flowers be gathered that shall make more unto the adornment of God's temple, than these aforesaid. For of the first he shall smell the right knowledge of himself, which after the censure of all learned men is the beginning of all wisdom, and learn to be humble, meek, and lowly, without the which how can any man fortunately aspire and come unto any progress or furtherance in virtues? Of the second he shall savour how he ought to behave himself unto God, that he may walk innocently, as it becometh him. Of the third he shall learn true obedience toward his prince. Of the fourth he shall smell what his duty is toward his christian brother. Of the fifth, how all these things ought to be done. Can any thing be found more precious for the garnishing of God's temple than this Nosegay, which bringeth to all the faithful such delectable, sweet, mellifluous, and comfortable savours? Whoso smelleth on this Nosegay shall neither offend himself, nor God, nor the king's grace, nor yet

The knowledge of a man's self is the beginning of wisdom.

[1] Minutes: small coin, mites.]

his neighbour, but shall work all things according to the will and pleasure both of God and man. Verily, I would wish it not only to be borne in the hands or bosoms of all christian men, but also to be printed and fast rooted in their hearts; so might they be sure to live in this world a quiet godly life, and after their departure to enjoy that glory which is immortal. God grant it may come to pass!

This my Nosegay, gathered of me in the space of few days, at such hours as I could conveniently suffurate[2] and steal away from the institution and teaching of my scholars, I now offer and dedicate to your right worshipful mastership, as a testimony and memorial of my right hearty good will toward you, most instantly desiring you to accept it with such good mind as you are always accustomed of your natural humanity and gentleness to receive the gifts and presents of them which desire friendly, and wish well unto you. The gift is little, I confess, and unworthy your bounteous liberality shewed toward me at all times. No marvel. For what should an herb bring forth but flowers, pleasant for the time, but soon perishing? Yet your Basil[3] at this time hath brought forth to you such flowers, as heaven and earth shall sooner perish than the least leaf of them shall so much as once wither away or lose the beauty thereof. Wherefore I do not doubt but that this my little gift shall be acceptable unto you, if not for the price of it, yet for the long continuance of the same; and so much the more, because at this time you are partly occupied in the adorning and garnishing of that your new garden with most sweet herbs and pleasant flowers. So that the herbs of that your garden, and the flowers of your Basil put together, will undoubtedly make goodly and sweet savours, the one for the body, the other both for body and soul; which thing that Lord might grant, from whom descendeth every good and perfect gift.

God preserve your good mastership long in health, with the right worshipful and virtuous gentlewoman your wife and all your family.

So be it.

[2 Suffurate: steal away, withdraw.]

[3 This treatise was first put forth by Becon under the name of Theodore Basille, or Basil.]

THE

NOSEGAY.

PHILEMON, EUSEBIUS, THEOPHILE, AND CHRISTOPHER TALK TOGETHER.

Phil. THERE wanteth not at this present time, which not only themselves are but little studious, vigilant, and laborous for the prosperous propagation and setting forth of divine literature and godly knowledge, whereby the faithful are inserted, planted, and engraffed in our Lord and Saviour Christ Jesus; but they also vituperate and discommend the serious and painful endeavours of other, which with all main labour to dilate and enlarge the kingdom of God and the glory thereof, yea, and that not without great danger of their health, as I may add nothing hereto. With what spirit such persons be inflated and puffed up, I will not here define. But certes they very much aberr, dissent, and are estranged from my sentence, judgment, and persuasion. For I desire and wish with all my heart, that all men living were in the bowels of
Col. iii. Christ, and that the word of Christ might opulently, richly, and abundantly dwell in them with all wisdom and knowledge, be they Turks, Jews, Saracens, or any other,
Rom. x. John iv. seeing that there is "one Lord of all sufficiently rich for so many as call on him" "in spirit and verity."

Exod. xxxii. We read that Moses desired so greatly the health and salvation even of the gross idolaters the Jews, that he esteemed his own wealth and favour of no price without their health and prosperity; yea, he wished to be blotted out of the book of life, if the people of Israel were not also saved with him. O fervent charity and burning love!

How many ways sought our most gentle Saviour Christ also to bring his enemies
Matt. xxiii. Luke xiii. Luke xix. to repentance! Would not he have gathered them together as a hen doth her chickens, and yet they would not? Did not he deplore and lament, even with profuse and most large tears, their obstinate blindness and blind obstinacy, when he tofore saw the perils
Matt. xxvii. Luke xxiii. imminent, and that were ready to fall upon them? Did not he pray for them, even when they had hanged him on the cross? Did not he suffer his most blessed body to be broken, and his most precious blood to be shed for their redemption, if they would convert and amend, yea, and at the last give his own life for their salvation? O love incomparable! O charity without measure!

Rom. ix. What need I rehearse St Paul, which so entirely thirsted the health of his kinsmen the Israelites, that for their salvation he wished not only to be secluded and banished, but also utterly accursed from Christ? He rather desired himself to be deprived of eternal salvation, than that so many should be conject[1] and cast into everlasting damnation. O true apostle! O spectacle most worthy to be looked on of all prelates, bishops, and curates!

Here see we, how fervent our desire should be toward the saving health of our christian brothers. Verily we ought not only to seek all means possible for to bring them unto consummate, absolute, and perfect knowledge of Christ's most wholesome doctrine, but also even to give our lives to bring them unto Christ, as St John saith:
1 John iii. "By this we have known love, because he hath given his life for us, and we are bound again to give our lives for the brothers." Therefore, neighbours, according to the com-
Luke xix. mandment of that most noble man, which said, "Labour until I come," for the right
2 Pet. i. hearty zeal that I bear toward your souls, I think it my bounden duty, so long as we dwell together, to talk with you of the word of life, which is able to save your souls.

The Banquet Ye know that at Christmas last past I made you a Banquet, wherein I proponed and set before you four dishes. The first contained into what great misery we were cast by Adam. The second, how we were freely saved by the mercy of God the

[1 Conject: thrown into.]

Father through Jesus Christ. In your third dish I declared, how we might obtain and come by this unmeasurable bounty and great goodness of God. In the fourth I shewed you, what is your duty, after we have received these inestimable benefits of God the Father through Christ Jesus: verily, to put off our old conversation, to become new men, to be plenteous in good works, to die unto sin, to live unto righteousness, and daily more and more to wax grand and ancient in Christ, that at the last we may attain and come unto the very perfection of christianity. These things ye have not forgotten, I am sure, neighbours. *Eus.* God forbid, brother Philemon, that we should be negligent in these things that pertain unto the health of our souls! So might we worthily seem to be most enemies of our own salvation.

Col. iii. Eph. v. Rom. vi.

Phil. I rejoice very much at it. Moreover, since that time, ye know that not many weeks past I made you a Potation for Lent, wherein I set before you many godly things most worthy to be known concerning that time of Lent. Of penance and the parts thereof I talked much with you. I taught you also how ye should fast according to the will of God. I also opened unto you the mysteries and significations of certain ceremonies used in the temples for the time of Lent. Last of all, I declared unto you how ye should prepare yourselves worthily to receive at the time of Easter the most blessed sacrament of Christ's body and blood. All these things have I taught you, yea, and that not in vain, as your daily fruits do manifestly shew. For ye seem unto me daily more and more to express manners worthy your profession; so that I perceive the word of God is not sent to you in vain, but that it bringeth forth much fruit in you, unto the glory of God, the comfort of the faithful, and the salvation of your own souls. If all men unto their uttermost possibility would likewise endeavour themselves to bring forth fruits according to their knowledge, verily it should be an occasion that the gospel of Christ should excite and stir up marvellous loves, so that it should have in short space more friends and fewer enemies; yea, and they that study to have Christ's doctrine both truly known and earnestly followed should also no more be blasphemed, railed upon, and ill spoken of, but rather animated and encouraged to proceed in their most godly and virtuous enterprises.

The Potation.

Isai. lv.

Now, neighbours, seeing that hitherto ye have been no forgetful hearers, but obsequious followers and diligent doers of the things taught you, I thought it not unfitting to call you once again unto me, and, according to the time of the year, to give you a Nosegay full of most redolent and odoriferous flowers, which may both expel all pernicious and hurtful savours, and also conserve and keep your health both of body and mind. *Theo.* Nothing can be given to us more grate[2], acceptable, and pleasant, than this your gift now promised, neither can any thing at this present beautify us on such sort. *Chris.* No, verily; this is without doubt.

A Nosegay.

Phil. I shall be the gladder to impart it to you. But, neighbours, know this one thing, that even as your Banquet and Potation were not made of corruptible meat, but of such as continueth and abideth unto eternal life, so likewise this your Nosegay shall not be made of such herbs as the flowers whereof will wither away and dry up with the heat of the sun, but puissantly abide for ever and ever so valiant, that no heat, no tempest, no troublous weather shall may be able at any time to darken or blemish the native beauty thereof. For out of the divine scriptures shall your Nosegay be selected, and it shall contain in it five flowers. But now will I declare unto you what the names of the flowers are, and of what virtue, efficacy, strength, and power they be. *Eus.* I pray you, let us hear.

John vi.

Phil. Your first flower is called "Unfeigned Humility," and it is good to expel all arrogancy, pride, haughtiness, and elation of mind. It is of all virtues easily the base and fundament, and without the which none consisteth in their germane and natural place. Your second flower shall be "Pure Innocency," being profitable to make you for to behave yourselves devoutly and virtuously toward God, working that thing that shall be acceptable and thankful in his sight, that ye may walk innocently before him all the days of your life. Your third flower is called "Faithful Obedience," and shall aspire and breathe unto you such redolent and sweet odour, that ye shall thereby receive strength and knowledge to do your duty unto our most victorious and most virtuous

The names of the flowers contained in the Nosegay, and the virtue of them.

Luke i.

[2 Grate: grateful.]

prince with all the submission and lowliness of heart. Your fourth flower is named "Ready Assistance," and it availeth very much to teach you how ye ought to behave
Phil. ii. yourselves toward your christian brothers, that "that affect may be in you that was in Christ Jesus." Your fifth flower, which is the last, is called "Christian Charity," and it is of so great strength and virtue, that without it all the other be not much
Rom. xiii. approved nor allowed before God. For it is the perfect "fulfilling of the law," and
1 Tim. i. "the end of the precept," as the apostle writeth. Of these five flowers shall your Nosegay be made, which I desire you that ye will not disdain joyfully to accept, and friendly receive at my hand, as the gift of him which most entirely wisheth well unto you.

Theo. We were more than twice ingrate if we would not thankfully, yea, and with embracing arms, receive that which is conducible and profitable to so many necessary causes and matters of grave importance. *Chris.* Who hath ever had so precious a nosegay as this shall be, which shall teach us to be humble, lowly, gentle, meek, and replete with all submission; which also shall aspire and breathe unto us such savours, as whereby we may learn to do our duties both toward God, our king, and our christian brothers; which thing is the very whole sum of all christianity? Whosoever shall have this nosegay continually in his hand, and smell well of it, he may be sure to be preserved from all pestiferous airs, so that he shall neither offend God, nor his prince, nor yet his neighbour, but work all things according to God's most holy pleasure. *Phil.* Well, I pray you, be diligent. For now I intend to gather every flower of your nosegay in order, and to deliver them unto you. *Eus.* I pray you, let it so be.

THE FIRST FLOWER, CALLED UNFEIGNED HUMILITY.

Phil. Your first flower is plucked out of the first epistle of St Peter, and it is this:
1 Pet. v. "Have humility and lowliness of mind engraffed in you. For God resisteth the proud, but to the humble he giveth grace."

Theo. This is a godly sweet flower, and garnisheth the life of a christian man very much. *Phil.* The holy apostle St Peter in this place exhorteth all christian men unto humility and lowliness of mind. And this is your flower that I call "Unfeigned Humility," even that lowliness which proceedeth from a pure mind, without any hypocrisy or doubleness. And in giving us exhortation to embrace humility, he also absterreth and frayeth us
Pride is the head-spring of all evil. from all arrogancy, pride, and elation of mind, which is the head-spring of all evil; and he sheweth the cause why we ought to embrace humility and reject pride. "For God," saith he, "resisteth the proud, but to the humble he giveth grace." I shall make this more evident anon by examples and histories of the holy scriptures.

What humility is. De grad. Humilit. *Chris.* But, I pray you, before you proceed in this matter, declare unto us what humility is. *Phil.* "Humility," after the mind of St Bernard, "is a virtue, whereby every one brought into the knowledge of himself waxeth vile and loathsome to himself[1]." *Eus.* He that on this wise is humble cannot nourish any pride in his heart. *Phil.* Ye say truth. *Theo.* I marvel then how it cometh to pass, that so much pride reigneth
Why so much pride reigneth now-a-days. now-a-days among us. *Phil.* Verily, because the people are not brought into the true knowledge of themselves. If they were, they would not stand so much in their own conceit as they do; but rather be humble, lowly, gentle, and meek toward all men, even the most simple and inferior. But inasmuch as this knowledge wanteth, there-
Isai. xiv. fore are they inflated and puffed up with pride like unto Lucifer, which so exalted himself, that he would have been like unto the most high God. The man of honour is proud of his promotion, the rich man of his riches, the strong man of his strength, the learned man of his learning, the beautiful of their beauty, &c. This cometh to
1 Cor. iv. James i. pass, because they know not what they are of themselves, and that all that they have is the gift of God, as St Paul and James testify.

Chris. I pray you, declare to us by what means we may obtain this celestial gift of humility. *Phil.* That ye may have the more courage to desire this most precious virtue, and to practise it in your living, I will first declare to you the excellency

[1 Humilitas est virtus, qua homo verissima sui agnitione sibi ipsi vilescit.— Bernard. Op. Par. 1690. De Grad. Humil. cap. i. 2. Vol. I. Tom. II. col. 560.]

of it, and shew what great profit ensueth of it; and afterward declare to you by what means ye may come by it. *Eus.* Let it be so.

Phil. The scripture sheweth that, when Adam and Eve had transgressed the commandment of God in paradise through the subtile persuasion of Satan, and perceived themselves naked, they ran away from the face of God and hid themselves that they might not be seen. *Eus.* We remember this well. *Phil.* Behold now the humility of God, conjoined with unmeasurable mercy. He being God, and such a Lord as at the presence of whom all things both in heaven, earth, and hell tremble, shake, and do reverence, humbly and lowly came and sought them up, saying, "Where art thou, Adam?" And not only this, but when they were ashamed of their nakedness, he made them garments of skins, and put them on them to cover their filthiness. Must not humility now be a virtue of wonderful excellency, seeing that God himself did first of all practise it? Who dare boast himself to be the son of this celestial Father, and yet not endued with humility? God might have suffered them to have perished, or else taken vengeance on them straightways according to their deserts; but he would not, but rather gently and lowly sought them up, apparelled them, and by this means preserved them. O example worthy to be followed of all the faithful!

Gen. iii. Behold what sin doth.

The goodness of God toward man.

Note well.

Moreover what humility and lowliness was there also in his dearly-beloved Son, our Lord and Saviour Jesus Christ! Who is able to express his humility, lowliness, and meekness? It is not without a cause said of him: "Learn of me, for I am meek and lowly in heart." For what doth his whole life shew but humility? Was he not born of a poor maid, even that blessed virgin Mary? Did he not suffer his most precious body to be wrapped in vile and simple clouts? Did he disdain to be born in a stable, and to lie in a manger among brute beasts? Was not he subject and obedient to Joseph and Mary his mother? Was not he circumcised and baptized for our sake? Was not he so poor that he had not where to rest his head? Did not he keep company with publicans, sinners, and harlots, that he might bring them to grace, whom other so greatly did abhor? Did not he touch the lepers, whom other would scarcely vouchsafe once to look upon? Did not he frequent and use the company of all diseased, that he might heal them? Did not he go whithersoever he was desired? Did not he grant the petitions of the faithful? Did not he come riding meekly into Jerusalem upon an ass, without any pomp or pride? Did not he wash his disciples' feet? Did not he, "being in the shape of God, and equal with God, make himself of no reputation, and took upon him the shape of a servant, became like another man, and was found in his apparel as a man?" Did not he so humble himself, that he "became obedient unto the death, even the death of the cross?" Did not he suffer his most spiteful enemies to rend and tear his most blessed body so cruelly, so unmercifully, so without all pity, that they also did shed the most precious blood of his heart? O unspeakable humility! O lowliness rather to be wondered at, than able of any man to be followed! Neither wanteth this humility in him at this present. Is he not even now also content, although glorified, and received into the most blessed throne of his celestial Father, to become our intercessor, mediator, and advocate? At the day of judgment also is not he content to come and fetch unto glory both the bodies and souls of so many as in this world have unfeignedly believed in him, and studiously wrought his divine will?

Matt. xi. Isai. ix. Matt. i. Luke i. ii. Isai. vii. Luke ii.

Matt. viii. Luke ix. Matt. ix. Mark ii. Luke v. Matt. viii. Mark i. Luke v. Matt. iv. Matt. ix. Mark v. Matt. xv. Matt. xxi. Mark xi. Luke xix. John xiii. Phil. ii.

Matt. xxvii. Mark xv. Luke xxiii. John xix.

Rom. viii. Heb. vii. 1 Tim. ii. 1 John ii. John vi. Matt. xxv. Acts i. 1 Thess. iv.

Chris. All these things are true that ye have spoken. *Phil.* Were it not then a thing of much absurdity, and very unfitting for us, which profess this our Lord Christ, to be most alienated and estranged from that virtue which he in his quotidian and daily conversation most principally exercised? *Theo.* Yes, verily. For St John saith: "He that saith that he abideth in Christ ought to walk even as he hath walked." *Eus.* Truth it is, and Christ himself saith: "I have given you an example, that as I have done to you, so ye likewise should do." *Phil.* Right well, neighbours. Look ye do now therefore according to your knowledge.

1 John ii. John xiii.

Furthermore, what humility was this in the Holy Ghost to come down so manifestly upon the apostles of Christ at the feast of Pentecost, to replenish them with all gifts of grace, and to inspire into them the knowledge of so many tongues! Was not this a wonderful token of humility? Doth not that most Holy Spirit, even at this day, vouchsafe also to dwell in the hearts of the faithful, as St Paul witnesseth: "Do not ye know," saith he, "that ye are the temple of God, and the Spirit of God dwelleth

Acts ii.

1 Cor. iii. 2 Cor. vi.

in you?" Again: "Do ye not know that your members are the temple of the Holy Ghost, which is in you, whom ye have of God, and ye are not of yourselves?" Seeing then that this virtue humility was first used and practised of God, and so still remaineth, how can it otherwise than be a thing of great excellency? *Eus.* It is truth. God grant us to remember these things, that we may not only profess God by mouth, but also lively express him in our acts and daily conversation!

The virtue and strength of humility.

Phil. Well, as concerning the virtue and strength of this your flower, called "Unfeigned Humility," it shall appear evidently unto you by declaring what great profit ensueth thereof. *Chris.* This thing is very necessary to be known. Let us therefore hear it, I pray you.

Phil. Humility maketh us to be humble and lowly both in heart and body. It expelleth the foul vice of pride, and causeth that *philautia*, that is to say, the love of ourselves, or the standing in our own conceit, reigneth not in us. It maketh us to abstain from dissolute laughing. It causeth that we speak nothing unadvisedly. It provoketh us to grant that we are more vile than any other, and unworthy or unprofitable unto any good thing. It maketh us little to esteem ourselves and all our enterprises, and highly to avance and set forth other. It maketh us not to have any delectation to fulfil our own will. It giveth us an occasion to fear God, and to endeavour ourselves to do that which he requireth of us. It causeth us to be obedient to our superiors, and to give them all reverence and honour. It maketh us patiently to sustain all injuries and wrongs that are done unto us. It engraffeth in us all kind of virtues. So that it may right well be named the mother and nurse of all goodness and honesty.

Moreover, humility bringeth the grace and favour of God to us, as ye heard before of St Peter, which saith: "God resisteth the proud, but to the humble he giveth grace." It causeth that God hath a respect unto us, as he saith by the prophet: "Unto whom shall I look but to the humble and broken in spirit, and unto him that feareth my words?" It maketh that God heareth our prayers, as the psalmograph saith: "God doth behold the supplications of the humble, and he hath not despised their prayers." Also the wise man: "The prayer of him that humbleth himself shall pierce the clouds." It causeth us to be exalted, as the most blessed virgin singeth: "He hath put down the mighty from their seat, and exalted the humble." And Christ saith: "Every one that exalteth himself shall be made low; and he that humbleth himself shall be exalted." St Peter also saith: "Humble yourselves before God, that he may exalt you." To be short, it bringeth us unto the kingdom of heaven. For Christ saith: "Except ye turn and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is greatest in the kingdom of heaven." *Chris.* This undoubtedly is an excellent virtue, and a flower of much strength, and bringeth to them that have it many goodly pleasures and godly commodities.

1 Pet. v.
Isai. lxvi.
Psal. cii.
Ecclus. xxxv.
Luke i.
Luke xiv.
1 Pet. v.
Matt. xviii. Mark x. Luke xviii.

Phil. Again, mark, I pray you, what made the oblation of Abel to be so acceptable in the sight of God, but humility? Again, what was the cause that the sacrifice of Caim was abhorred of God, but his arrogant and proud heart stuffed full of rancour and malice toward his neighbour? What was the occasion that Noe with few other were saved from drowning, but that they were humble in heart and feared God? Again, what was the cause that all the whole world besides them were drowned, but their pride and voluptuous manner of living? What provoked God so oft to walk with Abraham, but his humility and lowliness of mind? What moved God to save Lot, and certain other for his sake, from that most grievous and terrible plague that fell on Sodom and Gomorre, but the humility of him conjoined with a reverent fear toward God? Again, what caused God to take vengeance on the Sodomites and to consume them with fire and brimstone from heaven, but only their pride coupled with all kind of voluptuousness, beast-like, yea, unnatural pleasure?

Gen. iv.
Gen. vii. 1 Pet. iii.
Gen. xii. xv. xvii. xviii. xxii. Gen. xix. 2 Pet. ii.

What preserved Abraham from slaying his son Isaac, but his humble and obedient heart, ready to accomplish the will of God in all things? What made Abraham, Isaac, Jacob, Joseph, with all the holy patriarchs, to be so gently dealt withal and favoured both of God and man, but their humility? What was the cause that David was made of a shepherd a king, but humility? Again, what abjected Saul from his

Gen. xxii.
1 Sam. xvi.
1 Sam. xv.

kingdom, empire, and dominion, but his arrogant and proud heart, conjoined with disobedience toward the commandment of God? What caused king Asa, Josaphat, Ezechias, Josias to work that which was good in the sight of God, but their humility, because they preferred the will of God before their own carnal judgments? 1 Kings xv. 1 Kings xxii. 2 Kings xviii. xix. xx. 2 Kings xxii. Ecclus. xlix.

Again, what was the cause that many kings, as Roboam, Jeroboam, Abia, Nadab, Achab, Ochozias, Achas, Manasses, Amon, Joiachim, Sedechias, Nabuchodonosor, &c. did that which was evil before God, but their puffed up hearts and proud minds, casting away all fear of God from their eyes? What exalted the most glorious virgin Mary so high, that she became the mother of Christ, and was alone found worthy to bear the Son of God, but her humility, as she herself witnesseth? "My soul magnifieth the Lord," saith she, "and my spirit hath rejoiced in God my Saviour. For he hath looked upon the humility of his handmaid: behold, because of this all generations shall call me blessed. Again, what did cast down Lucifer from heaven into hell, from joy into pain, but pride? What provoked Christ to choose poor fishermen and the vile people of this world to set forth the glory of his Father, but their humility? 1 Kings xii. 1 Kings xv. 1 Kings xvi. 2 Kings i. 2 Kings xvi. 2 Kings xxi. Dan. iv. Luke i. Isai. xiv. Matt. iv.

How came it to pass, that those simple men, yea, and even the fools of the world, were replete with godly knowledge; and the proud Pharisees, the gallant bishops, the huff-nosed priests, the lusty lawyers, the saucy scribes, with all the glistering sort of hypocrites which lived at that time, could not attain unto this science of the divine mysteries, when notwithstanding they challenged to themselves alone the knowledge of God's law and the true understanding of the same? Was not their pride and arrogancy the cause of this their blindness? What is the cause in these our days, that the proud papistical Romanists cannot perceive the verity of God's word, and here in England and such other like places even the very poor and base sort of people are godly-learned and espy the truth of God's will? Is not pride cause of the one, and humility occasion of the other? As I may return unto the holy scriptures, and make an end, what was the cause that the publican went home more justified than the Pharisee, but that the one was humble, and the other proud? If we mark diligently, we shall easily perceive that all good things have ever come to pass through humility, and that pride hath alway been the original beginning of all wickedness and mischief. James ii. Matt. xi. Luke x. Isai. xxix. Obad. Isai. xxxiii. 1 Cor. i. Mark well Luke xviii.

Eus. Verily this is easy to perceive.

Phil. The excellency and virtue of this flower is so great, that it causeth St Austin to cry out on this manner: "O holy and worshipful humility, thou madest the Son of God to come down into the womb of holy Mary the virgin. Thou madest him to be involved and wrapped in vile clouts, that he might clothe us with the ornaments of virtues. Thou didst circumcise him in the flesh, that he should circumcise us in the mind. Thou didst scourge him corporally, that he might deliver us from the scourge of sin. Thou didst crown him with thorns, that he should crown us with his eternal roses. Thou madest him to be sick which was the physician of all men, healing all things with his word alone, that he might heal them that are sick[1]." "Humility," saith Saint Bernard, "is the stedfast foundation of virtues, which if he be omitted and let pass, the congregation and gathering together of virtues is none other thing than a very ruin or decay of them[2]." For it debelleth[3] and valiantly overcometh the enemy of all grace, I mean "pride, which is the beginning of all sin[4]." St Gregory saith also, that "humility is the beginning of virtues in us, and that they Ser. de super. De con. lib. v. Ep. ad sororem. Lib. xvii. Moral.

[1 O sancta venerabilisque humilitas, tu Filium Dei de sinu Patris descendere fecisti in uterum sanctæ Mariæ virginis. Tu eum fecisti involvi vilibus panniculis, ut nos indueret virtutum ornamentis. Tu circumcidisti eum in carne, ut nos circumcideret in mente. Tu eum fecisti corporaliter flagellari, ut nos liberaret a flagello peccati. Tu eum coronasti spinis, ut et nos coronaret suis æternis rosis. Tu eum infirmari fecisti, qui medicus cunctorum erat, et solo verbo sanat universa, ut nos infirmos sanaret.—August. Op. Par. 1679–1700. Ad Frat. in Erem. Serm. xii. De Sup. et Hum. Tom. VI. Appendix, col. 317. This sermon is now generally acknowledged not to be the work of Augustine.]

[2 Virtutum siquidem bonum quoddam ac stabile fundamentum humilitas. Nempe si nutet illa, virtutum aggregatio nonnisi ruina est.—Bernard. Op. Par. 1690. De Consid. Lib. v. cap. xiv. 32. Vol. I. Tom. II. col. 458.]

[3 Debelleth: warreth against.]

[4 Superbia est radix omnium malorum.—Bernard. Op. De Mod. bene Viv. ad Soror. xxxvii. 97. Vol. II. Tom. v. col. 856. This treatise is confessedly not a genuine work of Bernard. See Oudin. de Script. Eccles. Lips. 1722. Tom. II. cols. 1237, 43.]

which know not humility, that she is the mother of virtues, lose the use and profit of their labour." Again he saith: "He that gathereth together virtues without humility may well be compared to him that bringeth dust into the wind[1]." Thus have I declared unto you the excellency and great virtue of your first flower, and what commodities ensue of it.

Ibidem.

Chris. If these things here taught were known unto all men, it would undoubtedly encourage them to reject pride and embrace humility. *Phil.* Alas, dear neighbours, wherefore or whereof should we be proud? Of our wisdom or riches? Who among mortal men was ever able to compare with Salomon either in wisdom or riches? Yet for all that unto what point came he? Did not he fall unto all kind of dissolute and voluptuous living? Did he not forsake the God of Israel, and fell unto idolatry?

1 Kings x.
1 Kings xi.

It is not without a cause said: "Let not the rich man glory in his riches, nor the wise man in his wisdom." For what are riches and wisdom, if they be not godly and justly used, but only instruments of tyranny and unrighteousness? The wise man is endued with wit for this purpose, that with his wisdom he should help the simple and plain people, which want the perfect experience of things, or else that have no capacity to attain unto the knowledge of such travails as are expedient for them; and not to deceive them, to craft with them, to poll and pill them, and to make havock of them. The rich man also hath riches given unto him unto this end, that he should the more frankly nourish the poverty, and distribute them to the indigent; and not that he should hoard them up in corners, glory in them, boast and crack of them, and think himself better than any other, because he excelleth in the abundance of worldly goods. Both riches and wisdom increase damnation to the possessors of them, if they be not used as God hath commanded, that is, unto the profit of our neighbour. What cause have we then for to be proud of them? If we use them well, we do but our duty; if we do otherwise, the greater is our damnation.

Jer. ix.
Of riches and wisdom. Note.
Mark.

Again, may we be proud of our holiness and virtuous living? Who was more holy than David? yet for all his holiness committed he both manslaughter and whoredom. Christ willeth us to recount ourselves unprofitable servants, when we have done all that ever we can. Should we rejoice of worldly honour, and be proud of that? Who may be compared to king Nabuchodonosor, whose glory and renown reached up even unto heaven for the fame of it? was not he dejected and cast down so low, that he, being expulsed from his empire, became a brute beast, and did eat grass with the beasts of the field? Read the history.

Of holiness and virtuous living. 2 Sam. xi. Luke xvii.
Of worldly honour. Dan. iv.

May we be proud of martial affairs, as of strong castles, sure holds, mighty bulwarks, great guns, sharp spears, swift arrows, two-edged swords, innumerable thousands of valiant soldiers? How unapt these things are to have any perfect affiance or trust reposed in them, whoso readeth the histories of the holy scripture shall easily perceive. Let this one history of the proud tyrant Holofernes suffice for this present, which, conquering all the world, was at the last most miserably slain of a woman, and all his men put to flight. "A king shall not be saved," saith David, "by his own great host, neither shall a giant be holpen in the abundance of his own strength. A horse is but a deceivable thing to save a man: it is not the power of his strength that can deliver him. Behold, the eyes of the Lord are upon them that fear him, and put their trust in his mercy." Verily, "Except the Lord build the house, he laboureth in vain that buildeth it: except the Lord keep the city, he watcheth in vain that keepeth it."

Of martial affairs.
Judith xiii.
Psal. xxxiii.
Psal. cxxvii.

What shall we say of the favour of great men? May we glory, boast, and be proud of that? Read the history of Amon[2], which was so high in his king's favour, that he might do what he list, kill, save, exalt, depress, lift up, pluck down, and, as we say commonly, bind bears; and yet was not he shortly after cast out of favour

Of the favour of great men.
Esth. vii.

[1 These passages do not appear to be in the place indicated. They may be found as follows: Hi nimirum, quia humilitatem, quæ virtutum mater est, nesciunt, usum laboris sui perdunt, etiam siqua bona sunt, quæ operari videantur.—Gregor. Magni Papæ I. Op. Par. 1705. Moral. Lib. xxxiv. 51. in cap. xli. B. Job. Tom. I. col. 1139. Qui enim sine humilitate virtutes congregat, in ventum pulverem portat.—Id. in Evangel. Lib. i. Hom. vii. 4. col. 1461.]

[2 Amon: Haman.]

on such sort that he was immediately hanged on the same gallows which he had newly prepared for another? May sumptuous mansions and delicate fare cause us to be proud? Nay, verily. For what other thing is costly building than a great heap of stones gathered together, pleasant for the time, but shortly returning again unto dust? As for the most delicious meats that can be gotten, after they be once chawed and digested, what is more vile, more stinking, more unsavoury, less pleasant to the eyes, and more odious to the nose? What shall I speak of gorgeous apparel and goodly beauty, whereof so many now-a-days very vainly and no less foolishly boast and glory? Is any thing in them wherefore we may lift up our bristles and avance ourselves before other, even the most vile and deformed? I pray you, what other thing is gay and gorgeous raiment than "a very instrument of pride[3]?" as a certain learned man saith. They were given us of God to cover our filthy nakedness, and we abuse them unto pleasure and voluptuousness. O preposterous judgment! O extreme blindness! "Glory not in thine apparel at any time," saith the wise man. As for the vanity and beauty, what need I make many words? It is more brittle than glass, more transitory than the flower, more inconstant than the wind, more vain than the smoke, and more flitting away than the time: to conclude, it is, as the poets call it, *Fragile bonum*[4], that is, "a frail good thing;" so that it is not without a cause said of Salomon: "Favour is deceitful, and beauty is a vain thing." How doth one little fever make the fairest woman of the world the foulest and most unpleasant in aspect! And to say the truth, is beauty any other thing, than, as Lodovicus Vives saith, "as little thin skin well coloured? If the inward parts," saith he, "could be seen, how great filthiness would there appear, even in the most beautiful person[5]!" Neither is the fairest body in the world any other thing than a dunghill covered with a cloth of white and purple colour. For this cause the wise men of the Greeks were wont to call a fair and beautiful woman *Hypere-phanon cacon*, that is, a pleasant or glistering evil.

Omnium rerum vicissitudo est. Of sumptuous mansions and delicate fare. Of gorgeous apparel and goodly beauty. Lodovicus Vives. Eccles. xi. Mark well. Lib. ii. de arte amandi. Prov. xxxi. In Introd. ad Sap. Menander.

What shall I say unto the nobility and gentle blood, as they call it? may this be an occasion of exalting ourselves? King David saith: "What profit is there in my blood, seeing I go down unto corruption?" And the wise man saith: "Why art thou proud, O thou earth and ashes?" We are all earth and ashes. We shall return unto corruption, and be so consumed as concerning our bodies, as though we had never been. The prophet also saith: "All flesh is grass, and all his glory is like a flower of the field." O Lord God, what cause have we now to be proud of any thing in this world, seeing that all things are so vain and transitory, nothing durable and perpetual? Certes, if we consider well the gifts wherewith God hath endued us, whatsoever they be, pertaining either to the body or to the soul, we shall easily find that we have no cause to be proud of them, but rather the more humble, taking ever thought how we may spend well the talent committed unto us, lest we be cast with that unprofitable servant of the gospel into utter darkness, where weeping and gnashing of teeth shall be. The more that we do excel other in gifts, the more dangerous is our state, and the more diligence ought we to give for the right bestowing of them. To whom much is given, much shall be required of him.

Of nobility and gentle blood. Psal. xxx. Eccles. x. Gen. iii. Isai. xl. James i. Of the gifts of God. Matt. xxv.

Eus. O the vanity of this world! O the blind judgments of the people, which so much glory in vain, frail, and transitory things! *Theo.* It is not without a cause said of St John: "Love not the world, nor those things that are in the world. If any man loveth the world, the love of the Father is not in him. For all that is in the world, as the concupiscence of the flesh, and the lust of the eyes, and the pride of the life, is not of the Father, but it is of the world. And the world passeth away, and the concupiscence thereof: but he that doth the will of God abideth for evermore." *Chris.* Now, according to your promise, let us hear, I pray you, how we may come by this virtue humility, that we may enjoy the commodities thereof ensuing, and eschew the inconveniences that rise of the contrary. *Phil.* I will do it, and that in few words.

1 John ii.

[3 Culta vestimenta quid aliud sunt, quam superbiæ instrumenta?—Lod. Vivis Valent. Op. Basil. 1555. Introd. ad Sap. 44. Tom. II. p. 72.]

[4 Ovid. Art. Amat. Lib. II. 113.

[5 In corpore ipso quid est forma? nempe cuticula bene colorata. Si intraria cerni possent, quanta vel in corpore speciosissimo cerneretur fœditas!—Lod. Vivis Valent. Op. Introd. ad Sap. 61. Tom. II. cols. 72, 3.]

How humility may be obtained.

First, that ye may unfeignedly have humility engraffed in your breasts, it is expedient that we consider what ye are of yourselves. As touching your body, ye are

Of the body.

men. Now what other thing is man concerning his body, but only, as St Bernard

Lib. de Medi.

saith, "a stinking sperm or seed, a sack of dung, and the meat of worms[1]?" Consider this deeply with yourselves, and it shall cause you to delight but little in your body, be it never so strong, valiant, fair, goodly, pleasant in aspect, procere[2], and tall. "It is,"

What man is.

saith St Bernard, "nothing but a stinking sperm or seed, a sack of dung, and the meat of worms." What mean we then to be sumptuous in the adorning and garnish-

Gen. iii.

ing of the body? God to cover our nakedness at the beginning gave us coats of leather.

Matt. iii. Mark i.

St John Baptist also, according to the first appointment of God, went clad in a camel's skin, with a girdle of leather about his loins; but leather and cloth both cannot suffice us at this time, be it never so fine and costious[3], except we add thereto all kinds of

Against vain and sumptuous apparel.

silks and velvets: But what do I speak of these things? gold, silver, pearl, precious stones, ouches, and what not, is now-a-days worn even of inferior persons, when the poor members of Christ have neither wherewith they may clothe themselves, nor yet comfort their hungry and thirsty bodies. O lamentable case!

Mark well.

And what shall I say of the manifold and strange fashions of the garments that are used now-a-days? I think Satan studieth not so much to invent new fashions to bring christian men into his snare, as the tailors now-a-days are compelled to excogitate, invent, and imagine diversities of fashions for apparel, that they may satisfy the foolish desire of certain light brains and wild oats, which are altogether given to new fangleness. O most vain vanity! Sometime we follow the fashion of the French-

Nova placent.

men. Another time we will have a trick of the Spaniards. Shortly after that beginneth to wax naught: we must therefore now have the Italian fashion. Within few days after we are weary of all the fashions that are used in christendom; we will therefore now, and[4] God will, practise the manner of going among the Turks and Saracens: would God that with the Turks' apparel we were not also right Turks and infidels in our life, conversation, and manners! O that England would once learn to be ashamed of this

1 Tim. vi.

vanity, and remember this saying of the apostle, "Having meat and drink, and wherewith we may be covered, let us be contented!" But surely this heathenish and vain garnishing of our body engraffeth high pride in us, whereby it cometh to pass that humility is clean exiled and put to flight. That ye may not be accombred with this

Note this counsel.

pestilence, remember the vileness of your body; mark what fruits it bringeth forth, consider the state of it, ponder from whence it came, whither it shall, and what shall become of it. If ye do this, it shall move you not to glory, nor to be proud of any external thing, but gladly to embrace humility and lowliness of mind.

Of the soul.

Secondly, consider also what ye are of yourselves concerning your inward man, I

Rom. v. Eph. ii. John iii. Gen. vi. 2 Cor. iii.

mean your soul. Hath not that through Adam, before it is regenerate by Christ, lost the favour of God? Is it not a firebrand of hell, bond to eternal damnation, the child of wrath, all carnal, breathing wickedness, imagining mischief, bent unto evil, and not able once for to think a good thought?

Of sin after baptism.

Thirdly, after ye be renewed by the most blessed sacrament of baptism and the Holy Ghost, remember how soon ye lose again those benefits through your own sin and wickedness, which before ye freely obtained by Christ. This shall also move you to cast away all pride, and to be humble, lowly, and meek in the sight of God, ever lamenting your misery, and fleeing continually unto God with fervent prayers for grace, mercy, favour, and remission of your sins, lest ye be damned for your iniquity according to your deserts. It shall also not a little profit to remember the pains of hell, which are prepared for them that are proud and disobedient to the will of God.

Of the pains of hell.

Fourthly, if at any time the desire of vain glory shall creep into your bosom, for

Of virtues and qualities.

the excellency of virtues and qualities wherewith ye are endued, call straight unto your

1 Cor. iv.

remembrance this saying of the apostle: "What hast thou that thou hast not taken? If thou hast taken it, why dost thou rejoice as though thou hadst not taken it?" and

[1 Nihil aliud est homo, quam sperma fœtidum, saccus stercorum, cibus vermium.—Bernard. Op. Par. 1690. Medit. Piis. cap. iii. 8. Vol. II. Tom. v. col. 322. It is very doubtful whether this be a genuine work of St Bernard.]

[2 Procere: large.]

[3 Costious: costly.]

[4 And: an', if.]

this shall pluck down your comb, as they use to say. For who is so mad, except he be like unto the crow of Esope, to boast himself of other men's feathers? The gifts that we have, be they never so excellent, are not ours, but God's. He may take them away again when it pleaseth him. Therefore ought we not to be proud of them, but use them unto that end for the which they were given us, ever remembering that, if we use them well, there is a reward laid up for us in heaven; if we do not, we shall receive the greater damnation. So that we have no cause to be proud of them, but rather the more humble and lowly in heart.

Finally, in all your works, seem they never so good and perfect, yet think you that they are not done with so much purity and cleanness of heart as they ought; and therefore ye must humbly grant your imperfection, and desire God to fulfil that which lacketh in you for his Son Jesus Christ's sake.

If on this wise ye behave yourselves, neighbours, in all your works, ye must needs despise pride and embrace humility. Yea, if on this manner ye judge of yourselves, as I have here taught you, ye shall without doubt be made unfeignedly humble, meek, and lowly. But without this knowledge of yourselves, know that ye can do none otherwise but stand in your own conceit, brag of your qualities, glory in your acts, be proud of your gifts, and ever unthankful in the sight of God. St Bernard saith: "I know that no man is saved without the knowledge of himself, whereof doubtless humility the mother of health springeth, and the fear of the Lord. For as the one is the beginning of wisdom, so is the other of health[5]." *Eus.* I pray God we may so know ourselves, that we may deserve to have this most excellent virtue engraffed in our breasts. In Cant. Ser. xxxvii.

Phil. Neighbours, one word with you, and then an end of this your first flower. Remember that your flower is called "Unfeigned Humility," because ye may not outwardly pretend humility, and inwardly be inflated with pharisaical arrogancy, and puffed up after the manner of the proud hypocrites and superstitious Pharisees, whom Christ and his apostles rebuke so oft in the holy scriptures for their feigned holiness. Be no "painted sepulchres, outwardly fair, and inwardly full of rotten bones and all filthiness." "For many," as St Jerome saith, "follow the shadow of humility, but few the truth. Let all glosing words be taken away, let all feigning gestures cease. Patience sheweth a man to be truly humble[6]." Let your humility, therefore, not only be expressed with gesture and voice, but also let it proceed from the pure affect of the heart. So may ye be sure to have God gracious and favourable unto you, and ever to prosper in all your honest travails and godly affairs. Matt. xxiii. Ep. xxvii.

Hitherto have I spoken sufficiently of your first flower, called "Unfeigned Humility;" and I have been the longer about it, because I would be glad to expel the poison of pride out of your hearts, which reigneth almost universally beyond all measure at this day, and to engraff in you this goodly herb, which is so sweet and wholesome, that without it no medicine can rightly be ministered. This being digested, all other are the more easy to receive. Without humility nothing cometh well to pass.

Theo. Neighbour Philemon, think not but that your words are reposed even in the lowest parts of our hearts; and we trust that ye have not sown this seed of God's word in any stony ground, but in such good earth as shall bring forth, "some an hundred-fold, some sixty-fold, and some thirty-fold." *Phil.* It doth me good to hear this, and to know your ready will unto all goodness and virtue. For indeed, neighbours, we had never more need to work well, and to do good deeds, than at this time. The christian religion beginneth utterly to decay. Alas! we speak much of Christ, but many live no part of Christ. Vice still reigneth, virtue hath no place. Well, I will give you your second flower. *Chris.* I pray you, let us have it. Matt. xiii. Mark iv. Luke viii. This time hath great need of good works.

[5 Ergo tenetis memoria quod teneam assensum vestrum, neminem absque sui cognitione salvari: de qua nimirum mater salutis humilitas oritur, et timor Domini, qui et ipse sicut initium sapientiæ, ita est et salutis.—Bernard. Op. Par. 1690. In Cant. Serm. xxxvii. 1. Vol. I. Tom. iv. col. 1401.]

[6 Multi enim hujus virtutis umbram, veritatem ejus sequuntur pauci.....Auferantur omnia figmenta verborum: cessent simulati gestus, et ante occasionem sermo placidus. Virum humilem patientia ostendit injuriæ.—Hieron. Op. Par. 1693–1706. Ad Demetr. de Virgin. Tom. V. cols. 23, 4. Of this epistle Erasmus observes: Erudita prorsus et eloquens epistola, sed quam, ut nihil aliud accedat, vel stylus palam arguat non esse Hieronymi. The Benedictine editors deem it the production of Pelagius.]

THE SECOND FLOWER, NAMED PURE INNOCENCY.

Gen. xvii. *Phil.* BEHOLD, here is the second flower of your nosegay. "I am the Almighty God. Walk before me, and be perfect. And I will make my covenant between me and thee, and will multiply thee beyond all measure."

Eus. Was not this the saying of God the Father unto Abraham? *Phil.* Yes
Rom. xv. verily, and pertaineth now unto us no less than it did at that time to him. "For whatsoever things are written are written for our learning." Ye shall receive much pleasure of this your flower, if ye mark the virtue of it well.

First, ye shall note that God calleth himself the Almighty God, whereby we may
Psal. xcvi. easily discern him from those gods, yea, rather idols and devils, whom the heathen did worship and call upon. For our God is omnipotent, that is to say, almighty, plenteous in power, abundant, omnisufficient, full of all good, needy of nothing. The gods
2 Kings xix. of the gentiles are of no power, puissance, and strength, full of all imbecility, weakness, and misery. Our God made all things of nothing by the power of his word. The
Bar. vi. Psal. cxv. gods of the heathen make not, but they are made of other, and are none other thing than wood, stones, silver, gold, or wicked spirits. Our God is able to help so many as
John iv. call on him "in spirit and truth." The gods of the gentiles are not able for to help
1 Kings xviii. Psal. cii. themselves, neither do they hear any man that call on them, as we may perceive by the priests of Baal. Our God lasteth for ever and ever, even worlds without end. The gods of the heathen perish, and are more vain than the smoke. Thus see ye what
Note here well of God. a God we have. None either in heaven, earth, or hell, is able to compare with this our God. He alone is good, merciful, gentle, patient, long-suffering, almighty, righteous, omnisufficient, plenteous of power, and full of all goodness. In him all things abound, nothing wanteth. He is the omnisufficient protector and valiant defender for all them that repose their affiance and trust in him. Who therefore will not have a pleasure to serve this God? Who is so mad to forsake this God, and to follow any other? Who being godly-minded will not seek the glory of this God even from the very heart? Who, having but a kernel of christian salt in his breast, will not hang wholly on this God, as alone altogether sufficient for the faithful abundantly in all things whereof
Jer. xvii. they have need, either pertaining to the soul or to the body? "Cursed be that man that putteth his trust in man, and that taketh flesh for his arm, and he whose heart departeth from the Lord. For he shall be like the heath that groweth in the wilderness. As for the good thing that is for to come, he shall not see it, but dwell in a dry place of the wilderness, even in a salt and unoccupied land. O but blessed is the man that putteth his trust in the Lord, and whose hope the Lord is himself. For
Psal. i. he shall be as a tree that is planted by the waters' side, which spreadeth out the root unto moistness, whom the heat cannot hurt when it cometh, but his leaves are green, and in the time of drought shall he not be careful, neither shall he cease at any time to bring forth his fruit."

Our duty toward God. Secondly, ye shall note that, after God hath described himself to be almighty, that is, passing all other in power, it is so great, infinite, and unmeasurable, he expresseth
What it is to walk before God. the duty of so many as will serve him as they ought. "Walk before me," saith he, "and be perfect." Lo here is your flower, "Pure Innocency." He that observeth this precept of God cannot displease, err, or offend, but work pure innocency before God. "Walk before me," saith he, "and be perfect." *Theo.* What meaneth God by that, I pray you? *Phil.* To walk before God is to serve him according to his words, so purely and innocently, as though God himself were ever present before our eyes. *Chris.*
Matt. xi. 1 John v. Rom. viii. This is a hard thing. *Phil.* The yoke of Christ is sweet, the burden is light, neither are his precepts heavy. For "where the Spirit of the Lord is, there is liberty." And
John viii. "if the Son hath made you free, then are ye truly free." And if ye be endued with strength from above, then is nothing hard, but all things easy through the Spirit that worketh in you.

Theo. I pray you, declare unto us how we may walk purely and innocently before
☞ God. *Phil.* To walk before God is on such sort to institute our life as he hath appointed
Rom. x. in his holy scripture, and not as carnal reason imagineth, or good zeal without knowledge deviseth, contrary to the prescript of God's word, as we have seen heretofore in

our monstrous monks, which, labouring to establish their own righteousness, were not made obedient to the justice of God.

That ye may walk before God, certain things are to be observed: first, that ye have a sure, constant, stedfast, true, and livish faith, to believe that which the holy scriptures teach of God and of his works. Ye heard that God is omnipotent, almighty, plenteous in power, abundant, omnisufficient, full of all good, needy of nothing. This must ye believe undoubtedly, if ye will walk before God. Ye heard also, that as God is able, so will he help so many as call on him "in spirit and truth." This also must ye believe without any hesitation or doubting. For without this faith no man can please God, nor come unto him aright. For this faith is the foundation and ground of the christian religion. Of faith. Psal. xvi. John iv. Heb. xi.

This faith maketh a christian man. This faith maketh us the sons of light. This faith provoketh and calleth unto God. This faith trusteth not in her own righteousness and good works, but on the promises of God. This faith maketh us to be born of God. This faith mitigateth the wrath of God. This faith obtaineth all good things of God, as it is written: "He that believeth on him hath everlasting life." "Believe in the Lord," saith the scripture, "and ye shall be safe," and without any danger. Again: "Every one that calleth on the name of the Lord shall be safe." For there is but "one Lord of all, sufficiently rich for so many as call on him." This faith maketh us the sons of God, as the apostle saith: "All ye are the sons of God, because ye have believed in Christ Jesus." Again: "So many as receive him, he gave them power to be made the sons of God, inasmuch as they believed in his name." This faith marrieth us to God, as he himself testifieth: "I will marry thee unto me in faith, and thou shalt know that I am the Lord." This faith purifieth our hearts. This faith overcometh Satan. This faith vanquisheth the world. This faith maketh us the temples of the living God. This faith will not suffer us to be confounded. This faith bringeth to us the mercy of God in all our adversity. This faith is the fulfilling of God's commandments. This faith maketh us the inheritors of the earth, and possessors of God's holy mountain. This faith maketh us to understand the truth. This faith causeth that hell-gates cannot prevail against us. This faith justifieth us. This faith bringeth all good things unto us. This "faith," as St Austin saith, "is the beginning of man's health: without this no man can reach or come unto the number of the sons of God: without this all the labour of man is frustrate and void[1]." This "faith," as St Ambrose saith, "is the root of all virtues; and that thou buildest on this foundation, that alone profiteth unto the reward of thy work, fruit, and virtue[2]." "This faith," saith he, "is richer than all treasures, stronger than all corporal power, and more healthful than all physicians[3]." This "faith," as Chrysostom saith, "is a lamp. For as a lamp lighteneth the house, so doth faith the soul[4]." This faith of the catholic religion is "the light of the soul, the door of life, the foundation of everlasting health[5]." Thus see ye what an excellent treasure this christian faith is, without the which by no means ye can walk worthily before the Lord our God. John xii. 1 John iv. John i. John iii. Joel ii. Acts ii. Rom. x. Gal. iii. Rom. viii. John i. Hos. ii. Acts xv. 1 Pet. v. 1 John v. 1 Cor. iii. Isai. xxviii. Rom. x. Isai. lvii. Matt. xvi. Rom. v. Gal. ii. De fide ad Petrum. Li. De Caim. et Abel. Lib. de virgi. In Matt. xxv. In illud sim. Credo in Deum.

Moreover this your faith must be conjoined with a reverent fear toward God. "For the fear of the Lord," saith the wise man, "is the beginning of wisdom," and "expelleth sin." Without this fear no man can purely walk before God. For he that feareth God truly, feareth also to displease him; yea, he seeketh all means possible to Of fear. Prov. i. Ecclus. i. Prov. ix. Psal. xiv.

[1 Fides est namque bonorum omnium fundamentum: fides est humanæ salutis initium. Sine hac nemo ad filiorum Dei potest numerum pertinere... Sine fide omnis labor hominis vacuus est.—August. Op. Par. 1679-1700. De Fide ad Pet. Lib. I. Tom. VI. Appendix, col. 19. This is not the work of Augustine. The Benedictine editors say of it: Indubitatus ejus auctor a nemine jam ignoratur Fulgentius.]

[2 Et ideo doceris hac serie scripturarum fidem esse radicem virtutum omnium. Unde et apostolus ait: Quia fundamentum nostrum Christus est; et quidquid supra hoc fundamentum ædificaveris, hoc solum ad operis tui fructum et ad virtutis proficere mercedem.—Ambros. Op. Par. 1686-90. De Cain et Abel. Lib. II. cap. ix. 28. Tom. I. col. 219.]

[3 O thesauris omnibus opulentior fides! O virtutibus corporis omnibus fides fortior! O medicis omnibus salutarior!—Id. De Virgin. Lib. cap. xvi. 100. Tom. II. col. 237.]

[4 Lampas dicitur fides, quia sicut lampas illuminat domum in qua est, sic fides illuminat animam cujus est.—Chrysost. Op. Par. 1718-38. Opus Imperf. in Matt. Hom. lii. ex cap. xxv. Tom. VI. pp. ccxvii, xviii.]

[5 The following is perhaps the passage intended: Hæc credulitas confert vobis præsentis vitæ securitatem et futuræ vitæ æternitatem.—Op. Lat. Basil. 1547. In Symb. Apost. Hom. ii. Tom. V. col. 721.]

Psal. cxii. accomplish the will of God, as the psalmograph saith: "Blessed is that man that feareth the Lord, for all his delight and pleasure shall be in his commandments." Unto this Psal. xxxiv. fear of God doth David exhort us, saying: "Fear ye the Lord, all ye that are his Mal. i. servants: for they shall never want that fear him." "The son honoureth the father, and the servant his lord: if I be your Father, where is my honour? and if I be your Lord, where is my fear? saith the Lord of hosts." But this fear ought not to be a servile and bond fear, proceeding from an unwilling heart, but a reverent and gentle fear flowing out of love. Therefore with this your faith and fear must ye also have a sincere and pure love toward God combined, so that ye shall both truly believe in God, reverently fear him, and unfeignedly love him. And this is it that Deut. x. Moses writeth: "And now, O Israel," saith he, "what doth the Lord thy God require of thee, but that thou shouldest fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God in all thy heart and in all thy soul?" Now have ye heard partly what it is to walk before God.

What fear we ought to have toward God.

Of love.

We must express our faith, fear, and love toward God by external good works.

Eus. I pray you, what remaineth there behind? *Phil.* After that ye have conceived in your hearts this faith, fear, and love toward God through the operation of the Holy Ghost, so that ye have entered the pathway of our Lord God, now doth convenient time require, that ye walk not only secretly but also openly before God; that is, that ye do not only inwardly in your hearts believe in God, fear and love God, but also that ye outwardly shew forth this your faith, fear, and love, buried Matt. v. within you, by external works, that men, seeing your godly conversation, may then glorify your Father which is in heaven. For this is to walk before God, even to believe in God, to fear God, to love God, and to lead an innocent life according to his holy word. Without this innocency and purity of life, I see not what all faith, fear, or love profit. "Follow your Lord God," saith Moses, "fear him, and keep his commandments, and hear his voice: ye shall serve him and cleave unto him." The Mic. vi. prophet Miche also saith: "I will shew thee, O man, what is good, and what the Lord requireth of thee, even to do judgment, and to love mercy, and studiously to walk with thy God."

What it is to walk before God.

Here see you that, if ye will walk before God, ye must do good deeds, lead a pure and innocent life, study to accomplish God's will, and in all points labour to fashion your manners after the rule of God's word. Farewell they that boast so much of faith, and yet are wicked in all their works! "They profess to know God," as the apostle saith, "but with their deeds they deny him, seeing they are abominable, disobedient, and unapt to all good works." Such boasters of faith do not only slander the true and christian faith, which "worketh by charity," but also they deceive themselves, seeing they hope freely and only to be justified by that faith, which is barren, unfruitful, and void of all good works. Let them crack so much as they list of their faith and love toward God, yet are they wicked gospellers. "For the love of God," saith St Gregory, "is never idle: for it worketh great things, if it be the love of God indeed; but if it ceaseth to work, then it is no love[1]." Chrysostom also saith: "The sons of God are not content to sit idle, but the Spirit provoketh them to take some great and commendable work in hand." Verily, as impossible as it is for a good tree to be without good fruit, when the time of the year cometh, so impossible is it for true faith to be without good and christian works. And as the Spirit of God can none otherwise but do those things that are pleasant before God; so in like manner a faithful man, which is the son of God, cannot cease from working the will of God.

Against the vain boasters of faith. Tit. i.

Gal. v.

Note here.

Gregory.

Chrysostom.

Note this similitude.

Let these rude railing readers of the gospel therefore be once ashamed of their faith and spirit, whereof so greatly they crack, seeing they are altogether unfruitful and without all good works. "If any man be in Christ, he is a new creature." "He that abideth in me, and I in him," saith Christ, "bringeth forth much fruit." And, "He that believeth in me, as the scripture saith, floods of livish water shall flow out of his belly." "Every good tree bringeth forth good fruit." He that hath not a lust and fervent desire to work the will of God, and to fashion his life in all parts according to the holy law of God, undoubtedly he hath not the christian faith, neither pertaineth

2 Cor. v. John xv. Isai. xii. John vii.

Matt. vii. Luke vi.

[1 Numquam est Dei amor otiosus. Operatur etenim magna, si est: si vero operari renuit, amor non est.—Gregor. Magni Papæ I. Op. Par. 1705. In Evangel. Lib. II. Hom. xxx. 2. col. 1576.]

he unto Christ, though he babbleth never so much of faith, of God, of Christ, and of all the divine mysteries. "For the kingdom of God is not in word, but in power." "Not every one that saith unto me, Lord, Lord," saith Christ, "shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many shall say unto me at that day, Lord, Lord, have not we prophesied in thy name, and cast out devils by thy name, and wrought miracles by thy name? But then shall I say unto them, I know you not: depart from me, ye workers of iniquity." "He that hath my commandments and keepeth them, he it is that loveth me." "If any man loveth me, he will keep my word, and my Father will love him, and we will come unto him, and dwell with him. But he that loveth me not keepeth not my words." 1 Cor. iv. Matt. vii. Luke vi. Luke xiii. Psal. vi. Luke vi. John xiv.

God hath not shewed to us his manifold kindness, that we should live dissolutely and without all good order (for so were we unworthy any kindness at all), but that we should earnestly and with all diligence employ ourselves to work his will, to satisfy, so much as lieth in our power, his godly mind, and to walk in all our conversation and living, as his dearly-beloved Son walked. If he "did not spare his only-begotten Son, but gave him for us all" even unto the death, how unkind creatures might we righteously be recounted, if we should not study with hearty minds to accomplish his holy precepts! Are they worthy to be called children, which neglect their father's will, and so greatly dissent from their father's manners? Our celestial Father is holy; and shall we his children be unholy? Our celestial Father is good, godly, merciful, patient, and all spirit; and shall we his children be evil, wicked, rigorous, impatient, and all flesh? "Be ye holy," saith he, "for I am holy." Certes, "God hath not called us unto uncleanness, but unto sanctification." Neither hath he delivered us from Satan and his army, that we should live wickedly, but practise pure innocency and true godliness in all our life, as Zachary the priest, father to St John Baptist, saith: "He hath performed the oath which he sware to our father Abraham for to give; that we, delivered out of the hands of our enemies, might serve him without fear all the days of our life in such holiness and righteousness as are acceptable before him." Thus see ye that, if we will walk before God, we may not only believe in God, fear, and love God, but also lead a pure and innocent life, be plenteous in good works, and altogether studious of true godliness. 1 John ii. Rom. viii. John iii. Children ought to follow the manners of their father. Lev. xi. 1 Thess. iv. Luke i. Tit. iii.

Chris. But, I pray you, why doth the scripture use this term, "walk," rather than any other? *Phil.* It is not without a cause. Ye know, he that standeth still moveth nothing forward, nor hasteth not unto the end of his journey: but he that walketh is ever going, and draweth alway nearer and nearer unto his journey's end. In consideration whereof the holy scripture useth this word, "walk," to put us in remembrance that, if we have begun well in our profession, we should not there cease and stand still, but go forth "from virtue to virtue," "from faith to faith," until at the last we attain unto the perfection of pure innocency. For "he that continueth unto end," saith Christ, "shall be saved." Again: "Be faithful unto the death, and I shall give thee the crown of life." This word we read in divers places of the holy scriptures. Christ saith: "Walk while ye have light, that the darkness doth not overwhelm you. For he that walketh in darkness knoweth not whither he goeth." St Paul also saith: "Walk as the children of light, proving what is acceptable to the Lord." Again: "Look that ye walk circumspectly, not as unwise, but as wise, redeeming the time, for the days are evil." Hitherto pertaineth that saying of St John: "He that saith that he dwelleth in Christ ought to walk even as he hath walked." Why the scripture useth this word, *walk*. Psal. lxxxiv. Rom. i. Matt. xxiv. Rev. ii. John xii. Eph. v. Col. iv. 1 John ii.

These places, with all other such like, declare to us that we ought so to walk in our profession by increasing daily in virtues, that at the last we may be perfect, and as St Paul saith: "Make every man perfect in Christ Jesus." And this is it that followeth in the latter end of the sentence: "And be perfect." For we ought so to walk, that is, increase in all godliness, virtue, and honesty, that we might be perfect, as Christ saith: "Be ye perfect, as your heavenly Father is perfect." Also St Paul: "Rejoice and be perfect." It is one degree of virtue to love my neighbour; but it is an higher degree to love mine enemy; but the most excellent degree above all is so to love our very enemies, that we can be contented not only to do them good, but also even to give our lives to win them unto Christ. It is a point of mercy to help my poor Col. i. Gen. xvii. Matt. v. 2 Cor. xiii. [11.] Degrees of perfection.

neighbour with my superfluous goods; but it is a point of perfection to sell all that
Matt. xix. Luke xii. ever I have, and to give it to the poor, as Christ said to the rich man: "If thou wilt be perfect, go and sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come on thy way and follow me." It is a point of godliness to bear an honest heart toward the word of God; yet it is much more,
Matt. x. Mark viii. Luke xii. openly to confess it boldly before men; but the very perfect point of godliness is, not only to love and confess it, but also manly to abide by it, even unto the very death, if need so requireth. Now therefore even unto the most and greatest perfection in all things ought we to contend and labour, that we may walk before God, and be perfect.

Eus. I think there be but few that attain and come unto this perfection. *Phil.*
1 Cor. ii. This your flower is indeed to the carnal man of a bitter and unpleasant savour; but to the spiritual and truly regenerate it smelleth sweeter than any rose. *Theo.* God grant that we may once be ancient in Christ!

Matt. vii. Luke xiii. *Phil.* Labour, and God will help. "Enter in at the strait gate. For wide is the gate and broad is the way that leadeth unto destruction, and many there be which go in thereat. But strait is the gate and narrow is the way which leadeth
2 Tim. ii. Matt. x. xvi. Luke xiv. 1 John ii. Gal. v. 1 Pet. v. James iv. unto life, and few there be that find it." If ye will live and reign in glory with Christ, ye must suffer with Christ, ye must take the cross of Christ, and follow him. Ye must cast away all the vain pleasures and pomps of the world; the concupiscences and lusts of the flesh ye must mortify. Satan and all his subtile suggestions ye must manfully resist. Ye must die unto sin, and live unto righteousness. For Christ did not
Luke xxiv. enter into glory before he had suffered; and think ye the gates of heaven to be opened for you, if ye live in this world in joy, pleasure, and after the flesh? Nay, verily,
Rom. viii. ye may be sure; for the apostle saith, "If ye live after the flesh, ye shall die; but if ye mortify the deeds of the body in the Spirit, ye shall live."

Gen. xvii. And this is it that remaineth of your flower. "And I will make my covenant between me and thee, and will multiply thee beyond all measure." God, commanding Abraham to walk before him and to be perfect, addeth this promise aforesaid, and hath undoubtedly accomplished it. Let us also walk before God and be perfect, and that promise also shall be fulfilled in us. God will multiply us beyond all measure,
Matt. xix. Luke xviii. both in this world and in the world to come, as Christ saith: "There is no man that hath forsaken house, or father and mother, or brothers, or wife, or children, for the kingdom of heaven, but they shall receive much more in this time, and in the world to come everlasting life." *Chris.* God grant us so to walk, that we may be found worthy this eternal life!

A brief rehearsal of this Flower. *Phil.* Well, neighbours, seeing that God is almighty, plenteous in power, abundant, omnisufficient, full of all good, needy of nothing, liberal, gentle, merciful, ready to help at every hour, and wholly bent to beatify and make wealthy so many as call on
John iv. him "in spirit and verity;" whom would it not delight to do service unto such a Lord, and to walk before him and to be perfect, seeing that for our service-doing he will increase and multiply us, that is to say, give us in this world abundance of all things necessary for this our life, and in the world to come everlasting glory?

Eus. This is a sweet flower that ye have now given us. *Theo.* I beseech God that we may smell well of it. *Chris.* Yea, and that the savour may long continue in us. *Phil.* To that I say, Amen. For if this come to pass, ye may be sure to have the favour both of God and man, which of all treasures is the greatest. And of this shall ye not fail, if ye labour to walk before God and be perfect, which I call "pure innocency." He that is pure from sin, and innocent or harmless in his conversation, he must needs find grace and favour in the eyes both of God and of all men.
An exhortation unto true faith and good works. Therefore, dear brothers, cleave stedfastly to this one very God Almighty by true faith, as the only author of all good things: fear him reverently as a beneficial Lord: love him tenderly as a gentle father; and so walk according to his most divine pleasure in cleanness of life and pure innocency without any feigning, dissimulation, or hypocrisy, that ye may in this world be governed of him in all your acts through his most Holy Spirit, and in the world to come enjoy the glory eternal. *Eus.* Amen, good Lord.

Phil. Your duties learned toward yourselves and God, I will now declare how ye ought to behave yourselves toward our most christian and excellent king, and all other rulers that are sent of him. And this shall be the third flower of your Nosegay. *Theo.* Never in better time. It cometh well in place. Let us see it, I pray you.

THE THIRD FLOWER, CALLED FAITHFUL OBEDIENCE.

Phil. Ye remember, I am sure, the name of your third flower. *Theo.* Ye named it "Faithful Obedience." *Phil.* Well remembered. Hold, here it is: "Let every soul be obedient to the powers that bear rule. For there is no power but of God. The powers that be are ordained of God. Therefore whosoever resisteth the power resisteth the ordinance of God. And they that resist shall get to themselves damnation," &c. Rom. xiii. Wisd. vi.

How doth the aspect of this flower please your eyes? *Chris.* It is not only pleasant to the eye, but it also giveth a goodly odoriferous and comfortable savour to so many as smell on it with purged noses. For it sheweth how we ought to behave ourselves both toward our most redoubted king, and all other rulers, which "are sent of him unto the praise of them that do well, but unto the punishment of them that do evil." They therefore that are faithful subjects, must needs rejoice in this flower unfeignedly. 1 Pet. ii.

Phil. Well said. Although, neighbours, I do not doubt, but that in your conscience ye are assuredly persuaded that the christian magistrates and high powers do reign, rule, and have dominion, every one in their kingdom, not of their own tyranny, cruel violence, and extort power, but of the authority of God's word and the just appointment of the high celestial king, for the great consolation and comfort of his people, and for the innumerable commodities of the christian public weal, which of their no less virtuous than righteous regiment and governance do ensue; yet, forasmuch as in these our days there have risen up wicked and ungodly spirits which deny the office of the magistrates and high powers to be the ordinance of God, and affirm that it can by no means stand with the gospel of Christ: The Anabaptists.

I will first declare unto you and prove by the holy scriptures, that the high powers are ordained of God, and that their office agree and in all points consent with the most holy word of God; yea, and that it is so necessary, that without this regiment and governance of the high powers no public weal can remain in safe estate, no friendship can be maintained, no faith can be regarded, no order can be kept, no propriety of goods can be saved, no virtue can reign, no tranquillity can consist, nor any goodness continue; but all must needs grow out of order, and, as they say, go to havoc, unto the great disquietness and utter destruction of so many as dwell in such wild, rustical, brutal, and beast-like realm, where no civility of public order in mundane things is observed. The contents of this Flower. Mark well.

This once done, I will declare what your duty is toward our most sovereign lord the king, and all the other rulers that govern under his dominion, that ye may live in this most flourishing realm, like true and faithful subjects, with obedient hearts, and that not only for fear but for conscience sake, that by this means ye may both acquire and get to yourselves quietness and rest, leading an honest and peaceable life, without any disturbance, and also be an example to other, that they with like obedience may be subject, and serve our most christian prince according to the will of God.

To shew that the authority of the magistrates and common officers is the ordinance of God, whereof may I rather take a beginning than of the public weal of the Israelites? When God by his great puissance and stretched-out power had delivered the people of Israel out of their miserable servitude, wherewith they were grievously oppressed of the cruel and lion-like tyrant Pharao, did he not appoint Moses to be their ruler, guide, captain, and governor, that he, having the pre-eminence and rule over them, should safe conduct them, rule, and govern them after the will of God? Would he have done this, if it had been a thing unjust, unmeet, and unlawful? Would he not rather have suffered his people to run astray as masterless hounds, and as sheep destitute of a shepherd or herdman, without any order? Did not Jetro also, a man of great virtue, and replete with the Holy Ghost, when he saw Moses alone take all the pains in hearing the causes of the Israelites from morning unto even, say to him these words, "Look out among all thy people such as be wise men, and that fear God, and such as are true, Exod. xiii. Exod. xviii.

and hate covetousness: make these rulers over them, some over thousands, some over hundreds, over fifty, and over ten, that they may alway judge the people"? Moses so did, and God approved his act. Here see we other magistrates and rulers appointed also to serve in the public weal, besides the head officer, which, they also being lawfully chosen and set in office, are approved before God. After Moses, were not Josue, Othoniel, Aioth, Sangar, Delbora, Gedeon, Abimelech, Tola, Jair, Jepte, Samson, and at the last Samuel, judges and rulers over the Israelites? Were not all these approved
Deut. xvii. to be the just and lawful ministers of God? Did not Moses also, before his death, shew to the people of Israel, that afterward God should give them a king of the number of their brothers, which should be their ruler "as all nations have throughout all the world"? Do we not here learn, that all nations at that time had kings, and that kings are appointed and chosen by the election of God? This is sufficient for any faithful heart to prove, establish, and corroborate the authority of kings and other civil magistrates. But let us hearken more to the scripture.

1 Sam. viii. When Samuel waxed old, and could no more judge the people for his age, he commended that office to his sons Joel and Abia, which answered nothing to the godly dispositions of their father, neither ordered the public weal aright, but lived dissolutely, voluptuously, and wickedly, receiving gifts, and perverting judgment; which thing caused the elders and ancient of the people to assemble, and come unto Samuel, that he
1 Sam. x. might appoint them a king to rule over them, as all nations had. And did not Samuel, shortly after, at the appointment of God, anoint Saul king over Israel? And from that time, in a manner, until the coming of Christ, were there not kings among the Israelites
Gen. xlix. of their own nation, according to the prophecy of Jacob? and at Christ's coming did not king Herod, although a stranger, reign among the Jews? Do not all these histories manifestly prove and approve the office of kings and other magistrates to be the ordinance of God? *Eus.* Those things are clearer than the light.

Phil. I will now rehearse unto you certain manifest sentences and open texts of the holy scripture, which shall evidently establish the authority of the high powers, that Satan himself shall not be able to prevail against it, much less his imps, which now of late are sprung out of his diabolical side. *Chris.* I pray you, let us hear them.

Prov. viii. *Phil.* Salomon, speaking in the person of God, saith on this manner: "Through me kings reign, through me princes make just laws. Through me lords bear rule,
Wisd. vi. and all judges of the earth execute judgment." Again, the wise man saith: "Hear, O ye kings, and understand; give ear, ye that rule the multitudes. For the power is given you of the Lord, and the strength from the most high God." Are not these words plain enough to shew that the power, which the civil magistrates and head officers have, is of God? as that noble king Josaphat said to them whom he appointed
2 Chron. xix. judges of the land in all the cities of Juda: "Take heed," saith he, "what ye do. For ye execute not the judgment of man, but of the Lord, and he is with you in judgment. Therefore let the fear of the Lord be with you, and do all things diligently. For with the Lord our God there is no unrighteousness, nor respect of persons, nor
Psal. lxxxii. desire of gifts." God himself also saith by the mouth of David: "Ye are gods, ye are all the sons of the Most Highest." Doth not God here plainly say, that the magistrates are gods, that is, such as bear the offices of God, as to maintain peace, justice, and good order, to punish sin, and to defend the innocents? If they be the officers of God, and exercise his office, so that he approveth and alloweth their state and manner of living, how can any man righteously condemn and reject their authority and power? Cursed be they that knowledge not from the very heart the high powers to be ordained of God, and that therefore they ought to be obeyed and had in perpetual reverence and honour.

Why the magistrates are called gods in the scripture.

Chris. They grant that in the old law it was the ordinance of God to have civil magistrates, as judges, kings, and other rulers, but now, say they, in the new testament,
Matt. xxiii. it is not lawful to have any pre-eminence or superiority. For Christ saith: "Be not ye called master; for ye have but one master, even Christ: all ye are brothers."
Luke xxii. Again: "The kings of the heathen have dominion on them, and they that bear rule over them are called gracious lords. But ye shall not be so: but the greatest among you shall be as the youngest, and the chiefest as a servant." Lo, say they, here is all

dominion and temporal power forbidden among christian people, and equality of power proponed and set forth to all men. And that we should doubt nothing hereof, we have, say they, a manifest example of Christ the teacher of all verity, which, when the people would have made him king, fled away from them, and by no means would enjoy that office, although being the very Messias and true anointed king of the Lord. Moreover, he said to Pilate: "My kingdom is not of this world." The objections of the Anabaptists. John vi. John xviii.

Phil. O blind ignorancy, and ignorant blindness! With what eyes do those owls look on the holy scripture! with what spirit doth that generation of vipers search and judge the most sacred word of God! With how filthy and unwashed feet do those swinish and beast-like persons enter into the sweet and pleasant fountains of the most pure scriptures! O Lord God, what dareth not blind Bayard[1] attempt and take in hand! Christ came not into this world to reign, but to serve; not to be a temporal, but spiritual king; not to rule with the sword, but with the breath of his mouth; not to execute judgment on other, but to be judged himself; not to live as an earthly prince, but as a ghostly minister of God's word; not to slay, but to be slain. Therefore was it convenient that he should fulfil his Father's will, for the which he came down, and that once done, to ascend and go up again unto the glory of his Father. Which all these things he did, living all the time that he was in this world humbly and meekly, shewing ever obedience, reverence, and honour to the magistrates, although heathen, even unto the very death. And as he came to serve, and not to be served, to obey, and not to be obeyed; so taught he his disciples, when they began to contend of superiority, to be humble, lowly, meek, gentle, obedient, and not to go about any temporal primacy, which only pertaineth to the civil magistrates, but to be content with their office, which was to preach God's word, to open the mysteries of Christ's kingdom, to reprove the world of sin and unfaithfulness, to fight with the sword of God's word, to use not carnal but spiritual armours, to bring again such as were gone astray,—to be short, wholly to be bent to enlarge the kingdom of God and the glory of Christ's gospel. The confutation. Christ's kingdom. The office of Christ's apostles.

This destroyeth not, but rather magnifieth the authority of the high powers, seeing Christ willed them not to take upon them the office of temporal regiment, contrary to equity, but only to be as "servants and dispensators of the mysteries of God." And come, of a good fellowship, did Christ at any time shew himself disobedient to the public magistrates and head officers? Did not he confess that the power, which Pilate the judge had over him, was given him from above? Note that well, I pray you, and bear it away. Did not he also pay tribute to Cæsar, and willed other to do so likewise? Did not the apostles also shew themselves obedient to the high powers in all points, yea, and taught other men so to do? "There is no power," saith St Paul, "but of God. The powers that be are ordained of God. Therefore whoso resisteth the power, resisteth the ordinance of God: and they that resist get to themselves damnation." St Peter also commandeth us to "honour the king, and to be subject to him as supreme head, and to the other rulers that are sent of him. For this is the will of the Lord," saith he. Are not all these authorities alleged out of the new testament? Have we not here both manifest texts, and also evident examples, to approve the office and state of the high powers; so that it is now of no less authority than ever it was before, but rather greater and stronger, seeing it is now also confirmed and established by Christ and his apostles? Let the adversaries of this ordinance of God learn to be ashamed, confess their disobedience, become subject, and give reverence and honour to all head officers as to the ministers of God, even from the greatest to the least. "For so is the will of God," saith the scripture. 1 Cor. iv. John xix. Matt. xxii. Mark xii. Luke xx. Rom. xiii. 1 Pet. ii. The new testament also approve the authority of the magistrates.

Theo. It will be objected of these order-destroyers: We would gladly hear by the scripture if any christian man, that had received the faith of Christ, did ever bear rule and exercise temporal dominion over his brothers. *Phil.* What is this? What do I hear? May not a christian man execute that office, whereby virtue is maintained and vice exiled? Is he not more fit to be a ruler, that believeth in the true God, feareth him, seeketh his glory, embraceth virtue, hateth vice, loveth his neigh-

[1 Bayard: a name of a horse. The expression is proverbial.]

bour, tendereth the commonwealth, and seeketh in all points to be a father among his subjects, than such one as believeth in idols, feareth them, seeketh their glory, despiseth the alone true God, hateth virtue, embraceth vice, oppresseth his neighbour, teareth the commonwealth in pieces, and sheweth himself in all things a cruel tyrant among his subjects? What furious Erinnys hath invaded and troubled the brains of these unreasonable creatures to resist the public magistrates and to condemn their authority, which they have received of God? But let these honest men, and God will, tell me, was not Abraham, Joseph, Judas, Moses, Josue, Gedeon, Samuel, David, Ezechias, Josaphat, Josias, with many other, christian and faithful men? Yet did they execute the office of magistrates, and were high powers indeed allowed before God, working that which was good in his sight.

Eus. They were faithful, say they, we grant, but not christian. *Phil.* O monsters! as though it were one thing to be faithful, and another to be christian. Difference is there none between them and us, but this only, that they believed in Christ to come, and we believe that Christ is come and hath fulfilled the prophecies of the
1 Cor. x. holy men ghostly inspired. "All," saith St Paul, (he speaketh of the fathers of the old testament,) "did eat all one spiritual meat," that is to say, with us, "and all did drink the very same drink of the spiritual rock which accompanied them, and Christ was the rock." It is a good consequence therefore, that it is all one church both of them that believed then in Christ, and of them which are now; which church is gathered together in one and the very same Spirit, so that they be alike faithful and christian, having one faith, one profession, one religion, one God, one Lord, one Saviour, and one hope. But I will come to the new testament. Was not Nicodemus, Joseph,
Acts viii. and that noble man, which was chamberlain and of great authority with Candace the queen of the land of the Morians, which was baptized of Philip, and received into Christ's flock, christian and faithful men? Yet were they magistrates. Was not Cornelius, which called Peter unto him, and was baptized of him, a christian man? Yet did he use public offices. Was not Sergius Paulus, Erastus, with divers other, christian men? and yet officers in the commonwealth?

Chris. All these things are true. *Phil.* Well then, let us conclude, if it were lawful at that time for a christian man to bear rule in the commonweal, how is it now become unlawful? Is any man more fit to reign and rule among christian men, than he which is of the same profession, faith, and religion? Is it convenient for the wicked and unfaithful to have dominion over the righteous and christian, rather than they which desire nothing more than the glory of God and the health of their christian brothers? O extreme blindness! If that should come to pass, who would not wish rather to be an unfaithful painim than a faithful christian? Behold to what point these wicked order-breakers bring the christian religion, while they will seem to fight most chiefly for the glorious furtherance of it! O foxish hypocrites! Who perceiveth not their subtility? Who smelleth not their craft? Who espieth not their falsehood? While they go about to sin without punishment, to have all things in common, to live of the sweat of other men's brows, to live freely in all kind of beast-like pleasure, to defile other men's wives, maidens, daughters, servants, &c. behold to what profit these gross gospellers, these shameless schismatics, these brutal belly-gods, bring the public weal of christendom! God mought once root such pestilences out of the earth, that we may, according to our duty, with all submission of mind and faithful obedience, honour and magnify the public magistrates.

Thus have I, neighbours, grossly but faithfully, rudely but truly, proved to you by the infallible verity of God's word, that the high powers are ordained of God, and that their office pleaseth God, and is agreeable in all points with the holy scriptures, both of the old and new testament.

Now, according to my promise, will I in three words, as they say, declare how necessary the office of the public magistrate is for the right institution and prosperous preservation of the common weal.

Eus. I pray you, let us hear. *Phil.* The office of the high powers evidently declareth, what innumerable commodities and pleasures the christian public weal receiveth by them. Moses, when he appointed certain rulers over the Israelites, commanded

them that they should "judge righteously, and that they should not be partial in their judgments, but hear all indifferently, not esteeming nor preferring the man of power and nobility before the poor and base person, nor yet fear the person of any man; for it is the judgment of God," saith he. Again, that they should "receive no gifts, (for gifts do blind the eyes of the wise, and deprave the causes of the righteous,) but alway pursue and follow that which is according to justice," have ever with them the book of the law of the Lord, read it all the days of their life, that they may learn to fear the Lord their God, and to keep all the words of his law, and ordinances thereof, that they may do them. The prophet Jeremy also commandeth kings and other rulers to minister righteousness, to deliver the oppressed from violent power, to keep equity, not to grieve nor oppress the stranger, the fatherless, nor the widow, nor yet to shed innocent blood. Here may ye see in few words, how necessary the office of the public magistrates is for the right institution and prosperous preservation of the common weal. How expedient is it, think you, in matters of controversy, that all things be judged and reconciled according to equity and justice! How necessary is it that the poor oppressed be delivered from the violent blood-soupers! How convenient is it that the stranger, widow, and fatherless, be holpen and provided for! How profitable is it that unity, concord, love, benevolence, friendship, amity, be maintained; and debate, discord, strife, malevolence, ire, wrath, contention, hatred, enmity, be exiled! How necessary is it that virtue reigneth, and vice be banished! How seemly is it that an order be kept, and confusion driven out of the public weal! By the godly office and authority of the high powers all these good things are brought to pass; and without that, what can there remain in any public weal in safe estate and comely order? As Salomon saith: "Where there is no governor, there the people must needs decay; but where as are many that can give counsel, there is wealth." As St Chrysostom saith: "If thou takest away the judicial seats and the offices of the law, so hast thou utterly destroyed all the order of our life. And as, if thou separatest and pluckest away from the ship the master and steerman of it, thou hast drowned the ship; and as, if thou leadest away the captain from the army, thou hast made the soldiers to be overcome of their enemies; so likewise, if thou takest away the rulers out of the cities, we shall lead a life more unreasonable than the very brute beasts, ever snatching one at another, so that the man of the greater power shall subdue the poorer, and the bolder shall overcome the meeker-spirited[1]."

Deut. i.

Deut. xvii.

Jer. xxi. xxii. Isai. i. Zech. viii.

How necessary the office of the civil magistrates is.

Prov. xi.

Hom. vi. ad Pop. de eo quod utilis sit principum terror.

They therefore that go about to take away the public magistrates, may justly seem to be the most extreme pestilences of the commonweal, and to destroy that which is no less profitable for our preservation, safeguard, and health, than the sun, fire, or water is, or whatsoever can be reckoned most necessary for this our needy life. For by them is public innocency, honest behaviour, godly learning, virtuous knowledge, sincere erudition, necessary arts, fruitful occupations, maintained. By them we live in tranquillity and peace. By them we enjoy our own possessions without any disturbance. By them we are preserved from all injuries and cruel oppressions. By them our realms are defended from the invasion of cruel tyrants. By them the glory of God flourisheth. By them the gospel of Christ triumpheth, and all sects and heresies are extirped and plucked up by the roots. To conclude, by them God worketh his most divine pleasure in his elect and faithful people, and all good things chance unto us. For their judging place is the throne of God. Their mouth and sentence is the organ and instrument of God's truth. They are the vicars of God. They are the livish image of God. They are the ministers of God for our wealth. They represent the person of God. They exercise the judgment of the Lord. They are the fathers of the country. They are the pastors of the people. They are the maintainers of peace.

Behold what commodities we receive by the high power.

[1 Ἐὰν γὰρ τὰ δικαστήρια ἀνέλῃς, πᾶσαν τῆς ζωῆς ἡμῶν ἀνεῖλες τὴν εὐταξίαν. καὶ ὥσπερ νηὸς τὸν κυβερνήτην ἐὰν ἀποστήσῃς, κατεπόντισας τὸ σκάφος, καὶ τὸν στρατηγὸν ἂν ἀπαγάγῃς τοῦ στρατοπέδου, δεδεμένους τοῖς πολεμίοις παρέδωκας τοὺς στρατιώτας· οὕτω τῶν πόλεων τοὺς ἄρχοντας ἂν ἀνέλῃς, θηρίων ἀλόγων ἀλογώτερον βιωσόμεθα βίον, δάκνοντες ἀλλήλους, καὶ κατεσθίοντες, τὸν πενέστερον ὁ πλούσιος, τὸν ἀσθενέστερον ὁ δυνατώτερος, τὸν ἐπιεικέστερον ὁ θρασύτερος.—Chrysost. Op. Par. 1718-38. Ad Pop. Antioch. Hom. vi. Tom. II. p. 74.]

They are the rulers of justice, and patrons of all true innocency. They therefore, which will not approve, commend, and allow the impery, rule, and dominion of the public magistrates and head officers, may worthily be judged twice frantic, and too much estranged from all kind of humanity. Thus have ye heard, in few words, how necessary the high powers are for the right institution and godly administration of the public weal.

Theo. We see now right well, that without their regiment and governance nothing that is godly and virtuous can stand, but all wicked things must needs spring up and arise in those realms where the public magistrates want. *Phil.* Truth it is that ye say. Well, now for the just and perfect accomplishment of my promise heretofore made, I will declare consequently unto you, what your duty is toward the high powers, I mean, our most sovereign lord the king, and all the other rulers, that govern under his most noble empire and dominion. *Chris.* I pray you heartily, let it so be.

Phil. Ye remember well, I am sure, that your flower which I gave you last, is this: "Let every soul be obedient to the powers that bear rule, &c." *Eus.* We remember it well. *Phil.* Here is "faithful obedience" required of you toward the high powers and rulers of the commonweal. For as it is their office to rule, so is it our duty to obey, and that not feignedly, but with sincerity of conscience and pureness of mind, without any dissimulation or hypocrisy. "For there is no power but of God. The powers that be are ordained of God. Therefore whosoever resisteth the power resisteth the ordinance of God: and they that resist shall get to themselves damnation." But, I pray you, mark what your flower saith: "Let every soul be obedient to the powers that bear rule." Note that it is said: "Let every soul be obedient." Here see you, that no person, be he spiritual or temporal, as they use to call them, is excepted from obedience toward the high powers. All are under subjection. All owe obedience, fear, honour, and tribute, to the rulers of the common weal. None is free from this subjection. For "every soul" is here taken after the Hebrew phrase for all men, and for so many as are reasonable creatures, born and appointed to live under a law. So that the scripture here commandeth all men, both spiritual and temporal, both godly and ungodly, both wicked and righteous, both perfect and imperfect, to obey the magistrates and all such ordinances and laws as are made of them for the glory of God and the commodity of the public weal, or else they accumulate and heap up to themselves great damnation, as St Austin saith: "Whosoever will not obey the laws of the temporal governors, which are made for the establishment of God's truth, he getteth great damnation[1]."

Rom. xiii.

Of faithful obedience.

Rom. xiii.

No person is excepted from obedience unto the powers.

De cor. Do. ad Boni. cap. vi.

Theo. Are the spiritual persons bound to be obedient also to the high powers by the word of God? *Phil.* Yea verily, there is not one bishop nor priest within this realm of England, which oweth not so much obedience to the king's grace's majesty, as the most inferior subject and vile temporal man doth. Neither doth this name spiritual, archbishop, patriarch, cardinal, bishop, archdeacon, suffragan, priest, deacon, &c., deliver them from subjection and obedience, no more than this word, tailor, shoemaker, draper, merchant, inn-keeper, water-tankard-bearer, dauber, cobbler, &c., doth. "Let every soul," saith the scripture, "be obedient to the powers that bear rule." Here is none excepted, no, not that Romish pork, which challengeth so great authority over all persons in the world, that he is not ashamed to suffer kings and emperors to kiss and lick his pocky feet. O shameless antichrist! Theophylact, upon the aforesaid place of Paul, writeth on this manner: "Here he teacheth all men," saith he, "that whether he be priest, or monk, or apostle, they should be obedient to the princes and high powers[2]."

The spiritualty also must obey.

O abomination! Theophylact.

Where is any exception now, I pray you? Where are the privileges, immunities, freedoms, and liberties now become, which the butcher of Rome was wont to give so

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[1 Quicunque autem legibus imperatorum, quæ pro Dei veritate feruntur, obtemperare non vult, adquirit grande supplicium.—August. Op. Par. 1679-1700. De Cor. Don. Lib. ad Bonif. seu Epist. clxxxv. cap. ii. 8. Tom. II. col. 646.]

[2 ...παιδεύων πᾶσαν ψυχὴν, κἂν ἱερεὺς ᾖ τις, κἂν μοναχὸς, κἂν ἀπόστολος, ὑποτάσσεσθαι τοῖς ἄρχουσιν.—Theophyl. Op. Venet. 1754-63. Comm. in Epist. ad Rom. cap. xiii. Tom. II. p. 94.]

bounteously to his dear spiritual children, that they might sin without punishment, be free from paying tribute, exempt from all temporal jurisdiction, be lords and kings within themselves, hang and draw at their own pleasure, and do whatsoever their beast-like lusts coveted? How well followed they this doctrine of the Holy Ghost? Of what spirit were they named spiritual, which so manifestly fight with the Spirit of God? With what forehead durst they be bold to call themselves the successors of the apostles, seeing that, contrary to the teaching and practice of all true apostles, they were disobedient to the high powers, robbed them of their authority, led them captive, and made them to serve their voluptuous and beast-like pleasures?

Eus. Undoubtedly there hath been great abusion in the clergy concerning the temporal rulers. *Phil.* It cannot be denied; but thanks be to our Lord God, which hath in these our days brought it to pass by the revelation of his divine verity, that our most christian king, with certain other princes, hath very triumphantly gotten again and recovered their authority given them of God, whereof so many years they have unjustly be deprived by the furious tyranny of that most cruel Romish bishop and his bloody whelps.

Theo. The holy scripture, I am sure, taught them no such disobedience. *Phil.* No, verily. It rather teacheth them obedience, as ye heard before. For it is written: "The king beareth rule over all, and he hath dominion over them, so that whatsoever he saith to them, they do it." Was not Aaron the high priest obedient to Moses, whom God appointed ruler over his people, and did whatsoever he commanded him? Was not the high priest Achimelech and all the other priests obedient to king Saul, and called themselves his servants, and him their lord, not once resisting the fury of the king, but rather choosing to suffer death patiently under so great a tyrant, than once to resist him disobediently? What need I speak of David, Salomon, Ezechias, Josaphat, Josias, Alexander, Demetrius, Antiochus, &c., which ever had the bishops, priests, Levites, and other spiritual ministers, in subjection without any resistance? How can our spiritualty then be free from obedience and subjection?

1 Esdr. iv. Exod. xxxii. 1 Sam. xxii. 2 Chron. viii. 2 Chron. xix. 2 Chron. xxix. xxx. xxxi. 1 Macc. x. xiv. vii.

Chris. Ye say truth. But all these histories hitherto alleged you have borrowed of the old testament. We would be glad to hear this thing proved by the authority of the new testament. For there have been, neither yet want, which think it a matter of absurdity and a thing very unfitting, that temporal rulers should reign over the spiritualty.

The Anabaptists.

Phil. O disobedient hearts! Did not Mary, the mother of Christ, and Joseph obey the commandment of Augustus the emperor, when the whole world should be taxed, and went into their city Bethleem? Did not Christ himself teach obedience toward the high powers? Did not he pay tribute? Was not he content to die under the temporal rulers, and confess that their power was given them from above? Did not the apostles so in like manner both teach and do? Did not Paul willingly ever obey the public magistrates, Festus and Felix, &c.? Did not all the bishops and ministers of God's word so likewise do and teach in the primitive church, until that wicked man "the son of perdition" came, which "exalted himself above all that is called God, insomuch that he sitteth in the temple of God, boasting himself to be God? But the Lord shall slay him with the breath of his mouth, and shall put him to flight with the clearness of his coming." Let it come to pass, O Lord, yea, and that shortly.

Luke ii. Matt. xvii. Matt. xxii. Mark xiv. Luke xxii. John xviii. Acts xxiii. xxv. Dan. ix. Isai. xi. 2 Thess. ii.

Furthermore, was not this the commandment of Christ, "Pay that to the emperor that is due to the emperor"? What is due to the emperor, that is, to the temporal governor, but obedience, fear, honour, tribute, &c.? How then can any man be excepted from the obedience of the temporal power, be he called spiritual or otherwise? "Let every soul," saith St Paul, as ye heard before, "be obedient to the powers that bear rule." Again he saith: "Warn them that they submit themselves unto princes and to the higher authority, to obey the officers." St Peter also saith: "Submit yourselves to all manner of ordinance of man for the Lord's sake; whether it be unto the king as unto the chief head, or unto rulers, as unto them that are sent of him for the punishment of evil-doers, but for the praise of them that do well. For so is the will of God." Are not all these authorities, selected out of the new testament, sufficient to declare what obedience all kind of people owe to the higher powers?

Matt. xxii. Rom. xiii. Tit. iii. 1 Pet. ii.

Eus. Yes, in good faith, and that no man from this true and faithful obedience is excepted. *Phil.* Very well said. So here do ye now learn, what is one point of your duty toward our most redoubted king, and other head officers. *Chris.* This is truly and faithfully, with all humility and submission of mind, to be obedient unto them, and gladly to execute, perform, and do that which they command and require of us. *Phil.* Then do ye perceive right well that, as it is the office of the public magistrates for to rule, so is it your duty to obey. *Theo.* We perceive that right well, and that we may by no means resist the high powers, inasmuch as they are ordained of God. "For whosoever resisteth the power resisteth the ordinance of God: and they that resist shall get to themselves damnation." *Phil.* It is well said. But I will now go forth to declare unto you, what your duty is more toward the high powers. *Chris.* I pray you, let it so be.

What our duty is toward the high powers.

Rom. xiii.

Phil. It is not only required of us by the word of God, that we should be obedient to the head rulers, but also that we fear them. For St Paul, among all other things which we of very duty owe to the higher powers, rehearseth fear. So that it is our duty also to fear, lest we attempt any thing that should derogate their prince-like authority, or in any point displease them. "For the rulers are not fear," saith he, "to them that do well, but to them that do evil. Wilt thou not fear the power? Do that is good, and thou shalt receive praise of it: for he is the minister of God unto thy wealth. But if thou doest that which is evil, then fear: for he beareth not the sword in vain. He is the minister of God, a taker of vengeance to punish him that doeth evil. Wherefore ye must needs obey, not only for punishment, but also for conscience sake." And this is it that Salomon saith: "The king ought to be feared as the roaring of a lion. Whoso provoketh him unto anger, offendeth against his own soul." Again he saith: "My son, fear thou the Lord and the king." Behold how he joineth the fear of God and of the king together, because we should walk ever with a reverent fear toward him, alway being afeard either to think, breathe, speak, or do, that should be contrary to the king's grace's pleasure.

Of fear.

Rom. xiii.

Prov. xx.

Prov. xxiv.

Mark well.

How grievously they have be punished that walked as seditious persons without any godly fear toward the public magistrates, the histories of Dathan and Abiron, of Zambri and Baasa, shew manifestly. Neither have we wanted experience of this thing now-a-days. For what, I pray you, hath ever been muttered or secretly conspired against the king's grace's majesty at any time, either among men of nobility, or yet of the baser sort, that hath not come to light, and wrought destruction to the authors thereof? This is undoubtedly the provision of God. God defendeth his ministers as a good master doth his servants. God waiteth upon the king's grace's health. He defendeth him from his enemies. "He keepeth all his bones," as the psalmograph saith, "that not one of them shall be broken." He hath numbered the hairs of his head, so that not one of them shall perish without the good will of our heavenly Father. He hath without doubt hitherto, and shall continually preserve his most gracious majesty from all the crafty conspirations and subtile assaults of all his enemies, so that they shall never prevail against him, but his grace shall ever be preserved in safe estate, and have perpetually the triumphant victory over all his enemies, unto the great glory of God, the fruitful promotion of Christ's gospel, and the prosperous tranquillity and wealth of all us his most loving subjects. For as it is impossible to hinder or let the course of the sun or moon, so is it impossible for them to escape which imagine or work any violence or treason against his grace. Certes there is no evasion nor way to escape, as the wise man saith: "For God alway preserveth his ministers, and will not suffer them to escape unpunished that contemn, disobey, or labour to destroy his ordinance." Would God therefore that all men would remember this saying of the preacher: "Wish the king no evil in thy thought, and speak no hurt of the rich in thy privy chamber. For a bird of the air shall betray thy voice, and with her feathers shall she bewray thy words." "There is nothing hid, that shall not come to light; neither is there any secret, that shall not come to revelation."

Num. xvi.

1 Kings xvi.

Experience of our time.

God watcheth upon his ministers, that no evil chance unto them.

Psal. xxxiv.

Matt. x.

Luke xii.

Note this similitude.

Eccles. vii.

Eccles. x.

Matt. x.

Luke xii.

Eus. If they would set before the eyes of their mind this most godly and wise sentence, then should they never offend, but ever fear once to think any thing that should be prejudicial to the king's grace's honour. *Phil.* Ye say truth. Provide there-

fore that ye yourselves remember it well, and ever set before your eyes this fear, and that not constrained, servile, bond, or churlish, but reverent, gentle, obsequious, willing, yea, and even such a loving fear as a dear son hath toward his most heartily beloved father; so that ye would fear to offend, though there were no law nor punishment at all, even for the love that ye bear toward virtue, true innocency, and purity of life. If ye have this fear, ye shall easily have the true obedience and all other things which most of all become faithful and loving subjects. And without this fear know that ye can none otherwise but precipitate and throw headlong yourselves into all kind of mischief, peril, danger, and destruction. *Chris.* God mought engraff in our hearts this reverent fear toward our most excellent prince, that we by no means may offend him neither in thought, word, nor deed! *Theo.* Amen, good Lord, I beseech thee. What fear we ought to have toward the high powers.

Phil. Moreover, besides this obedience and fear, we owe also to the high powers honour, as St Paul witnesseth in the aforesaid text. And St Peter saith: "Honour all men, love the brotherhead, fear God, honour the king." Here are we also commanded to honour the king. Of honour. Rom. xiii. 1 Pet. ii.

Eus. What meaneth the scripture by that, I pray you? *Phil.* To honour the king is not only to pretend and shew an outward humility and humble obeisance toward him, as by putting off our cap to him, reverently to speak to him, to kneel unto him, to grant him freely and willingly whatsoever he requireth of us; but also with heart and mind to wish well unto him, to desire all good and prosperous things unto him, to pray for him, to desire long life unto him, to pray that God may rule and govern all his counsels, enterprises, and affairs, to watch diligently that no harm, disturbance, or incommodity chance unto him, and in all our acts, either public or private, open or secret, to seek the honour of him, as of our most sovereign lord. This honour shewed David to king Saul, which, knowing Saul to be his utter enemy and one that sought his life, would notwithstanding so much as once hurt him, nor yet suffer any other to do it, although he had sufficient opportunity and occasion divers times to have slain him, if he had been so minded. "The Lord forbid," saith he, "that I should lay mine hand on him!" Again: "Kill him not." "For who," saith he, "shall lay hands on the Lord's anointed, and be not guilty? The Lord liveth, he dieth not, except the Lord smite him, or that his day be come to die, or else go to battle, and there perish." He also afterward commanded that young man to be slain, which came and told him that he had killed king Saul, thinking by this means to have picked a great thank, or obtained some beneficial reward at David's hand. Here was true honour. For it is not lawful for any man being a subject to arise against his prince, and to avenge his own quarrel, be he never so much a tyrant, or sustaineth he at his hand never so great injuries and wrongs; but patiently to suffer all things, yea, rather death, than he should once resist, leaving the vengeance unto him which saith, "Vengeance is mine, and I will reward." "For he that resisteth the ordinance of God getteth to himself damnation." And they that dishonour the high powers shall fall into ignobility, and prove a miserable end. What it is to honour the king. 1 Sam. xxvi. 2 Sam. i. Deut. xxxii. Rom. xii. Heb. x. Rom. xiii.

Chris. They therefore dishonour greatly the magistrates, which excite and stir up seditions, make commotions, and trouble the tranquillity of the commonweal, wishing that there were no temporal governor over them, but that they might licentiously do whatso them lusteth. *Phil.* Such seekers of carnal and beast-like liberty hitherto have, and still shall receive a reward worthy their labour. But learn you, most dear brothers, utterly to deny and forsake the pestiferous and wicked manners of such seditious schismatics, and disobedient rebels, and study unfeignedly to give that true obedience, fear, and honour to our most christian and bounteous prince, that the scripture requireth of us, as I have taught you before, and to so many also as are appointed of him to rule under his grace's dominion. So shall ye both please God, and also lead a good and quiet life in this world. *Eus.* God forbid that the contrary should be found in us!

Phil. Now remaineth the fourth thing to be declared unto you, which all we subjects, from the highest to the lowest, owe to our most excellent king. *Theo.* What is that, I pray you? *Phil.* Verily, tribute. "For this cause also," saith St Paul, "must ye pay tribute. For they are God's ministers. Give therefore to every man his duty, Of tribute. Rom. xiii.

tribute to whom tribute belongeth, custom to whom custom is due, fear to whom fear belongeth, honour to whom honour pertaineth."

What is meant by this word tribute.

Chris. I pray you, what mean ye by this word tribute? *Phil.* By tribute I understand all payments that are due to the civil magistrates, as tenths, fifteenths, rents, tasks, subsidies, customs, &c. All these are we bound by God's commandment to pay

Note why we ought to pay tribute.

without any tumult or grudging, and that not without a cause. For seeing that the high powers take so great pains for to defend us and to keep all that we have in safeguard against the violence of our enemies; again, to maintain virtue and to expulse vice, which thing cannot be brought to pass without prudent, wise, and learned governors; it is expedient that we, which receive these commodities of them, do minister again unto them freely, abundantly, and liberally, whatsoever they require of us for the preservation of the public weal, and maintenance of their dignity. Neither can we deny them this, except we will transgress God's precept, and fall into the danger of damnation, and

Matt. xvii.

shew that we be most extreme enemies to ourselves. For Christ, willing to give us an example of this thing, paid tribute himself, and commanded other so to do, saying:

Matt. xxii.

"Pay that which is due to Cæsar unto Cæsar;" understanding by the name of Cæsar every magistrate and temporal power generally.

And that the king's grace may lawfully, without any scruple or grudge of conscience, take such charges of us as I rehearsed before, and that we ought not once to mutter against his grace's pleasure and will in this behalf, it is manifest by these words, which

1 Sam. viii.

God spake unto Samuel: "This shall be the law or right of the king," saith he, "that shall reign over you. Your sons shall he take for his chariots, and for horsemen to run before his chariots, and to be rulers and captains, to be ploughmen to till his land, and to be reapers in his harvest, and to make his harness, and such things as belong to his chariots. As for your daughters, he shall take them to be apothecaries, cooks, and bakers. Your best land, and vineyards, and oil-gardens shall he take, and give unto his servants. Of your seeds also and vineyards shall he take the tithes, and give unto his chamberlains and servants. And your servants, and your maids, and your best young men, and your asses, shall he take, and do his business withal. Of your flocks shall he take the tithes, and ye shall be his servants." Are not these words manifest and plain enough to declare what right, title, and power, by the word of God, our most excellent prince hath to challenge and require of us such costs and charges as he sustaineth for the common weal, and that all that ever we have is at his commandment, and that we ought by no means to resist or say him nay? *Chris.* They are more clear than the sun, and more open than the light.

An objection.

Theo. Yet have I heard some say, that we are made free by Christ, and ought to serve no man, nor to be charged with payments to any person, but all things ought to be common among christian men.

The answer.

Phil. To answer unto every part of this your sentence requireth many words and

Our liberty is spiritual, and not carnal. Our wisdom by Christ is spiritual.

asketh much time. But to be short, know that whosoever maintaineth that kind of doctrine dissenteth much from the christian religion, corrupteth the word of God, soweth false teaching, hunteth a carnal liberty, and desireth to live in all kind of sin without punishment. Truth it is, that we are made free by Christ; but this our liberty is

Rom. x. Gal. iii. 1 Cor. xv. Hos. xiii. Heb. ii. Acts x.

spiritual, and not temporal. By Christ we are delivered from the damnation of the law, but not from the observance of it. By Christ we are made free from the power of Satan, sin, death, desperation, and hell, but not from the power of the civil magistrates. By Christ have we received our manumission and freedom from the condemnation of all those things into the which we were cast by the sin of our first

John viii. Gal. v. 1 Pet. ii.

father Adam. So that by Christ we are spiritually made free, if we abide in his words, as we read in the gospel of John and in divers other places of the holy scripture. But this spiritual liberty maketh us not free from our obedience and duty toward the temporal power, to whom we owe both ourselves and all that ever we have, as ye heard before. For this were a thing of too much absurdity, and contrary to all good order, and the teaching both of Christ and of his apostles. Yea, so should God be the author of

In lib. ad Rom. propos. lxxii.

confusion and not of order, of dissension and not of concord. St Austin saith: "If any man thinketh that, because he is a christian man, he ought to pay no custom or tribute, nor shew any honour to the high powers, he falleth into a great error, and is

very much deceived[1]." St Ambrose also saith: "If the temporal governor asketh tribute, we deny it not; let the lands of the church pay tribute. If the ruler desireth the lands, he hath power to challenge them; let him therefore take them, if he will: I give them not to the emperor, but neither do I deny them[2]." Again he saith: "It is a great and special document or point of teaching, whereby christian men are taught to be subject to the higher powers, because that no man should think that the constitution or ordinance of an earthly king ought to be loosened or broken. For if the Son of God paid tribute, of what great authority art thou which thinkest that thou oughtest not to pay[3]?" Theophylact also saith: "That we corporally obey him that hath power on our bodies, whether he be king or tyrant, it hindereth us nothing that we should spiritually well please the God of spirits. For Christ saith, 'Pay unto the emperor that which is the emperor's, and pay unto God that which is God's.' Mark that he saith not, Give, but Pay. It is, saith he, debt. Pay therefore thy debt. Thy prince keepeth thee from thine enemies, and he causeth that thou livest in quiet. Thou therefore for these things owest tribute to him[4]."

Contra Auxentium xi. Quæst. 1. Canon, Si tributum.

Ibid. Can. Magnon.

Matt. xvii.

In Lucam. cap. xx.

Matt. xxii.

Thus see you proved, both by the holy scripture and the ancient doctors, that they which profess Christ are not so made free, but that they are bound to be subject and obedient to the high powers in all godly and decent matters: again, that all things ought not to be common among them, or that they be exempted from such corporal charges as the rulers require of them, but that they ought to pay tribute, custom, task, subsidy, or any thing else that is required of them by the temporal governors, seeing chiefly it maketh so greatly unto their own avancement, profit, and commodity. They therefore that deny these things or grudge to pay them, when time requireth and occasion is given, verily they are far from true christian men, and shall for their disobedience receive damnation, except they repent and amend.

Mark well.

Eus. God forbid but that every man should pay with a willing heart whatsoever is required of him for the maintainance and conservation of the public weal! *Theo.* Certes we were unworthy to live under the dominion of so puissant a governor, if we should not in all points satisfy even unto the uttermost his godly and reasonable requests, seeing we have and still daily do receive innumerable commodities and pleasures at his grace's hand.

Phil. The charges which the king's grace's majesty sustaineth daily for the wealth of all us his subjects, are infinite, and far exceed the unexpert capacity of the rude simple people, as we may see before our eyes, and learn by the constant fame and common report of all men; as I may leave off to speak of the building of many castles, block-houses, strong-holds, bulwarks, fortresses, &c. and of men appointed unto the defence of the same, with all things pertaining thereunto; again, of the common schools and the teachers of them, of sending forth preachers into every part of his realm, of procuring learned magistrates, of giving exhibition to many virtuous and learned men, and of a thousand things more, which his most gracious majesty doth for the wealth of us, and for the conservation of this his most flourishing realm: therefore ought we to suppeditate and minister again unto him abundantly whatsoever his grace requireth of us at any time; or else we grievously offend God, and walk not according to the order of charity, but

The charges which the king's grace sustaineth for the common weal.

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[1] Si quis ergo putat, quoniam Christianus est, non sibi esse vectigal reddendum aut tributum, aut non esse exhibendum honorem debitum eis quæ hæc curant potestatibus; in magno errore versatur.—August. Op. Par. 1679-1700. Prop. ex Epist. ad Rom. Expos. lxxii. Tom. III. Pars II. col. 920.]

[2] Si tributum petit imperator, non negamus: agri ecclesiæ solvunt tributum. Si agros desiderat imperator, potestatem habet vendicandorum...Tollant eos, si libitum est: imperatori non dono, sed non nego.—Ambros. cont. Auxent. in Decret. Gratian. Par. 1583. Decret. Sec. Pars. Causa xi. Quæst. I. can. xxvii. cols. 1137-40.]

[3] Magnum quidem est, et spiritale documentum, quo christiani viri sublimioribus potestatibus docentur debere esse subjecti: ne quis constitutionem terreni regis putet esse solvendam. Si enim censum Dei Filius solvit, quis tu tantus es, qui non putes esse solvendum?—Id. in Comm. ad cap. v. Luc. Lib. IV. c. pen. in eod. can. xxviii. cols. 1139, 40.]

[4]...καὶ διδάσκει, ὅτι τὸ σωματικῶς ὑποκεῖσθαι τῷ τῶν σωμάτων ἡμῶν ἐξουσιάζοντι, εἴτε βασιλεῖ, εἴτε τυράννῳ, οὐδὲν ἡμῖν λυμαίνεται πρὸς τὸ εὐαρεστεῖν πνευματικῶς τῷ Θεῷ τῶν πνευμάτων. ἀπόδοτε γάρ, φησι, τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ὅρα, οὐκ εἶπε δότε, ἀλλ' ἀπόδοτε· χρέος, φησίν, ἐστιν, ἀπόδος οὖν τὴν ὀφειλήν· φυλάττει σε ὁ ἄρχων σου ἐκ τῶν πολεμίων, τὸν βίον σου εἰρηναῖον καθιστᾷ· χρεωστεῖς οὖν αὐτῷ τὸν φόρον ἀντὶ τούτων.—Theophyl. Op. Venet. 1754-63. Comm. in Luc. cap. xx. Tom. I. p. 454.]

are manifest transgressors of God's most holy will, which commandeth us and all that we have to be subject to the king's grace's pleasure.

Chris. This is truth, and nothing more true. *Phil.* I believe verily, that whatsoever the subjects have are the goods of such a righteous and godly prince, as we have now reigning among us. Yea, if the high powers were very tyrants, and altogether unmerciful, yet might we deny them nothing at all of our goods, if they required them of us, but deliver them up into their hands freely, to be used as it shall please them, being persuaded that it is for our sins that God suffereth such tyrants to reign over us; and therefore ought they to be obeyed in all things, that fight not with the word of God, nor obscure the divine glory, though they seem to be never so full of tyranny and unmercifulness. But, seeing we have such a prince as loveth his faithful subjects no less than a gentle father doth his natural son, cherisheth them no less than a nurse doth her child, preserveth them without danger no less than a trusty shepherd seeketh to keep his sheep from the ravening teeth of the wolf, and utterly giveth himself altogether unto us and unto our commodity and profit; what should be the cause that we might deny any thing to this our emperor so merciful, so gentle, so bounteous, so prudent, so wise, and so circumspect in all things that pertain unto our commodity and wealth? Too much beast-like are they that consider not the bounty of so excellent a prince. "Blessed is that land," saith the wise man, "whose king is a man of nobility, and whose princes eat in due season for strength and not for lust. But wo be unto that realm whose king is but a child, and whose princes are early at their banquets!"

Note. Job xxxiv. Prov. xxviii. Isai. iii. Acts iv. v. Eccles. x.

Thus, neighbours, have I declared unto you, according to my promise, your duty toward our most excellent king, and such as he appointeth to be governors under him. Look therefore that ye be obedient unto them, fear them, honour them, and pay whatsoever is required of you. For unto all these things ye are bound by the holy scripture: which if ye do, the blessing of God is upon you; if ye do not, the curse and vengeance of God will fall on you, so that your end shall be miserable both before God and man. *Eus.* Whatsoever ye have hitherto taught us, we will labour to the uttermost of our power to fulfil it in our quotidian and daily conversation, that we may walk blameless both before God and our prince.

Phil. Now doth convenient order require that I bring forth your fourth flower to you, seeing that hitherto ye have learned your duty both toward yourself, God, and our king. *Theo.* I pray you, let us see it.

THE FOURTH FLOWER, CALLED READY ASSISTANCE.

Phil. BEHOLD, here it is. "Let every man look not for his own profit, but for the profit of other." How doth the savour of this flower please you?

Phil. ii.

Eus. Howsoever it pleaseth me, I think verily the air and breath of this flower is so strong, that few at this present time can abide the savour of it. *Phil.* Why so? It is the saying of St Paul to the Philippians. *Eus.* I know that well, but ye should rather have rehearsed this saying in the same epistle: "All seek their own avantage, and not that which is Jesus Christ's." For this flower do men now-a-days bear chiefly in their bosom, as we may see by daily experience. Their noses are stopped, and they have lost one of their five wits, when any such flower is offered them for to smell upon as ye have now given us. They have rooted other herbs in their hearts, upon whom they smell daily, even such as these are. *Pecuniæ obediunt omnia. Bonus est odor lucri ex re qualibet. Semper tibi proximus esto. Tantum fidei quantum pecuniæ. Nummi virum faciunt. Virtus post nummos. Miser est, qui nummos non habet*[1].

Eccles. x. Cato lib. i. Menander. Juvenalis.

Quisquis habet nummos, secura naviget aura,
Fortunamque suo temperet arbitrio.

That is to say: "All things are obedient to money." "The savour of lucre is good, howsoever a man come by it." "Be ever nearest and most friend to thyself." "A man shall even be so much trusted as he hath money." "Money maketh the man." "First

[1 Menander, Fragm. Inc. XL. Meinek. Juv. XIV. 4; III. 143, 4; Hor. Sat. I. i. 62; Epist. I. i. 54.]

money, and afterward virtue." "He is a wretch that hath no money." "Whosoever hath money may go where he list, and do whatsoever he will at his own pleasure."

The savour of these flowers hath so infected the senses of many now-a-days, that they can by no means smell on this flower which ye have now given us. *Phil.* It is the more pity. Notwithstanding, neighbours, be not ye infected with like pestiferous contagion. Remember your profession, and follow not the common fashion, lest ye fall into damnation, and lose the favour of God.

Smell well on this flower, "Ready Assistance." "Let every man look not for his own profit, but for the profit of other." For seeing ye have hitherto learned your duty both toward yourself, God, and our king, ye must now learn also your office and duty toward your neighbour. For God hath also given us a commandment to love our neighbour. "Thou shalt love thy neighbour as thyself," saith the scripture. That thou wilt not another should do to thee, do thou not the same to him. "And this commandment have we of God, that he which loveth God should also love his neighbour. For he that loveth not his brother whom he seeth, God whom he hath not seen how can he love?"

Phil. ii.

Lev. xix. Matt. xxii. Rom. xiii. James ii. 1 John iv.

That ye might natively and unfeignedly on this sort love your neighbour, I have selected this sentence of St Paul to put you in remembrance of your duty: "Let every man look not for his own profit, but for the profit of other." *Chris.* It is a very hard saying, and followed but of few, iniquity doth so abound, and the love of many abateth and waxeth cold. *Theo.* Methink St Paul would here have no man provide for himself, but for other. And this is contrary to his own saying, where he saith: "If any man doth not provide for them that do pertain unto him, he hath forsaken the faith, and is worse than an infidel."

Phil. ii.

Matt. xxiv.

1 Tim. v.

Phil. God forbid that any contrariety should be found in the words of so noble and worthy apostle! In your flower he doth not forbid you, but that ye may with good conscience provide for yourself and for yours. But to admonish men of this so straitly as of the other, it was not needful nor expedient. For we are naturally bent to seek our own profit, yea, and that many times to the great hinderance and utter decay of our neighbour; neither need we a spur to prick us forward in this behalf. Which thing St Paul, replete with God's Spirit, considering, exhorteth men rather to seek for their neighbour's profit than for their own, meaning that they should not be so bent to seek their own avantage, that they should utterly neglect the profit of their christian brother. For the very "same mind ought to be in us that was in Christ Jesu, which, being in the shape of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the shape of a servant, became like another man, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the cross." Here is your flower, "Ready Assistance." Here is an example, that ye should be ready to assist and help your neighbour at all times. How did our most blessed Saviour Christ utterly neglect and cast away, as I may so speak, his own glory, honour, and worship, to seek our health, comfort, and salvation!

Mark well.

Phil. ii.

This ready assistance and help ought also to be in us, if we pertain unto Christ. For we ought to have that care for our neighbour that Christ had for us, or else walk we not according to charity. This ready assistance also see we in that Samaritan of the gospel, which seeing a certain man spoiled, robbed, grievously wounded, and half dead, had pity on him, came unto him, bound up his wounds, poured in oil and wine, and laying him on his beast, [brought him unto an inn][2], and made provision for him. Here is another godly example of ready assistance. Here is a mirror for all men to look in. Here is a pair of spectacles for to shew every man what his duty is toward his neighbour.

Luke x.

Eus. As how, I pray you, for an example? *Phil.* Certes, as this Samaritan did. To be bent at all times to help so many as hath need of our help, and to procure no less the health and furtherance of other than of ourselves. As for an example. Art thou a judge, a justice of peace, a constable, a bailiff, or any other common officer? so hast thou the law in thy hand. Matters of controversy are brought before thee. Look

What our duty is toward our neighbour.

The duty of a judge, justice of peace, &c.

[2] These words are supplied from the edition of 1542.]

therefore that thou judgest all things according to equity. Be not partial. Favour not one part more than another. Shew indifferency. Do as right require. Give no wrong sentence, neither for fear nor love of any person. Practise none iniquity. Condemn not the innocent for lucre's sake. Be not corrupt with gifts. Eat not the poor man, neither devour thou his substance; but help to sustain him in his right against the violence of the wicked tyrants and cruel oppressors, according to thy office. If thou dost this, then hast thou this flower, "Ready assistance," about thee, and dost to thy neighbour as thou art bound by the commandment of God. If thou dost not this, that is, judge contrary to equity, suffer the poor to be oppressed for favour or lucre's sake, or else because thou bearest a cruel heart and spiteful stomach against the party, so gettest thou the great displeasure of God, and heapest up to thyself everlasting damnation.

The office of a bishop, priest, or spiritual minister. Acts xx.

John xxi.

Art thou a bishop, priest, or spiritual minister of God's word? look then well to thy office. Remember that it is thy duty reverently to minister the most blessed sacraments of Christ's church, and to preach the word of God to "the flock upon whom the Holy Ghost hath made thee overseer, to govern the congregation of God, whom he purchased with his blood." Remember that it is said unto thee, *Pasce, Pasce, Pasce:* "feed," "feed," "feed." Feed therefore thy parish with good example of virtuous living. Feed them with the pure *euangelion* and true gospel of Christ. Feed them also with corporal food through the maintenance of hospitality. Teach them to forsake all idolatry and superstition, and only to cleave to the true and living God, the alone and omnisufficient Saviour. Teach them to honour and call on the name of their Lord God in all their adversities and troubles. Teach them faithful obedience toward their superiors. Teach them to love their wives as their own flesh, and to bring up their children and family in the fear and nurture of the Lord. Teach them to labour for their living, and not to take away any man's goods unjustly. Teach them to testify the truth, and to bear no false witness. Teach them to be no manslayers, but to love all men with a pure heart. Teach them to live of their own, and not to covet that which pertain to other men. Teach them to walk straight in the pathways of the Lord all the days of their life, lest the fierce plagues and cruel vengeance of God fall both upon thee and them. "Cry, cease not: shew to the people their sins, offences, and wickednesses." Command the wicked to forsake his iniquity. Exhort the rich man unto the glad and ready distribution of his goods to the poor people. "Feed the flock of Christ," so much as lieth in thy power. "Be an example of the faithful in word, in conversation, in love, in spirit, in faith, in purity and cleanness of life." "Give attendance to thyself and to doctrine: continue in these." "Reprove them that sin openly before all men, that the other may be afeard." "Keep thyself pure, clean, and honest." "Suffer affliction and trouble, as a good soldier of Jesus Christ." "Study to shew thyself acceptable to God, a workman that needeth not to be ashamed, dividing justly the word of truth." "Fly the lusts of youth: follow righteousness, faith, charity, peace with them that call on the Lord with a pure heart." "Reprove the enemies of truth fiercely, that they may be whole in faith." "Speak thou those things that become wholesome doctrine;" but "above all things be an example to other of good works." Be not absent from thy benefice. Live not dissolutely at the university or elsewhere. Be not that "shepherd and idol that forsaketh his flock," but give them meat in due time. Suffer not the wolf to devour Christ's sheep, whom he bought with no less price than with his own most precious blood. Defend the glory of God, and not thine own dignity. Strive for the health of thy flock, and not for thy riches and possessions. The sinful of thy flock exhort unto faithful repentance. The desperate provoke thou unto the trust of God's mercy. The weak make thou strong. The diseased look thou heal. The bloody wounded look thou cure. The broken look thou make whole. The imperfect look thou make perfect. The strong in Christ look thou make ancient. To conclude, if thou be a true bishop, a faithful overseer, a diligent curate, a trusty shepherd, rather give thy life, and spend all the blood in thy body, than that one of the least of Christ's flock should perish through thy fault. So mayest thou be sure, "when that prince of shepherds shall appear, to receive the uncorruptible crown of glory." If thou dost not these things, which hitherto I have rehearsed, then look thou for none other, but with

Isai. lviii.
1 Tim. vi.
1 Pet. v.
1 Tim. iv.
1 Tim. v.
2 Tim. ii.
1 Tim. vi.
Zech. xi.
John x.
1 Pet. v.
Matt. xxv.

that unprofitable servant to be cast into utter darkness, where weeping and gnashing of teeth shall be.

Art thou a rich man? So hath God set thee in a perilous state, except thou be ware. To avoid therefore all danger, look that with thy possessions and riches thou helpest them that have need. For unto this end hath God endued thee with the goods of this world. Be not proud for thy riches' sake, nor "put not thy trust in uncertain riches, but in the living God." Be "rich in good works." Be ready to minister unto the necessity of other that want: "For God loveth a cheerful giver." "Break thy bread to the hungry, and lead in the needy and poor wayfaring into thy house. When thou seest a naked man, cover him, and thou shalt not despise thy flesh." "Give to every one that asketh, and from him that will borrow turn not away thy face," but lend him thy money, yea, and that without any usury. Join not "house to house," nor "land to land." Covet not to reign alone in a town. Suffer other men to live by thee, yea, and that of their own. Help them to make provision for their family, that they may keep the better hospitality, and be the more able to help the comfortless. Let not out thy lands and houses on such price that the farmers shall never be able to pay thee, or else to do no good upon them. So let them hire thy farms that they may not be impoverished, as they are now-a-days for the most part, but rather enriched, that they may be the more able virtuously to bring up their children in good arts and godly sciences, to help their poor neighbours, to keep hospitality, and to bear the charges of the commonweal for their portion, when time requireth. For this shall make a flourishing and wealthy realm, abundant in all things. Thus shalt thou also greatly please God, and he again, for this thy bounteous liberality shewed toward thy neighbours, will open his hand, bless thee and all that pertain unto thee, favour thee, and make thee to be plenteous in all things: so that whatsoever thou goest about shall prosper and come unto a fortunate and good end. Neither shalt thou need to doubt of these things. For God hath so promised, "which cannot lie," but is "faithful in all his words."

The duty of a rich man.

Ecclus. xxxv.

1 Tim. vi.

2 Cor. ix. Isai. lviii.

Luke vi.

Psal. xv. Isai. v.

Deut. xxviii.

Tit. i. Psal. cxlv.

If thou dost contrary hereunto, and abusest the riches which God hath put into thy hand, and of whom he hath only made thee his steward, so that thou art unmerciful and hidest up thy treasure, and knowest not for whom, and wilt by no means bestow them, as God hath appointed thee; then be thou certain and sure, that, like an unmerciful thief and cruel bloody butcher, thou shalt be hanged in hell. The fire wherewith thou shalt be tormented shall never be quenched. The worm that shall gnaw thy conscience shall never die. The pains shall be infinite, neither shalt thou at any time be relieved of them, but, with that unmerciful rich glutton in the gospel of Luke, lie crying and wailing in perpetual torments, worlds without end. Therefore beware betimes, and say not but that thou art warned.

Isai. lxvi.

Luke xvi.

To be short, consider with thyself in what state and condition God hath set thee, and use that ever unto the glory of God and the profit of thy neighbour. For know that, whatsoever God hath given thee, he hath given it thee for the profit of thy neighbour also. Hath God given thee strength? then thou must help the weakness of thy brother. Art thou wise and eloquent? so must thou make good that which wanteth of them in thy neighbour. Art thou rich? so must thou comfort the needy. Art thou learned? so must thou instruct and teach the ignorant. Art thou a ruler? so must thou be favourable to them of the inferior sort. Art thou a man of nobility? so must thou not despise him of ignobility. Hast thou creditors and debtors? so must thou not draw them cruelly straightways into the law, but favour them, entreat them gently, and give them respite, until they may pay thee conveniently, without danger or loss of their substance. Hast thou received any talent or gift at all of God? Use that same to the profit of thy neighbour, and so shalt thou well please God. To make an end, be that very same to thy neighbour that God is to thee. Consider what kindness God sheweth to thee, and shew thou the very same again to thy christian brother. And wilt thou hear me? Be even another Christ to thy neighbour.

A good lesson.

Thus much, dear brothers, have I spoken concerning this your flower, "Ready Assistance;" of the which ye may easily learn to know your duty toward your neighbour, and how ye ought to behave yourselves in all points toward him according to the will

of God. *Theo.* Undoubtedly, neighbour Philemon, ye have given us many godly lessons. I beseech God, we may so walk in our conversation and in all our acts toward our neighbour, that we may in all things follow and practise this your most godly doctrine, and be ready at all times, both in thought, word, and deed, readily to assist and help our neighbours, no less than we desire that God should assist, help, and succour us, when we have need. *Phil.* It is very godly spoken. God give you grace no less to do and work! Now remaineth your last flower to be given to you. *Chris.* I would very gladly see it. *Eus.* The very same also do I desire.

THE FIFTH FLOWER, CALLED CHRISTIAN CHARITY.

1 John iii. *Phil.* At hand it is even here ready. Take it, I pray you: "Let us not love in word nor tongue, but in work and truth."

Behold the excellency of charity. *Theo.* This flower may be called "Christian Charity" indeed aright. *Phil.* It is not without a cause, that I have given you this flower. For the savour of all your aforesaid flowers profiteth without this but little. This flower is the very same to your nosegay that a precious stone, a costious pearl, a goodly ouch is to a ring or any other jewel. Without this flower all the other will soon wither away and come to nought. But so long as the beauty of this your flower lasteth, so long cannot your nosegay decay and perish. Can any thing be good and godly, where love and charity wanteth? And because ye should know, that I mean none [but] unfeigned love, I have named your flower, "Christian Charity." For our charity and love ought not to be carnal, fleshly, beast-like, worldly, feigned, unclean, and flitting; but spiritual, ghostly, christian, heavenly, true, pure, and abiding for evermore. And this is that christian charity, whereof your flower speaketh: "Let us not love in word nor tongue, but in work and truth." Without this charity St Paul affirmeth, in his epistle to the Corinthians, that no work, seem it never so good and godly, profiteth any thing at all. Read the chapter when ye come home.

What love we ought to have among us.

1 John iii.

1 Cor. xiii.

Certes this charity and christian love must needs be an excellent thing, seeing it is "the end of the commandment," and "the fulfilling of all the law;" seeing also that Christ in his last sermon, which he made to his disciples a little before his passion, exhorteth us with so many words unto it. St John feareth not so greatly to avance and commend charity, that he affirmeth God to be charity, saying: "God is charity, and he that abideth in charity abideth in God, and God in him." Unto this true and christian charity St Peter also moveth us on this manner: "Before all things," saith he, "have fervent charity among you: for charity covereth the multitude of sins." And St Paul saith: "Above all things have charity, which is the bond of perfection." For he that hath this christian charity can none otherwise but love God with all his heart, mind, strength, power, and soul. He can none otherwise but forsake the world, the devil, and the flesh, and cleave to God alone, as a true and faithful wife doth to her husband. He will by no means swear by the name of his Lord God, but reverence, honour, worship, and praise it. He will not break the sabbath-day, but sanctify it according to the word of God. Again, he that loveth his neighbour sincerely will by no means hurt him, nor work any evil against him. He will not disobey his superiors. He will commit no manslaughter, whoredom, theft, nor bear any false witness, nor yet covet that which should be hinderance to his neighbour; but he will gladly and with a free spirit do unto the uttermost of his power whatsoever the scripture requireth of him, as Christ saith: "If any man loveth me, he will keep my word, and my Father shall love him, and we will come to him and dwell with him. He that loveth not me keepeth not my words." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and shew myself unto him." How doth this your flower please you?

Rom. xiii. 1 Tim. i. John xiv. xv. xvi.

1 John iv.

1 Pet. iv.

Rom. xii. Col. iii.

What the love of God doth.

What the love of our neighbour doth.

John xiv.

Eus. I never smelled a sweeter and more pleasant odour in my life. *Theo.* I pray you, rehearse it once again. *Phil.* "Let us not love in word nor tongue, but in work and truth." *Theo.* Is not this the saying of St John in his epistle? *Phil.* Yes, verily.

1 John iii

Theo. Methinketh that he giveth here a commandment that we should not love in word nor tongue, but in work and truth. *Phil.* Ye say truth. *Theo.* It is not lawful then for us to express the love that we bear in our hearts towards our neighbour by manifest, open, and evident words, as to speak gently, to commune friendly, and to wish well with loving words to all men.

Phil. St John in this place forbiddeth no more gentle speech and loving communication, than St Paul in your other flower did forbid to make provision for you and yours. But his mind is this, they which will crack and boast by outward words that they love God and their neighbour, and yet shew it not in works and truth, they are liars, and have not in them the christian charity, which the scripture commendeth so greatly in every place. Such are like them of whom St Paul speaketh on this manner: they "say they know God, but with their deeds they deny it plainly, seeing they are abominable, disobedient, and minded unto no good works." "He that hath the substance of the world," saith St John, "and seeth his brother have need, and is moved with no compassion towards him, how doth the love of God abide in him?" As though he should say, Albeit a man cracketh never so much that he loveth God, yet if he fulfilleth not that which God commandeth him, dare such one boast that he loveth God? A man loveth so much as he worketh. If he worketh nothing, neither doth he love any thing. For, as St Gregory saith in a certain homily: "The love of God is never idle. For it worketh great things, if it be love; but if it ceaseth to work, then is it no love indeed[1]." "Love," saith St Paul, "is patient and courteous. Love envieth not, love doth not frowardly, love is not puffed up, dealeth not dishonestly, seeketh not her own. Love is not provoked to anger, thinketh not evil, rejoiceth not of iniquity, but rejoiceth in the truth, suffereth all things, believeth all things, hopeth all things, abideth all things." What a point is this of love, to say that I love God, and yet run a whore-hunting after strange gods!

Phil. ii. Tit. i. 1 John iii. Mark well. Gregory. 1 Cor. xiii. Note this well.

Again, what a point of love is this, to say that I honour the name of God, and yet blaspheme it with most shameful and abominable oaths! What love is this toward my neighbour to say that I love him, and yet will do nothing for him, when I see him in necessity? Is this love? Perish mought such love! Against these wicked hypocrites and open dissemblers doth St John in this place thunder, when he saith: "Let us not love in word nor tongue, but in work and truth." There were in the time of the apostles many false Christians, which by words pretended much love both towards God and their neighbour, and yet did they express and shew none at all by their outward deeds. Such have we now-a-days also among us, which stiffly affirm that they love God and his word, yet do their works prove the contrary. The scripture rejecteth that love which is feigned, and is not in spirit and truth, that is to say, first engraffed in the heart, and afterward declared by manifest and evident works, worthy such a love.

1 John iii.

Therefore, neighbours, if ye will smell aright and to your comfort of this your flower "Christian Charity," provide that your love be not feigned. Let it not only be "in word and tongue, but also in work and truth." First, as concerning your love toward God, it shall appear in nothing more manifestly, than if you labour with all main in all your works to seek the glory of God, the honour of his most blessed name, and the promotion of his holy word.

Of love toward God.

Again, as touching your neighbour, your love shall not be feigned towards him, if ye help him in all such things as he hath need of; as for an example: If ye perceive him ignorant in the law of God, teach him God's word, bring him unto Christ, teach him where, of whom, and by what means, he shall obtain health and salvation. Declare to him what the true and christian faith is, and of what great strength, virtue, efficacy, and power it is. Exhort him unto the true good works, which God approveth by his word, and leaveth not unrewarded. Charge him to fly unto the name of God, as unto a strong bulwark, in all his adversity and trouble. Furthermore, if ye perceive that he is given altogether to wickedness, and will not gladly hear any wholesome

Of love toward our neighbour. Psal. i.

[1] See before, page 208, note 1.]

Gen. xviii. Exod. xxxii. admonition, yet cease not to pray for him, as Abraham did for the filthy Sodomites, and Moses for the disobedient Jews. Yea, though he be your extreme enemy and seeketh your life, yet wish well unto him, pray for him, and desire God to forgive Luke xxiii. Acts vii. him, as Christ and Stephen did. Again, if ye perceive that he is poor and hath need of your help, fail not to succour his misery, and to help him in his need, even to the uttermost of your power. To make an end, if ye perceive that your neighbour hath need of any thing that ye are able to do for him, I charge you in God's behalf that ye with all expedition help and comfort him. If ye do this, then do ye smell aright on this your flower, "Christian Charity," and shall receive rewards abundant for your good deeds. But if ye do it not, know that, though ye boast never so much in word and tongue of your love towards God and your neighbour, yet shall ye go to the Note. devil headlong, like abominable hypocrites and wicked dissemblers, and shall receive greater damnation than they which never knew truly no part of God, seeing your love is only in word and tongue, but not in spirit and truth.

Eus. As concerning our love toward God, we will employ all our industry and labour to have that love toward him, which Peter had when he said unto Christ, John xxi. "Lord, thou knowest that I love thee;" and as touching our neighbour, we will labour no less heartily to love him, than Jonathas did David, which, as the scripture saith, 1 Sam. xviii. "loved him as his own life."

Phil. These are goodly examples undoubtedly, neighbours. Look therefore that ye follow them. If ye bring out of your love such deeds as Peter did, then may ye be bold to say, that ye love God unfeignedly. Again, if ye shew by your outward works such love toward your neighbour, as Jonathas did to David, then need ye not fear to say, that ye love your neighbour in work and truth; and so are ye perfect and true christian men, and may be certain, after the departure out of this transitory James i. life, if ye so continue unto the end, for to "receive the crown of life, which the Lord hath promised to them that love him," as St James saith.

Here is now your Nosegay perfect. For I have given you all your five flowers, as I promised you at your first coming. *Chris.* We thank you right heartily for this nosegay. *Eus.* I think such a nosegay was never given before of any man to his friend, as you have now given us. *Theo.* I beseech God give us grace so to smell on this nosegay, that the savour of it may ever abide in us, and never depart nor go away from our hearts. So may we be sure neither at any time to offend ourselves, God, our king, nor our neighbour, but lead such a life as wherewith both God and man shall be well pleased. *Phil.* All this that ye have hitherto spoken is true. For I have taught you nothing of mine own brain and fantasy, but only the pure word of God, and the sentences and minds of the holy and catholic doctors. Therefore, I pray you heartily, good neighbours, be as diligent to observe and keep these flowers, as I have been studious to gather them together for you: so shall I both think my labour well bestowed, and ye also of all pleasures shall do me the greatest. Well, I will now rehearse to you in few words what your whole Nosegay containeth in many.

A brief rehearsal of the Nosegay. Your first flower is called "Unfeigned Humility." Hereof have ye learned the true knowledge of yourselves, and that ye ought not to be proud of any thing, but, embracing humility and lowliness of mind, always confess that whatsoever ye have, be it never so good and precious, it is the gift of God, coming down from the Father of lights, James i. and that therefore ye ought studiously to labour above all things that it be bestowed according to the will of God, that is, unto the glory of God, the profit of your neighbour, and the salvation of your own souls.

Your second flower is called "Pure Innocency." Of this ye have learned your duty toward God, and how ye ought to walk before him according to his word, and be perfect.

Of your third flower, which is "Faithful Obedience," ye have learned your duty toward our most puissant and excellent king, and all those civil magistrates and head officers, which are appointed to rule and govern the matters of the public weal under his grace's majesty. Ye learned also, that by the word of God ye owe to them obedience, fear, honour, and tribute.

Your fourth flower, called "Ready Assistance," taught you your duty toward your neighbour, and how ye ought to serve him according to the rule of the gospel, seeking no less his profit than your own.

Your fifth and last flower, called "Christian Charity," declared to you, that without this true, christian, and pure love all your other flowers profit but little, neither can any work, being done of a malicious heart and out of charity, please God. Again, ye heard that your love both toward God and your neighbour was declared to be unfeigned, if ye did express it outwardly in such works as are prescribed of God in the holy scriptures. This is the whole sum of your Nosegay.

Now, dear brothers, I beseech you, by the great mercies of God, that ye will by no means suffer the smell, odour, and savour of these herbs to fall out of your breasts, but that you alway bear this your Nosegay about with you, and smell on it at all times without ceasing. For these are those flowers which shall preserve you from all pestiferous and contagious airs, from all perils and dangers, from all mischances and evil fortunes. They also shall inspire and breathe into you such comfortable odours and sweet savours, that ye shall by no means be so infected, that ye may either offend yourselves, God, the king, or your neighbour, but whatsoever ye work shall be acceptable both to God and man. What will ye have more? Thus much have I done now for you, neighbours, and am ready at all times to do whatsoever lieth in my power, when occasion shall be given, desiring you favourably to accept this my good will toward you, as one which wisheth no less well to you than to himself, tendereth your health no less than his own, seeketh your true knowledge in Christ Jesus even as his own; to conclude, which is ready at all times both to give himself and all that he hath, so that ye may be in the most glorious bowels of our Saviour Christ, and therein continue until the day of his triumphant appearing. Which thing, most dear brothers, that it may come to pass, I will not cease, neither night nor day, to pour out my prayers to our Lord God, that he may be present alway with you by the assistance of the Holy Ghost in all your godly enterprises; which thing also I most heartily desire you that ye will likewise do for me. *Eus.* To give you condign and worthy thanks for your manifold gentleness toward us, we are not able. But this dare I promise you in the name of us all, that whatsoever shall lie in our powers to do for you at any time, we will be glad with all our hearts to do it. And to the uttermost of our strengths we will labour to practise and fulfil that in works which ye have taught us in words. *Phil.* So doing, neighbours, my good will shall not only continue still, as it is, toward you, but also increase daily more and more.—Well, now before your departure, I will desire you to take the pains to drink with me after this our long talk and large communication, that ye may go home again from me being fed both spiritually and corporally. *Theo.* We thank you, neighbour Philemon. *Chris.* Praised be God for this our godly and pleasant Nosegay. *Eus.* Amen. For he alone is worthy all the honour and praise.

Give the glory to God alone.

¶ The Polecy of warre, wherin is declared, how the enemies of the Christen Publique weale maye be ouercome & subdued, deuised by *Thomas Becon.*

Prouerbes. xxi.

The horse is prepared against the day of battell, but the Lorde geueth the victory.

Psalme. xxxii.

A kyng is not helped by his own great host, neyther is a giaunt saued through the might of his own strength. A horse is but a bayne thyng to saue a man: it is not the power of his strength that can deliuer hym. Beholde, the eyes of the Lord loke vnto them that feare him, and put their trust in his mercye, that he may deliuer their soules from death, and fede them in the tyme of dearth.

Psalme. lv.

Vaine is the helpe of man. Through God we shal do great actes: For it is he, that shal trede down our enemies.

THE

POLICY OF WAR,

WHEREIN IS DECLARED

HOW THE ENEMIES OF THE CHRISTIAN PUBLIC WEAL MAY BE OVERCOME AND SUBDUED,

DEVISED BY

THOMAS BECON.

TO THE

RIGHT WORSHIPFUL SIR THOMAS WIET, KNIGHT[1]:

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

How greatly we are bound to our country.

Our country is to be more regarded than our parents.

What great commodities we receive of our country.

I THINK there is no man so far estranged from civil humanity, which knoweth not how much every one of us is indebted to his native country. For albeit the duty that we owe to our parents, kinsfolk, friends, &c., be great even by the very law and instinct of nature, yet the debt, wherewith we are obliged and bound to our country, seemeth to be greater and of much more valor than we may at any time be able to set ourselves frank and free from it. Our parents only give us this gross, rude, and mortal body. Our country doth not only receive and joyfully sustentate it, but also opulently adorn and garnish both that and the mind with most goodly and godly virtues. It engraffeth in us the true knowledge of ourselves, the fear of God, the love of God and of our neighbour, the true faith in God's promises, the unfeigned obedience toward our superiors. It tilleth our hearts with the plough of painful diligence. It eradicateth all unfruitful weeds. It ejecteth all unprofitable clods, and maketh the earth of our hearts so fine, pure, pregnant, and fertile, that it is ready to receive any manner of good seed that may be sown thereupon, and to produce innumerable increase. It soweth also in the field of our breasts many precious seeds, as modesty, gravity, gentleness, honest behaviour, affability, comity[2]; liberality, frugality, patience, long-sufferance, moderation, temperance, obedience, fortitude, magnanimity, justice, equity, continence, humility, erudition, prudence, learning, wisdom, probity of manners, with an whole sea of good things more. All this doeth our country for us through the diligent exercise of wise and sage teachers. So that it may appear right well, men be not only much indebted to their native country, but also allured unto the love and desire of the same even by a certain inspiration both

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[1 The Sir Thomas Wiet, or Wyat, to whom in all probability this treatise is dedicated, was the son and heir of Sir Henry Wyat, of Allington, knight and banneret, by Anne, daughter of Thomas Skinner, Esq. of Surrey. Sir Thomas Wyat the elder—for so he is called to distinguish him from his son, the Sir Thomas Wyat who was concerned in an insurrection against Queen Mary, at the commencement of her reign—was educated at St John's College, Cambridge. He then travelled, principally to Italy, whence he derived his most splendid accomplishments. For he was one of the first, who introduced the numbers used by the poets of that country into his own. That he had drunk deeply at the classic founts of ancient poetry, appeared in his Latin Translations. Camden says, he was 'splendide doctus;' Ascham, that he was one of the best translators of the Latin poets of the age he lived in; and Wood calls him the delight of the muses and of mankind. Yet did not these engaging pursuits, nor even his success in them, absorb his mind. His soul was vigorous, his genius manly; and while his purpose was to polish his country, he meant to be fit to serve it with his sword or his counsels. We are assured that Sir Thomas Wyat was skilled in the military arts of that age; his employments, his letters, his orations, speak how able a statesman and acute an orator he was. Wood records his valour, and the manly beauty of his person; and Becon, in this dedicatory preface, speaks of Wyat as possessing various acquirements. Thus accomplished, Wyat became a great favourite of King Henry VIII. who employed him in several embassies: they were even heaped on him beyond his wish. Twice, however, he fell into disgrace with that monarch. On one of these occasions he was committed to the Tower, and brought to his trial for treason. The only charges of importance were that of connection with cardinal Pole, and some hypothetical words on the king's supremacy. Lord Orford has printed his defence, which was copied by Gray the poet from the original in the Harl. MSS. Sir Thomas married Elizabeth, daughter of Thomas Brooke, lord Cobham, by whom he had the son already referred to, beheaded for high treason. Sir Thomas Wyat died in the public service. Being sent to conduct the ambassador of the emperor Charles V. from Falmouth to London, he over-heated himself by riding post in the middle of summer; and being attacked with a malignant fever, died on the road, at Sherborne, in Dorsetshire, in 1542, Oct. 3, at the early age of 38. He was buried at the town where he died; but no monument remains to mark the spot. Leland published a book of Elegies on his death (called Næniа): his brave and accomplished friend, Lord Surrey, composed an epitaph for him, and Sir Thomas Chaloner another, both in verse: Sir John Mason, chancellor of Oxford, wrote one in prose.]

[2 Comity: courtesy, kindliness.]

of God and nature. For how glad is an Englishman, being in France, Germany, or Italy, or elsewhere, to know by the transmission of mutual letters, what is done in England, in what case the public weal consisteth, how it prospereth, how God's word is set forward, after what manner virtue is maintained and vice detested, &c.! Again, is not the Frenchman, German, or Italian, being here in England, very desirous to know likewise what is done in his native country?

The fervent affection that some have had to their country.

We read of some which, when they were in strange places, where they wanted no kind of pleasures, desired rather to be at home in their own native country, and to eat beans and dross with hogs, than to be in the most flourishing realm in the world, and to sit at the tables of kings, princes, and such other terrene potestates, and to abound [with] all manner of delicious meats.

Leo Byzantius.

To whom is it unknown, that when a certain noble man, called Leo Byzantius, was grievously accused of certain of the city, where he was inhabited, and like to be in danger of death, and therefore counselled of divers of his friends to fly into some strange country, he came boldly into the assembly which consulted about his matter, and said, "O ye my citizens, I am counselled to fly; but certes I had rather be slain of you, and so to die among you, than once to make myself captive to any strange country[3]." O valiant and courageous heart! O noble and prince-like stomach! O unfeigned lover of his native country! He choosed rather to be slain, although unrighteously, of his countrymen, and so to die among them, than he would once depart out of his native country.

Sertorius.

The victorious champion Sertorius also, being in the wars or elsewhere, was wont to say, that he had rather be at home in his own country, and to be the most base and vile citizen of Rome, than being absent to be emperor of all the world: so sweet a thing is it for a man to be in his own native country[4].

R. P.

Thus see we how every nation is led even of nature with such an unspeakable loving affection toward his country, as never dieth, except peradventure any be of that pestiferous and poisoned nature, whereof one is, which, being an Englishman born, danceth now like a traitor in a carnal's weed at Rome, and as a shameless monster abasheth not to write, *Roma est mihi patria*[5].

The love of our country must needs be great, seeing that the grave, prudent, sage, and wise governors of the public weal heretofore in all their acts sought nothing so much as the prosperity and wealth thereof. What goodly sweet sentences did they instil into the breasts of their younglings, even from the cradles, to encourage them unto the love of their country! As these are: *Pugna pro patria. Mortem oppete pro patria. Dulce et decorum est pro patria mori*[6]. "Fight for thy country." "Die for thy country." "It is a sweet and seemly thing to die for thy country." And as they taught other to do this, so did they shew goodly and virtuous examples most worthy imitation of their posterity. For no kind of peril did they refuse for the safeguard of their country. No riches, no substance, no possessions, no, not their own life, did they spare for to profit their country. And this may we see done in the histories not only of the baser sort, but also of most victorious emperors, puissant princes, and noble consuls.

Codrus.

King Codrus, ascertained by the infallible oracle of Apollo that his countrymen the Athenians could by no means enjoy the victory of their enemies, except he himself were slain in the battle, came forth into the field among the other warriors with a lusty and valiant cheer, fighting with his adversaries courageously. But inasmuch as it was not only known to the Athenians, but also to the contrary part what answer was given Codrus of Apollo, therefore the enemies gave a commandment that no man should hurt the body of king Codrus. Which when he perceived, he conveyed himself out of the army, put off his prince-like armours, clad himself like a common soldier, and returned shortly into the host, where both manfully and wil-

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[3] Plut. in Vit. Niciæ.]

[4] Id. in Vit.]

[5] Cardinal Pole. See Strype, Eccles. Memor. Vol. I. chaps. xxxiii, xxxvi—viii, xl, for an account of the circumstances under which Pole renounced his country.]

[6] Cic. de Off. I. xvii. 57: Hor. Carm. Lib. II. ii. 13.]

lingly he died, and by this means saved his country[1]. O most excellent prince worthy immortality! O worthy spectacle for all rulers to behold!

Publius Decius. A like thing do we read of that noble consul Publius Decius, which, when he saw his army greatly discomforted and almost slain, spurred up his horse sharply, and with a valiant courage brast into the midst of his enemies' army, where after that he had slain many, and by his valiance encouraged of new the hearts of his soldiers, he being grievously wounded died at that instant for the health of his country; so that notwithstanding by his wounds, blood, and death, the Romans gat the victory, whereof before they did so much despair[2].

Girtias. A certain woman also among the Lacedemonians, called Girtias, when she heard that Acrotatus her daughter's son was grievously wounded in the wars, yea, and dead thereof, answered with a lusty heart and said: "When he went forth unto the enemies, was it any other like but that he should die, or else slay them? It is more merry to hear that he is dead, as it was worthy him and the city and his progenitors, than to live all his life like a dastard, and shew no point of valiance." O heart more courageous than the feminine sex requireth! Grandmothers are wont for the most part to love their nephews and children's children more tenderly than the very mothers: yet this grandam Girtias lamented nothing the death of her nephew, but entirely rejoiced that he died so valiantly in the wars.

A woman of Lacedemony. Another woman of Lacedemony, after that she had sent forth five of her sons unto battle, stood before the suburbs of the city, waiting what should be the end of the battle. In the mean season came a certain man and shewed her that all her sons were slain. To whom she said: "I did not demand this of thee, O thou sluggish slave, but in what case the country standeth." When he had answered, that the country had gotten the victory, she said: "O then, very well; I am glad that my sons are thus dead." This noble woman did set more by the safeguard of her country, than by her private affect toward her children.

Damatria Dematria also, an woman of that nation, slew her own son at his return from the battle, because he behaved himself like a coward in the wars, and did not fight manfully for the wealth of his country. This seemeth to smell barbaric immanity, and to be too much cruel; notwithstanding it is a goodly example to shew that all mothers should desire nothing so much in their children as to have them evermore bent to serve the public affairs of their country, even to the very death[3].

Otho Silvius. The emperor Otho Silvius was determined at a certain time, I know not for what cause, to give over the regiment of his empire. Many came unto him, and desired him very instantly, that he would not leave off his imperial dignity, and so forsake the commonweal, and the valiant company of noble warriors that he had, besides other. Among all one, being but a soldier taken at adventure, perceiving that the emperor persisted in his determination, took out his sword and said: "O emperor, know thou that we all are frankly encouraged thus to do for thee." And straightways he killed himself[4]. O lusty heart, and frank courageous stomach! Whom would it not animate to give his life for the health of his country, seeing so many goodly examples vively[5] described and livishly set forth in histories before his face? Too much brutal is he that is not moved with these most memorable antique monuments.

But if I should go forth to rehearse all the histories, which declare how greatly the fervent pity, the godly affection, and the reverent love toward the country hath been ever esteemed, in times past, of all gentle and natural hearts, I should compile a work much longer than the Iliads of the Greek poet Homer; yea, I should not only far exceed the limits of an epistle, but also onerate and overcharge the reader.

We are no less bound to our country now than our ancestors were in times past. But to make few words, even the very same godly affection owe we at this day to this our native country England, that men of old time have shewed unto their country, except we be estranged from all natural humanity. And whatsoever our ancestors have done in times past, unto the very same are we bound now likewise. So that

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[1 M. Jun. Justin. Lib. II. 6.]
[2 Tit. Liv. Lib. VIII. 9.]
[3 Plut. Lac. Inst.]
[4 Plut. in Vit.]
[5 Vively: vividly.]

whosoever detrecteth and refuseth to do for his country whatsoever lieth in his power, is an unnatural branch and a corrupt seed, unworthy to enjoy any fruit or commodity thereof, as I may add nothing hereunto.

But all men have not all gifts, neither can every man profit his country alike. Yet ought the studious endeavours and diligent employments of all men tend unto this, that the commodity of the public weal and the health of the country should be sought above all things. The rich man with his riches, the strong man with his strength, the wise with his wisdom, the politic with his policy, the eloquent with his eloquence, the learned with his learning, the artificer with his science, the ploughman with his tilling, and so every man in his degree, according to his knowledge, ought to serve his country. For unto this doth the law both of God and nature bind us, the which to resist is extreme impiety and plain wickedness.

The hearty affection of Englishmen toward their country.

But if any nation be estranged from the unnatural affection toward their country, certes I think England, I mean the inhabitants thereof, may justly contend with any country for the alienation of this vice. It doeth me good, yea, it maketh me seriously to rejoice even at the very heart, to see how glad my countrymen are to serve the commodities of this our country, England. Whatsoever our most excellent prince or any in his name commandeth, it is with all reverent fear and loving expedition accomplished. No man grudgeth, no man muttereth, no man thinketh the precept unrighteous, nor the burden heavy; so fervent a love do they bear unto their country. All with one consent employ their endeavours to satisfy, even unto the uttermost of their power, the imperial precept of the king's most royal majesty. This hath God's word wrought in them; so mighty and fruitful is that "sword of the Spirit." Thanks be to God for it! The Lord of heaven might grant that it may long prosper, yea, and flourish in this realm of England. So may we be sure never to be without his divine blessing. Lord, let it so come to pass!

Eph. vi.

The gentlemen of Kent.

It will not easily be believed, after that the king's grace's letters were delivered now of late to certain gentlemen in this county of Kent, for the preparation of certain men apt for the wars, how expeditely his grace's pleasure was accomplished in every condition. The gentlemen (all other businesses laid aside) immediately provided their tofore appointed number of men, arraying them with decent martial armours; so that nothing wanted, but all things set at such a stay, that they, receiving premonition of very little time, were ready at all hours to bring forth their men, apt and ready for the wars.

The commons of Kent.

Again, the men which were pressed to go unto the wars, it is almost incredible to see and perceive what alacrity and quickness of spirit was in them. They seemed to be so desirous to defend their country, that they in a manner neglected their domestical travails, their private businesses, not much esteemed their dear wives and sweet children, no, nor yet their own lives, so that they might in any point do good to the public weal of England. When I saw this valiant courage in them, and perceived their unfeigned affection and love toward their country, Lord God, with how great admiration and stupor was I affected and stricken! My joy was surely greater than I can here express, to see this faithful obedience in them toward the king's grace's majesty, this fervent love toward their country, this hearty affect toward the commonweal of England. And I doubt not but that like obeisance and readiness was also found in other places of this realm.

The good mind and fervent affection of the author toward his country.

These things thus done, I began to think with myself on this manner, Lord God, under how unfortunate star was I born, that am endued neither with wit, policy, valiance, strength, wisdom, riches, or any other thing wherewith I may do good to my country, as other men do. The vein of my wit is barren, my policy is gross, my valiance is nothing, my strength is little, my wisdom is base, my riches are not worth a gally halfpenny[6] besides a few books and a little slender apparel. Alas, what shall

[6 Galley halfpence were coins of Genoa, brought to England by those who came with wine and other merchandize in the gallies, whence the name. Though broader than English halfpence, they were thinner, and perhaps of inferior metal. In the course of time the use of them was prohibited. The term was probably used generally for base foreign coins.—See Leake's Historical Account of English Money; also Stowe's Survey.]

I do? Shall I shew myself in no point thankful to my country? Shall other men jeopard both their lives and goods for the safeguard of the public weal, and I in the mean season do nothing? Shall I be found an unnatural branch and a corrupt seed? It shameth me to live, and I may right well recount myself most miserable, seeing I am cast into such unfortunate state, that I am able by no means to do that for my country in act, which my mind coveteth in will.

Luke xxi. At the last I remembered the poor widow of the gospel, which, although she were not able to cast into the treasury so much as the rich men did, yet offered two minutes, and were accepted for her good will. I called also unto remembrance, how gently

King Artaxerxes. king Artaxerxes, with divers other, were wont to receive base, simple, homely, and common gifts of their subjects, and to give them rewards worthy a prince of their good will[1]. When I considered these things with myself, it encouraged me to do somewhat (although that somewhat may right well be recounted some little nothing) that I may shew myself not altogether unworthy the beneficence of my country. And forasmuch as I have been trained up from my cradles in the court of Lady Mnemosyne and her daughters, and exercised in the wrestling-place of Apollo (although I may justly seem to have been there but a vain gazer and idle spectator), I thought it not undecent, according to my profession of letters, to bring forth some literal lucubration, which, being diligently read and followed of my countrymen, should not be altogether unfruitful to our common country. I have, therefore, in this tumult and noise of

The contents of this book. wars, compiled a certain little treatise, entitled The Policy of War, not unworthy the reading chiefly at this time. In it I have declared, in how pitiful case the christian public weal consisteth almost universally. I have shewed also, what is the cause of these cruel wars that reign now almost throughout the whole world, and by what means they may be ceased. I have furthermore opened, after what manner we may get the victory of our enemies. Again, I have shewed how the soldiers ought to behave themselves, both when they go to the wars, and when they are in them, that God may be on their side. Moreover I have declared, how they that tarry at home ought also to behave themselves, lest that for their iniquity and unrighteous behaviour God forsake our army. Finally, I have here opened, how christian men shall return from the wars after they have gotten the victory, and on what manner they shall behave themselves, that their country may enjoy peace and tranquillity ever after.

All these things have I done in this little treatise following, according, as I trust, to the vein of the holy scripture. And as gladly as I have compiled this short work, so gladly would I have done any other thing for the safeguard of my country, if it had lien in my power. Verily, let all men believe me, if my riches and wisdom had been equal with Salomon's, if my policy and strength had been like with Sampson's, I would no less heartily have employed them all for the wealth of my country, than I have bestowed my labour in setting forth this little treatise. But when I may not do the one, let it suffice that I do the other. The poet saith, *In magnis voluisse sat est.* Neither is he altogether ingrate and unkind, which for his puissance mainly contendeth to shew himself thankful and kind again, although his act at all times doth not greatly answer his good will. Notwithstanding, I trust, if this my work be diligently read, marked, and followed, it shall not only declare my honest and natural heart toward my country, but also teach men a more godly fashion in the wars than hath been hitherto used of many. I pray God it may bring forth no less fruit than I have intended.

But this my labour, whatsoever it be, I offer to your right worshipful mastership, both because ye are one whom God above many other hath endued with most goodly qualities, worthy the renown of worship, and apt for the godly administration of the public weal, no less in the perfect knowledge of the diversity of languages, than in the activity of martial affairs, and also forasmuch as ye have ever hitherto earnestly embraced not only the studies of human letters, but also the grave exercises of divine literature; trusting that ye will accept this my little gift with that benevolence which all men commend and praise in you. If I shall may obtain this, it shall not only

[1 Plut. in Vit.]

not repent me of my labour employed in this behalf, but also encourage me hereafter to attempt some other enterprises of no less weighty and grave importance, and dedicate them also unto your name.

In the mean season, God the author of all goodness, and the mighty shield of them that repose their affiance in him, might vouchsafe to preserve your good mastership in continual worship, and daily increase the same more and more, unto the glory of his name, the conservation of the public weal, the contentation of your good mind, and the comfort and joy of so many as unfeignedly love you!

Amen.

THE

POLICY OF WAR[1].

I THINK there is no man that hath the christian faith dwelling in his heart, and looketh for another world after this life, much more blessed, wealthy, and quiet than this is, but that believeth assuredly that the end of this most miserable and wretched world, with all the vain pomp and pompous vanity thereof, is at hand, at the least not far off, as the holy scriptures testify in many places. For if we search the divine volumes diligently, and ponder what tokens shall immediately go before the day of judgment, we shall have a just occasion to think and undoubtedly to be persuaded, that the vain glory of this sinful world, yea, the world itself, is at the latter age, and ready, as they say, to be buried and wrapped up in the flood of Lethe.

Among all the other tokens and signs of the day of judgment, which are too many for to rehearse at this present, doth not our most merciful Saviour Jesus Christ in the gospel of Matthew declare, that we shall hear of wonderful battles, and that nation shall rise against nation, and kingdom against kingdom, and that there shall be pestilences, hunger, and earthquakes, in all places; again, that the faithful preachers of God's word and the true christian men shall be grievously afflicted, punished, troubled, hated of all nations, yea, and cruelly slain for his name's sake?

Matth. xxiv.

As I may leave off to speak of the extreme pestilences, of the fervent hunger, and terrible earthquakes, wherewith divers lands now of late have been grievously troubled, and yet are not free from them; as I may also speak nothing of the tyrannical persecution, the ungentle handling, the cruel imprisonment, the butcher-like slaying both by fire, sword, water, hemp, famine, secret murder, &c., of the true preachers of God's word and of the other faithful Christians, which have boldly and gladly offered themselves unto the very death, for the glory of God and the name of his Son Jesus Christ, for a witness against the popish kingdom and all their wicked doctrine; what battles and cruel wars reign now almost in every place throughout the world! How many foreign princes do invade now-a-days one another's realm! What ambition occupieth the hearts of temporal rulers, which moveth them both with sword and fire unmercifully to destroy the just and right possessions of other, that they alone as gods may reign in this world! Doth not that prince recount himself most happy, which with all kind of violence, against all equity and justice, can most dilate and enlarge his empire and dominion? Thus is the christian public weal rent and torn, and miserably deflowered. Thus is all good order chased away out of the bounds of Christendom. Thus is the study both of divine and human letters utterly neglected and set nought by. Thus is justice and all kind of humanity exiled, and in their stead is entered unpunished robbery, cruel theft, insatiable spoiling of other men's goods, and an whole sea of barbarous and beast-like manners. To conclude, thus is it come to pass, that we have scarcely so much as a step of true godliness left among us; into such miserable case are we fallen in these perilous and latter days, according to the prophecy of Christ.

The miserable state of this world.

War, mother of all evils.

Who lamenteth not to hear these things? Whose heart does not tremble and shake even as the quaking flames of Ætna, to remember this great calamity and grievous misery of the christian public weal? What man is so far estranged from all natural

[1] It appears that this piece did not always bear the same title. In an edition bearing date 1543, it is denominated "The True Defence of Peace, wherein is declared the cause of all wars now-a-days, and how they may be pacified, called before The Policy of War, devised and lately recognized by Theodore Basille." To this edition are appended the Prayer on the 115th psalm, which was afterwards more properly subjoined to David's Harp, and also the 28th chapter of Deuteronomy.]

humanity and tender compassion, that wisheth not rather to be out of this wretched world, than to behold so dolorous sights and pitiful spectacles? O the unspeakable wretchedness of this world! O the infinite cares and innumerable troubles of this poor life! O the madness of mortal men, which consider not these things, but like brute beasts go forth to follow their sensual appetites and beast-like pleasures!

Certes, the state of this world requireth not delicious fare but continual fasting, not gorgeous apparel but wearing of sackcloth, not anointing with sweet balms but sprinkling with ashes, not resting in soft feather-beds but lying upon the hard ground, not laughing but mourning, not jesting but lamenting, not scoffing but wailing, not wanton words but fervent prayers, not playing at the dice and cards, but continual meditation in the law of our Lord God, not heaping up together of worldly possessions, but the glad distribution of them to the poor members of Christ, that we may be rich in the living God, and have all our trust and confidence in him. Mark well.

Wo be to them that laugh at these things! Wo be to them that seek not unto the uttermost of their power to redress the pitiful enormities of the christian public weal! Wo be to them that say, Peace, peace, all is well, all is well, and consider not that a final destruction is at hand, if we correct not our sinful manners shortly, and amend our wicked lives! "Cleanse your hands, O ye sinners," saith St James, "and purge your hearts, O ye wavering minded. Suffer afflictions, sorrow ye and weep. Let your laughter be turned into mourning." "Go to now, ye rich men, weep and howl on your wretchedness that shall come upon you." "Ye priests and ministers of the Lord, mourn, weep, lament, and cease not to cry both day and night unto God on this manner: Be favourable, O Lord, be favourable to thy people. Let not thine heritage be brought to confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God?" For surely, surely we had never more occasion to mourn, lament, and bewail our wretched living, and to pray to God for a redress of these miserable enormities, wherewith we are grievously oppressed, than we have at this present day. James iv. v. Joel ii. Psal. lxxix.

As I may speak nothing of England, (whom I most humbly beseech God graciously to preserve in prosperous estate, and alway to give her a glorious and triumphant victory over her enemies,) how are other foreign kingdoms miserably vexed with continual wars! How are the goods of the faithful spoiled among them! This also ought to move any true English heart to have pity and compassion upon the christian brothers, dwell they never so far from us, seeing that we be knit together in one faith, initiated with the same mysteries, profess one God and one kind of religion, hope to be saved by one means, that is to say, by the most precious blood of our Saviour Jesus Christ, &c. "While we have time," saith St Paul, "let us work good toward all men, but chiefly toward them that be of the household of faith." Gal. vi.

As I may speak nothing of the dissension among christian princes, (which is a thing more dolorous than can be sufficiently lamented,) whose heart doth it not make to faint, yea, plenteously to bleed, for to consider how grievously and without all mercy the people of Christ in many places be most cruelly invaded, handled, led captive, miserably entreated, imprisoned, slain, murdered, and all their goods spoiled, brent, and taken away of that most spiteful and Nero-like tyrant the great Turk, that mortal enemy of Christ's religion, that destroyer of the christian faith, that perverter of all good order, that adversary of all godliness and pure innocency? The Turk's crudelity.

To whom is it unknown how, like an insatiable ambitious tyrant, he goeth forth daily more and more to enlarge his ethnish kingdom, to set forth the glory of his Mahumet, to deface the honour of our Lord, the alone and true God, to obscure the virtue of his word, to hinder the promotion of Christ's gospel, yea, and utterly to extinguish and quench the faith of Christ, that the glory may be given to his Mahumet alone, and that his furious tyranny may reign universally throughout all the world, and make men like brute beasts to do after his pleasure in all things, unto the utter dishonour of God, and the damnation of so many as lean to his most devilish commandments? Hath not his fear and furious tyranny gone throughout all Asia, Greece, Illyria, and Thracia, with divers other regions? Hath he not there both destroyed their churches and shewed such crudelity among them as was never heard? What shall Note.

I speak of Hungary, sometime a flourishing and noble realm, but now most miserably assailed, invaded, yea, and in many places thereof piteously oppressed both by sword and fire, of this most cruel enemy of Christ's religion? I pass over many other empires and kingdoms, which also have tasted of his furious tyranny and lion-like crudelity.

And who is able to express either by tongue or pen, how miserable a life the Christians live under the dominion of this Turkish tyrant? Alas! is it possible that he should be a friend and merciful ruler to men of the christian religion, seeing that he is an enemy to us both in name, deed, law, profession, kind of religion, manners, ordinances, &c.? Surely, surely christian men with him are in worse case than brute beasts are with us. Doth not he, writing to the king of Polonia, threat in his letters that he will yoke his fat priests in the plough, and make them to till his land? If he handleth them on this wise, whom we have in so high estimation for the ministering of the holy mysteries, what is then to be thought of the baser sort of the Christians? O Lord, be merciful to us! I am sure he will scarcely think them worthy to take the breath of the air.

Who seeth not now, how miserable the state of the Christians is under this most cruel tyrant, which notwithstanding hath exalted and increased his might above all christian monarchies or empires? And it is to be feared, seeing he hath such prosperous success and triumphant victories against the Christians, that no nation shall be able to resist and withstand his tyranny, except there be some godly remedy found shortly. For all things prosper so well with him, that no man needeth to doubt but that he is the scourge of God to punish us for our wicked and abominable living, which without all shame is at this day used among us.

Thus see we in what state the christian public weal standeth, yea rather lieth, and is trodden under foot. Let us now behold what the occasion of it is, and by what means it may be repaired and brought again unto the pristine beauty and old glory, that we, having the victory of all our enemies, may with one accord sing perpetual praises to the name of our Lord God. Amen.

The cause of wars.

What the occasion of all these cruel wars is, wherewith we are so miserably oppressed, it may easily be perceived by histories of the holy scriptures. For verily, so oft as I ponder this matter with myself, methink I see more clearly than the sun, that as the only occasion of God's blessing is the true worshipping of him and the following of his word, so likewise the alone occasion of his cursing, that is to say, of his plagues, whether it be by sword, pestilence, or hunger, (for by these three ways God is wont to punish the wickedness of his people,) is idolatry, strange worshipping of God, despising of his word, killing of the true preachers, and wicked living.

Note well.

Do not the divine histories shew evidently, that so long as the people of Israel obeyed God, served him according to his word, hearkened to his preachers, walked in his ways, led a pure and innocent life, they enjoyed all kind of felicity and pleasure, and ever gat the overhand of their enemies? How did the public weal of Israel flourish under that most noble captain and victorious prince Josue! What kingdom did they invade and not subdue? What did they take in hand and brought not unto fortunate success and prosperous end? How came this to pass? by their own policy, wit and strength? Nay, verily. For they despaired of their own strengths, and said, "We are not able to go up against the people, for they are stronger than we. They are men of a great stature, yea, we are like grasshoppers in comparison of them." It was God that did fight for them. God slew their enemies. God gave them the victory, and brought them into the possession of that land. "Fear not the people of that land," said Josue, "for they are but bread for us. Their shield is departed from them, and the Lord is with us; fear them not therefore." "The Lord your God he shall expel and cast them out before you, and ye shall conquer their lands, as the Lord your God hath said to you. One of you shall chase a thousand, for the Lord your God he fighteth for you."

Num. xiii. xiv.

Josh. xxiii.

But how came it to pass that they prospered on this wise, and had God so on their side, that nothing was able to prevail against them? Verily, because they did

abide stedfast in the law of the Lord. They ran not an whore-hunting after strange gods: they did stick fast unto the Lord their God. They hearkened to his faithful preachers. They worshipped and served him not after their own fancy, but according to the prescript of his holy word. They sought his glory in all things, and wrought according to his holy will. So came it to pass, that they were made blessed and fortunate of God.

Again, in the book of Judges and of Kings do we not see in them, that so long as the Israelites walked according to God's word, they prospered and flourished above all nations; and when they fell unto idolatry and wicked living, that God stirred up some tyrant, which oppressed them with cruel battle, shedding their blood, and spoiling all that they had? Neither did God cease thus to punish them, until they fell to repentance, knowledged their faults, amended their wicked living, and became faithful to the Lord.

Moreover, what was the occasion that God at the last suffered the Israelites to be led away captive into Babylon of the king of Caldee, the young men to be slain with sword in the holy temple, yea, neither young man nor maiden to be spared, neither old man, neither yet so much as him that stooped for age, all the vessels of the house of God both great and small, and the treasures thereof, and the treasures of the king and of his lords to be carried to Babylon every whit, the house of God to be burnt, the walls of Jerusalem to be broken down, and all the places thereof to be burnt with fire, and all the goodly stuff thereof? What was the occasion, I say, that all things went thus to havoc without mercy? Forsooth, the scripture saith, their king Sedechias first of all "did that which displeased the Lord. He humbled not himself before Jeremias the prophet at the mouth of the Lord, but was stiff-necked and hard-hearted to turn unto the Lord God of Israel. All the rulers also of the priests with the people trespassed apace after all abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, sending them betimes; for he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised their words, and misused his prophets, until the wrath of the Lord so arose against his people, that it was past remedy."

2 Kings xxv.

2 Chron. xxxvi.

Here see we again that the occasion of this miserable captivity, which the Jews sustained, was because they received not the prophets, hearkened not to God's word, but followed their own fantasies, wrought that which was good in their own sight, and lived after their own sensual and beast-like appetites.

What shall I speak of the final destruction of the Jews at Hierusalem after Christ's ascension? What was the cause of that their grievous misery and unoutspeakable calamity? Was it not because they crucified the Son of God, despised his doctrine, slew his apostles, walked after their own traditions, followed their old wicked forefathers, lived all in pleasure, regarding nothing the threatenings of God, &c.?

How chanced it that the mighty monarchies or empires of the Assyrians and Greeks, which flourished not only with all kind of temporal riches, but also with most excellent and learned wits, are now so miserably oppressed of the Turk's tyranny? Was not their disobedience to God's word cause thereof, and their wicked living more lascivious and wanton than that effeminate king Sardanapalus?

The Assyrians and Greeks.

How came it to pass that the Rhodes, even in our time, is subdued of the aforesaid tyrant, turned from Christ unto Mahumet, from the christian religion unto the Turkish profession? Was not superstition, idolatry, hypocrisy, feigned holiness, coloured chastity, that is to say, filthy whoredom, stinking fornication, &c. cause thereof?

The Rhodes.

If we run throughout all the histories, both holy and profane, where is entreated of wars, we shall find that the contempt of God's word and wicked living are the only occasions that such bloody battles and cruel wars have at any time been stirred up. For God is a righteous Lord, and a long season provoketh he unto repentance. If there followeth none amendment, then stirreth he up one tyrant or other to take vengeance on us, to shed our blood, to oppress us with sword, to kill our wives, sons, and daughters, to consume with fire all that ever we have, to make our kingdoms desolate, and at the last utterly to root us out of this world, that his name, through our

Behold and mark.

Isai. i. abominable living, may no more be blasphemed, railed upon, and evil spoken of. "If ye will be obedient and hear me," saith God by his prophet, "ye shall eat the good fruits of the earth. If that ye will not, but provoke me to anger, surely the sword Isai. v. shall devour you; for the mouth of the Lord hath spoken it." Again: "My people is led captive, and brought into bondage, because they have no knowledge: and their noble men have died for hunger, and their army have perished for thirst." "They have cast away the law of the Lord of hosts," saith the prophet, "and have blasphemed the word of the Holy One of Israel. And therefore is the wrath of the Lord kindled against his people, and he shaketh his hand at them, yea, he shall smite so that the hills shall tremble. And their carcases shall lie in the open streets like mire," &c. Also Isai. xvii. in another place: "Thou shalt be desolate, because thou hast forgotten God thy Saviour, and hast not remembered thy strong helper. Therefore shalt thou plant a fair plant and graff a strange branch, but in the day of harvest thou shalt reap an heap of sorrows Isai. xxx. and miseries. Again: "These people are obstinate, they provoke me unto anger, they are lying children, and even such children that will not hear the law of God. They say to them that see, See nothing; and to the soothsayers, Tell of nothing for Dic. nobis placentia. to come, if it be either good or honest, but speak pleasant things unto us, and preach us false things. Tread out of the way, go out of the path, turn away the Holy One of Israel from us. Therefore thus saith the Holy One of Israel, Forasmuch as ye have cast away this word, and have comforted yourselves with power and nimbleness, and put your confidence therein, therefore shall ye have this mischief again for your destruction and fall, like as an high wall, that falleth because of some rift or blast, whose breaking cometh suddenly. And your destruction shall be like as an earthen pot, which breaketh, no man touching it, but breaketh so sore, that a man shall not find a shiver of it to fetch fire in, or to take water withal out of the pit. For the Lord Isai. xlii. God, even that Holy One of Israel, hath promised thus." Also, in another place: "Who suffered Jacob to be trodden under foot, and Israel to be spoiled? Was it not the Lord himself, against whom we have sinned? We had no delight to walk in his ways, neither were we obedient to his laws. Therefore hath he poured upon us his wrathful displeasure and strange battle, which maketh us have to do on every side, yet will we not understand: he burneth us up, yet sinketh it not into our hearts."

Jer. ix. The prophet Jeremy also saith: "What man is so wise to understand this? or to whom may the word of the Lord's mouth be spoken, that he may shew wherefore the land is perished so and burnt like a wilderness, so that no man goeth through? Yea, the Lord himself said, Because they have forsaken my law that I gave them, and have not heard my voice, nor yet walked thereafter, but followed the wickedness of their own hearts, and run after strange gods, as their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel, Behold I will feed this people with wormwood, and give them gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known. And I will send a sword among Jer. xxvi. them to persecute them, and never leave until I bring them to nought." Item: "If ye will not obey me, saith the Lord, to walk in my laws, which I have given you, and to hear the words of my servants the prophets, whom I sent to you, rising up timely, and still sending; if ye will not follow them, I say, then will I do unto this house as I did unto Silo, and will make this city to be abhorred of all the people of the earth."

The despising of God's word, and wicked living, cause all these plagues. Thus see we, not only by histories, but also by manifest texts of the holy scripture, that the despising of God's word, and the dissolute manner of living, is the occasion of all the grievous and fierce plagues that God poureth upon us. And we need not doubt but these very same things are even at this day the fountain and head-spring of all the punishments that God lay upon us.

A comparison between the old world and ours. For even as it was in the time of the old Jews, even so is it now in the world. They hated God's word then; even so do they now. They persecuted the prophets and true preachers of God's verity; even so do they now. They maintained the wicked traditions of their forefathers; even so do they now. They esteemed their own imaginations above God's word; even so do they now. They preferred their own acts, laws, decrees, constitutions, &c. above the ordinances of God; even so do they now. They

could not abide their wicked living to be reproved; no more can they do now. They hated the light of God's word, and loved to walk in darkness; even so do they now. They lived in all kind of wicked abomination; even so do they now. Their men of law for lucre's sake maintained false matters contrary to equity; even so do they now. Their officers of the commonweal did not behave themselves uprightly in matters of controversy, but polled and pilled all that they might come by; even so do they now. Their priests were all given to covetousness, even from the highest to the lowest, yea, they were blind and as dumb dogs not able to bark; even so are they now. They abused the name of God by unlawful oaths; even so do they now. They were dishonourers of the civil magistrates; even so are they now. They were disobedient to their parents and superiors; even so are they now. They were manslayers and thirsted innocent blood; even so do they now. They were abominable whoremongers, stinking fornicators, and unclean adulterers; even so are they now. They did choose rather to live in abominable whore-hunting, than in the state of christian wedlock, which is "honourable among all men, and the bed undefiled;" even so do they now. They were thieves and unjust usurpers of other men's goods; even so are they now. They coveted their neighbour's goods, wife, servant, handmaid, &c.; even so do they now. All kind of sin reigned among them unpunished; even so doth it now. The threatenings of God's law were laughed to scorn among them; even so are they now. Whatsoever sin reigned then, that same flourisheth and triumpheth now. Heb. xiii.

What shall we then say, but as the common proverb is, like fault, like punishment? If God, that righteous Lord, did not spare the old world in the time of Noe, but drowned it; if he again favoured not the filthy Sodomites and unclean Gomorrians, but consumed them with fire and brimstone from heaven; what terrible judgment and grievous plagues shall we then look for, seeing we row in the same haven, stick in the same mire, and commit the very same abominations! 2 Pet. ii.

O England, England, mine own native country, for whose wealth and prosperity I do not only shed out prayers, but also salt tears, continually to the Lord our God, and am ready at every hour willingly to sustain any burden that can be laid on my shoulders for thy safeguard! Would God, would God thou wast not partaker of those grievous enormities and wicked sins which I have now rehearsed! Would God thou didst not abuse the most precious benefits, wherewith thou art endued from above before all other nations! Would God thou didst regard the pleasures that God hath done thee by restoring unto thee the light of his holy word, and by sending thee so noble and virtuous a prince to maintain the same! Would God thou wast not like to the old disobedient and murmuring Jews, which had pleasure rather to be in Egypt with the greasy flesh-pots, than in the service of God with the celestial meat, manna! Would God thou mightest not justly be resembled to Lot's wife, which, after she was delivered from the filthy Sodomites, had a delight to look back again unto them! Would God the name of the Most Highest were not dishonoured by thy shameful and abominable oaths which thou daily usest! Would God thou wast not disobedient, but faithful and true in all points to thy superiors! Would God thou wast not polluted with fornication, adultery, whoredom, incest, and all other uncleanness! Would God thou wast not an unjust taker away of other men's goods! Would God thou didst not thirst after the shedding of innocent blood! Would God thou wast not ready to bear false witness against thy neighbours! Would God thy men of law were not eaters of gifts, and oppressors of the poor people for lucre's sake! Would God thy pastors and spiritual shepherds were not so given to pleasure, ambition, pride, covetousness, delicate fare, gorgeous apparel, idleness, &c. that they have no mind to feed Christ's flock with the sincere word of God! Yea, would God they were not callers back and utter despisers of the same, neither entering into the kingdom of heaven themselves, nor yet suffering other that would to enter! To be short, would God thou wast not a manifest transgressor and open offender of God's most holy law, that thou mightest be free from the vengeance and plagues of God, that are like to fall upon thee, if thou dost not shortly repent and amend thy sinful living! Of England. Exod. xvi. Gen. xix. Matt. xxiii.

O England, England! God calleth thee unto repentance divers ways, as by his word, by the preaching of the same, by sending thee such a virtuous, merciful, father- God calleth England unto repentance divers ways.

like and puissant a prince, by enduing thee with other innumerable benefits. If thou regardest not this goodness of God, surely, England, great will be thy damnation, grievous will be thy plagues, intolerable will be thy punishments, too much lamentable will be thy final destruction.

Luke xix. O England! with weeping tears I say unto thee, as Christ said unto Hierusalem: "If thou didst know, even at this thy time, those things which belong unto thy peace," surely thou wouldest be more diligent to look after them. For easier and more tolerable shall it be for Sodom and Gomorre, for Tyrus and Sidon, at the day of judgment than for thee, except thou repentest and embracest with meeting arms, as they say, the goodness and great mercy of God which is now proffered thee.

Of these things aforesaid is it evident, that the occasion of all these cruel wars and other plagues, wherewith we are so miserably oppressed, is the despising of God's word, and the wicked and dissolute manner of living, that is used among them that profess Christ by mouth, but love Mahumet in deed.

Now let us consider again, by what means the christian public weal may be repaired and brought again unto the pristine beauty and old glory, that we, having the victory of all our enemies, may with one accord sing perpetual praises to the name of our Lord God. Amen.

Of getting the victory over our enemies. To obtain the victory of our enemies, what then is to be done? Shall we prepare us innumerable thousands of strong and valiant warriors? shall we make us strong castles, mighty bulwarks, invincible fortresses, gorgeous chariots, fierce guns, well-casting bows, swift arrows, sharp spears, great pole-axes, courageous horses, with other things innumerable, that pertain unto martial affairs? How weak and unable these things are to get the victory of our enemies, the holy scriptures shew in divers places.

Holofernes. How puissant was Holofernes, and incomparable in martial affairs! what wanted he that should help any thing at all to get the victory? What may be named that he failed concerning the policy of war? What prince in the world thought himself of sufficient puissance and strong enough to enter battle with him? He had such affiance in his martial armours, that he thought he might lie upon his one side and get the victory.

Judith xiii. xiv. But how little all his valiance and strength profited him, the scriptures shew evidently, which teach that by one woman he was not only destroyed, but also all his army put to flight. So little do all the policies and feats of men's brains avail, where the help of God wanteth.

Sennacherib. What shall I speak of that arrogant and proud tyrant Sennacherib, which gloried so much in his martial valiance and strong power in matters of war, that he despised

2 Kings xviii. 2 Chron. xxxii. Isai. xxxvi. and blasphemed the living God, thinking himself able enough to subdue and overcome so many as he should war withal, though God himself took part against him? But to what point came all his proud cracks? What did all his martial armours and weapons of war profit him? Did not God in one night send his angel, and slew of that tyrant's company a great sort of thousands, insomuch that that arrogant king of the Assyrians returned back with shame enough, and shortly after was slain even of his own sons?

Let these two histories suffice to shew, how little affiance is to be reposed in

Psal. cxxvii. human strengths and martial affairs. Verily, "Except the Lord build the house, he laboureth in vain that buildeth it. Except the Lord keepeth the city, he watcheth in

Psal. xxxiii. vain that keepeth it." "A king shall not be saved," saith David, "by his own great host, neither shall a giant be helpen in the abundance of his strength. A horse is but a deceivable thing to save a man: it is not the power of his strength that can deliver him. Behold, the eyes of the Lord are upon them that fear him, and put their trust in his mercy, that he may deliver their souls from death, and nourish them in the

Prov. xxi. time of hunger." Salomon also saith: "The horse is prepared against the day of battle,

Psal. xx. but the Lord giveth the victory." The psalmograph saith again: "Some put their trust in chariots and some in horses, but we will call upon the name of our God. They are brought down and fallen, but we are risen and stand right up like men."

Here see we that all the policies of war, that the wits of men can invent, are but vain, and of themselves not able in any point to get the victory. What shall we then

Whether say? Are the armours of war to be neglected? Are the policies for obtaining of

victory to be despised? Is no provision to be made for the conservation of the christian public weal, but let all things run at havoc, as careless swine, chance what chance will? God forbid! we may not attempt God by any means.

armours of war are be neglected.

"A prince shall imagine those things that are worthy a prince," saith the prophet Esay, "and he shall stand over his captains." Every prince, therefore, ought with all diligence and policy to provide all things that should conserve and keep his realm in safe estate, and free from the danger of such as would invade their dominion; and every subject ought not only to be contented freely and willingly to render up his goods to his king and prince for the prosperous maintenance of the kingdom, wherein he is inhabited, but also with a glad heart to bestow his very life for the safeguard of the same; which thing the very gentiles never disdained to do, but recounted themselves then most happy when they might most of all both bestow their goods and their life also for the health of their native country, as we read in divers histories.

Isai. xxxii.

The duty of princes in martial affairs.

The duty of subjects in the time of wars.

And in this point, I mean for all things that should conserve and keep this realm of England safe and free from the invasion and danger of our enemies, what kingdom in the world is to be compared unto this English empire? How hath our most puissant and redoubted king fortressed this his most flourishing monarchy, empire, and kingdom, with all things that any man can invent for the prosperous conservation of a commonweal! Never was there prince that took like pains for the safeguard of his commonalty. Never was there father that so greatly watched for the health of his son, as he doth for ours. Too much ingrate, ungentle, and unthankful is he, that doth not agnise[1] and knowledge the unmeasurable kindness of this most excellent prince. If this title *Pater Patriæ* might lawfully at any time be ascribed unto any temporal ruler, certes to our most victorious prince it is most of all due and convenient. For he is a very right and true father to this our country of England, as his most godly acts and virtuous enterprises do manifestly shew every day more and more. We read that Augustus the emperor, when he had both garnished very pleasantly and fortressed very strongly the city of Rome, so that so much as lay in his power he had made it safe and sure against all assaults and invasions of enemies for many years after his time, was wont, rejoicing of his act, to say, *Romam lateritiam accepi, marmoream relinquo*[2]. That is to say: "I took Rome made of tiles, but I leave it of marble." How much more justly may our most bounteous king say, "I took England made of tiles, but I leave it of marble!"

England fortressed through the liberal and wise provision of our king.

Augustus Cæsar.

If any realm therefore may rejoice and repose their affiance in martial armours and all kind of fortresses, that make unto the safe preservation thereof, surely we Englishmen have most just occasion to give God thanks for them, seeing that we above all other nations, unto our great consolation and the utter consternation of our enemies, are most opulently enriched with them through the godly provision and divine policy of our most redoubted king.

But what, shall we fly unto them as unto an holy anchor and invincible bulwark, when the fierce tumult and cruel noise of wars beginneth to rise up among us, and repose our whole affiance in them? God forbid! For as weapons apt for war are not to be neglected, and as all kind of policies that may conserve the public weal are to be proved, so is not the trust of a christian man to be put in them, as though our safeguard or deliverance did depend on them. For the scripture saith: "A king shall not be saved by his own great host, neither shall a giant be holpen in the abundances of his own great strength," &c.

Note of martial armours.

Psal. xxxiii.

Notwithstanding we must prepare all things, and with a lusty and valiant courage go unto the wars, even as though there were no hope of victory but of our own strength only; yet must all our whole affiance be reposed in the mighty strength of our Lord God, and look for the victory at his hand only, nothing doubting but that he will fight for us, and give us the overhand of our enemies, if we enter battle for a just and godly cause. For it is God only that giveth over their enemies into the hands of his people. It is God that fighteth. We, and all that ever we bring, are but instruments and means, whereby God subdueth our adversaries unto us, even as

Mark well.

[1 Agnise: recognise, confess.]

[2 C. Sueton. Lib. II. cap. xxix.]

bread and meat are but means only whereby God feedeth us. It is God that is the victorious and triumphant champion, as Salomon saith: "The horse is prepared against the day of battle, but the Lord giveth the victory." Note that he saith: "The Lord giveth the victory."

Prov. xxi.

How came it to pass that the Israelites gat the upper hand of their enemies so oft? by their own valiance? Nay, verily, but by the strength of God's power. "The Lord thy God," saith Moses, "shall go before thee. He shall put away all these nations in thy sight, and thou shalt possess them." "Go to it therefore manfully, and take a good heart unto you. Fear ye not, nor be not once adread at the sight of them; for the Lord thy God, he is thy captain and guide, and he will not leave nor forsake thee." Again: "How came it to pass that one chased a thousand, and two put ten thousand to flight, but that their God sold them, and the Lord snarled them? For our God is not as their God." Also in another place: "Happy art thou, O Israel: who is like unto thee? a people that art saved by the Lord. He is thy shield and helper, he is the sword of thy glory. And thine enemies shall hide themselves from thee; and thou shalt walk upon their high hills."

Deut. xxxi.

Deut. xxxii.

Deut. xxxiii.

How chanced it that the noble captain Josua had so many victorious conquests over his enemies? What saith the scripture? "The Lord God of Israel did fight for him." But let us hear what God said unto him: "Arise, and go over this Jordan, thou and all the people with thee, into the land which I shall give to the children of Israel. All the places that the soles of your feet shall tread upon will I give you." Again: "Be not afraid of them, for to-morrow about this time will I deliver all thy enemies slain in the sight of Israel, and thou shalt hough their horses, and burn their chariots with fire."

Josh. x.

Josh. i.

Josh. xi.

Judg. i. Moreover: "After the death of Josua the children of Israel asked the Lord who should go up first unto the Canaanites to fight against them. The Lord answered, Judah shall go up: behold I have delivered the land into his hands." Mark that it is said, the Lord delivered the land into his hands. So that it is God that giveth the victory.

Judg. iii. vi. vii. viii. xi. xv. Who gave the victory of their enemies unto the Israelites, when Othoniel, Ahod, Sangar, Delbora, Barach, Gedeon, Jepte, Samson, &c. reigned, but the Lord only, as it appeareth by the histories? How wonderful is the history of Gedeon, as I may let pass the other and no less manifest and evident, to shew that God alone giveth the victory, and not the strength and policy of any man, be it never so valiant and subtile!

Gedeon.

Madianites. The Madianites, which came to fight against Gedeon and his company, had in their army an hundred and five and thirty thousand valiant men, which lay along in the valley like grasshoppers in multitude, and their camels were without number, even as the sand by the sea-side. Gedeon bringeth only with him a company of two and thirty thousand, and yet of these God commanded him to put away all except three hundred. His words were these: "The people that are with thee are too many for me to give the Madianites into their hands, lest Israel make their boast unto my dishonour, and say, Our own hand hath saved us." And when there were of Gedeon's company twenty-two thousand departed, so that there abode with him only ten thousand, God said once again unto him, "The people are yet too many." The conclusion was, that all went their way besides three hundred, and by them only through his mighty power did God give the Madianites into Gedeon's hands; so that of them that were slain of the Madianites were an hundred and twenty thousand men that drew swords. O wonderful victory! O the mighty and stretched out hand of God! O the valiance of this our Lord God, which is almighty and full of puissance to defend and save his servants! Here see we this to be true, that "one shall chase away a thousand, and that two shall put ten thousand to flight."

Deut. xxxii.

Asa. Hereto pertaineth the saying of king Asa, which prayed to God on this manner:

2 Chron. xiv. "O Lord, it is all one with thee whether thou helpest in few or in many. Help us, O Lord our God. For we, having our whole affiance and trust in thee and in thy name, be come against this multitude. Thou art the Lord our God: let no man therefore prevail against thee." And according to his prayer God gave him the victory, and made the black Moors to fly, and so were destroyed.

Josaphat. Furthermore, who gave Josaphat the victory over the Moabites and Ammonites,

but God alone? Did not he in his prayer speak on this manner unto God? "In us, O Lord, there is not so great strength that we may be able to resist this great company that cometh against us. But when we know not what to do, then have we none other refuge nor succour but only to lift up our eyes to thee." God therefore straightways stirred up Jaziel, the son of Zacharias, which said, "Hearken, all Judah, and ye that dwell in Jerusalem, and thou king Josaphat also: thus saith the Lord unto you, Be not afeard nor faint-hearted by the reason of this great multitude. For the war is not yours, but God's. It shall not be you that shall fight: only step ye forth boldly, and stand to it like men, and ye shall see the help of the Lord upon you." "O ye of Judah and Jerusalem, fear ye not, nor let not your hearts fail you. To-morrow ye shall go forth against them, and the Lord shall be with you." The king himself also said when they went forth unto battle, "Believe in the Lord your God, and so shall ye be without all jeopardy. Believe his prophets, and all things shall be prosperous unto you." And according to all these things aforesaid came it to pass, so that Josaphat and his company returned home with a glorious victory, through that main and puissant power of God. Notwithstanding, when Josaphat afterward joined friendship with Ochozias king of Israel, which was a wicked doer, and coupled himself with him to make ships to go into Tharsis for gold, and seemed by this means both to have his mind estranged from God, and his affiance reposed in mortal amity, God deceived him of his purpose, brought his enterprises unto none effect; so that his ships were broken on such sort that they were not able to go unto Tharsis. The prayer of Josaphat. 2 Chron. xx.

What shall I speak of the noble and triumphant victories which God gave to Ezechias, Judith, Esdras, Judas Machabeus, Jonathas, Symon, &c.?

Thus see we, that it is God that fighteth for his people, subdueth their enemies, and giveth them the victory; and that without his aid, help, and succour all is but vain and frustrate, whatsoever man inventeth of his own carnal brain, seem it never so politic and wise. "Cursed be he," saith Jeremy, "that maketh flesh his arm, and whose heart departeth from the Lord." But, "Blessed is that man that trusteth in the Lord, and whose hope the Lord himself is. For he shall be as [a] tree that is planted by the water-side, which spreadeth out the root unto moistness, so that he needeth not to fear when the heat cometh, and his leaves shall be green, &c." Jer. xvii. Psal. i.

"Wo be unto them," saith the prophet Esay, "that go down into Egypt for help, and trust in horses, and comfort themselves in chariots, because they be many, and in horsemen, because they be lusty and strong, and have not put their confidence and trust in the Holy One of Israel." Again: "What presumption is this that thou trustest unto? or by what counsel or strength dost thou determine to go to war? upon whom dost thou trust, seeing thou castest thyself off from me? Lo, thou puttest thy trust in a broken staff of reed, I mean Egypt, which he that leaneth upon, it goeth into his hand and shooteth him through." "The Lord is our captain, the Lord is our lawgiver, the Lord is our king: he it is that shall save us." For "he giveth strength to the weary one, and power unto the faint. Children are weary and faint, and the strongest men fall like weaklings; but they that trust in the Lord shall be endued with strength: they shall have wings like eagles, they shall run and not fall, they shall walk and not be weary." "Fear not," saith God, "for I am with thee. Turn not once back, for I am thy God. I have made thee strong, and I have holpen thee, and the right hand of my righteous one hath taken thee. Behold, all they shall be confounded and ashamed that fight against thee; yea, they shall be as though they were not, and the men shall perish that once speak against thee, &c." "I will go before thee, and bring down the proud and arrogant of the earth. The brasen doors will I break, and burst the iron bars. And I will give thee the hid treasures, and the thing which is secretly kept, that thou mayest know that I am the Lord." Isai. xxxi. Isai. xxxvi. Isai. xxxiii. Isai. xl. Isai. xli. Isai. xlv.

"The unrighteous shall perish at one clap," as David saith, "and the remnants of the ungodly shall utterly be destroyed; but the health of the righteous is of the Lord, and he is their defender in the time of trouble. The Lord shall help them and deliver them, he shall set them free from the wicked, yea, he shall save them indeed, Psal. xxxvii.

Psal. xxvii. because they have put their trust in him." Again: "The Lord is my light and my health; whom then shall I fear? The Lord is the defender of my life; of whom then shall I be afraid? When the wicked came unto me for to eat my flesh, they that wrought me any wo and were mine enemies stumbled and fell, so that now, although an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him." God himself
Psal. xci. also saith by the psalmograph: "Forasmuch as he hath trusted in me, I will deliver him; yea, I will defend him, seeing he hath known my name. He cried unto me, and I will favourably hear him. I am with him in tribulation, I will deliver him and glorify him. I will replenish him with long life, and at the last I will shew him my saving health."

All the scriptures heretofore rehearsed declare evidently, that God alone is the mighty helper, and that he only it is which giveth the victory of their enemies to his people, ☞ that is, to so many as believe and trust in him; and that without him all human industry, labour, wit, conveyance, policy, &c. are of none effect, yea, rather hurteth than profiteth, hindereth than furthereth, destroyeth than saveth. Blessed is that land which hath God their merciful Lord and puissant defender. For they shall prosper in all things, and whatsoever they shall take in hand shall undoubtedly come unto good effect; neither shall any man, be he never of so great valiance, might, strength, puissance,
Rom. viii. and power, be able to do them any harm. "If God be on our side, who is able to prevail against us?" as the holy apostle St Paul saith.

By what means God may give us the victory. But it will be demanded peradventure, how God may be made so merciful, that he will give us the victory of our enemies? I answer, by our unfeigned conversion from wickedness unto true godliness. We heard before that all the plagues that God casteth upon us, whether they be battle, hunger, pestilence, or any other, chance unto us for our sinful and abominable living, wherewith God is so greatly provoked unto anger; again, that he will not cease thus to plague us, if he loveth us, until we earnestly repent, and studiously amend our life. If he seeth that none amendment will follow his correction, yet will he go forth still to punish us, and never cease until he hath rooted us and our memory out of the earth, because his holy name may be no more blasphemed among the heathen through our wickedness and abomination.

Isai. lix. "Your misdeeds," saith Esay, "have separated you from your God, and your
The prophet describeth the manner of this world. sins have hidden his face from you, that he should not hear you. For your hands are defiled with blood, and your fingers with unrighteousness. Your lips speak leasings, and your tongue setteth out wickedness. No man regardeth righteousness, no man judgeth truly. Every man hopeth in vain things, and imagineth deceit, conceiveth weariness, and bringeth forth evil. They breed cockatrice' eggs, and weave the spider's web: whosoever eateth of their eggs dieth; but if one treadeth upon them, there cometh out a serpent. Their web maketh no cloth, neither can they cover them with their labours. Their deeds are the deeds of wickedness, and the work of robbery is in their hands. Their feet run unto evil, and they make haste to shed innocent blood. Their counsels are wicked counsels: harm and destruction are in their ways, but the way of peace they know not," &c. And a little after: "Our offences are many before thee, O Lord, and our sins testify against us; yea, we must needs confess that we offend, and knowledge that we do amiss, namely, transgress and dissemble against the Lord, and fall away from our God, using presumptuous and traitorous imaginations, and casting false matters in our hearts. For equity is gone aside, and righteousness standeth afar off. Truth is fallen down in the street, and that thing that is plain and open may not be shewed. Yea, truth is laid in prison, and he that refraineth himself from evil must be spoiled. When the Lord saw this, it displeased him sore, that there was no where any equity. He saw also that there was no man which had pity thereof, or was grieved at it. And he held him up by his own power, and
Eph. vi. 1 Thess. v. cleaved to his own righteousness. He put righteousness on him for a breastplate, and set the helmet of health upon his head. He put on wrath instead of clothing, and took jealousy about him instead of a cloak, like as when a man goeth forth wrathfully to recompense his enemies, and to be revenged of his adversaries, namely,

that he might recompense and reward the islands, wherethrough the name of the Lord might be feared from the rising of the sun to the going down of the sun. For he shall come as a violent water-stream, which the wind of the Lord hath moved."

Hitherto have I rehearsed the words of the prophet Esay, whereof we learn that our wickedness is the cause of God's wrath toward us: notwithstanding, if we cease from our iniquity, God will surely favour us, turn away his wrathful displeasure, pardon our sinful iniquity, forgive our wicked living, wipe away our uncleanness, and be our mighty shield and defender against all our enemies, as he saith in another place: "Your hands are full of blood." Notwithstanding, "wash you, make ye clean, Isai. i. put away your evil thoughts out of my sight, cease to do evil, learn to do well, seek judgment, help the poor oppressed, deliver the fatherless, defend the widow, and come on your way, and reprove me, saith the Lord. If your sins be as red as scarlet, yet shall they be made as white as snow: and if they were like purple, yet shall they be like white wool. Yea, if ye will be contented and hear me, ye shall eat the good fruits of the earth. If ye will not, but provoke me unto wrath, ye shall be devoured with the sword; for thus hath the Lord promised with his own mouth." "It is commonly said," saith God by the prophet Hieremy, "if a man Jer. iii. putteth away his wife, and she goeth from him, and marrieth another husband, shall he resort any more unto her? Is not that woman then defiled and unclean? But as for thee, thou hast played the harlot with many lovers, yet turn again to me, saith the Lord, and I will receive thee." "Thou shrinking Israel, turn again, saith the Lord, and I will not turn away my face from you; for I am merciful, saith the Lord, and I will not be angry for evermore."

Thus see we that, though God doth plague us for our wickedness, yet, if we repent and amend our sinful living, he will have mercy upon us, and turn away his anger from us. For "the Lord's hand is not so shortened that it cannot help, neither Isai. lix. is his ear so stopped that it may not hear."

To obtain therefore his favour, that he may fight for us, and get us the victory over our adversaries, the only and most next way is to redress our naughty manners, to walk in the pathways of his holy commandments, and to do that which he willeth us to do. So may we be sure through his divine valiance to subdue all our enemies, as he himself testifieth, saying: "If ye walk in my commandments, and keep my Lev. xxvi. precepts,...ye shall pursue your enemies, and they shall fall before you. Five of you shall chase an hundred strangers, and an hundred of you shall put to flight ten thousand....But if ye will not hear me, but despise all my commandments,...I will set my face against you, and ye shall fall before your enemies, and ye shall be subdued to them that hate you; yea, ye shall fly, when no man pursueth after you." For if we enter battle with our adversaries, and yet be polluted with sin, surely God will neither fight for us, nor yet with us. God is not the captain of wicked and naughty people. He fighteth not for them that embrace iniquity, but for such as seek after true godliness, pure innocency, and love to walk in his most holy commandments.

To such as are transgressors of his holy word, and yet dare presume to enter battle, and to look for help at his hand, he saith: "See that ye go not up, and that Num. xiv. Deut. i. ye fight not, for I am not among you, lest ye be plagued before your enemies." If such fight, it shall chance unto them as it did unto the Israelites, which, when they had grievously offended God and disobeyed him, would, contrary to the commandment of God, take upon them to fight against the Amorites; but for their disobedience, notwithstanding their mighty valiance and politic wisdom in martial affairs, they were chased away, cut, hewed, and grievously slain. So shall it chance to the wicked and ungodly.

Josue had a manifest promise made to him of God, that he should subdue the Canaanites, and enjoy their land peaceably, and that therefore he needed not to fear for to fight against them; yet notwithstanding lost he at one time the field, and his Josh. vii. men were slain and put to flight for the sin of one man, which, contrary to the commandment of God, had taken of the excommunicate things. For the offence of him alone could not the children of Israel stand before their enemies, forasmuch as God was not with them. If the sin of one man deserved so great vengeance that

for his offence only many were slain and put to flight, what shall we then say unto that army which is replete with all kind of sin, as whoredom, fornication, adultery, theft, tyranny, shedding of innocent blood, swearing, gluttony, drunkenship, &c.? How is it possible for them to prosper? How can God be among them to fight for them, and to give them the victory?

A good lesson.

If we will subdue our enemies, we must seek all means possible to have God on our side. We may not only provide that we scour off the rust of our harness that it be clean, but that we also put out of our breasts the rusty and filthy sins that have cankered our souls so long, and so become pure and clean. For what is the cause that our battles do but little prosper many times, but only that we be sinful, and God is angry with us? Could that Nero-like tyrant, the great Turk, have subdued so much of Christendom, if we had lived according to our profession? Nay, verily, our sins have gotten him so many victories: our wickedness hath made us captive and thrall to his tyranny. Let us look what sin reigneth among us, and let us utterly wipe that out; so shall we prosper against the violence of our enemies.

It was not without a cause that God, after Acam the son of Carmi, of whom I spake before, had transgressed his holy precept by taking of the excommunicate goods, commanded Josue that he should sanctify the people, and bid them sanctify themselves, before they went any more to battle, and kill him which had so transgressed against the Lord. For when that was done, they prospered triumphantly ever after in all their wars, and God gave their enemies into their hands, and they enjoyed the land in peaceable possession. Although this sanctifying of the Israelites did consist in external ceremonies, as in washing, purging, and cleansing them from the filthiness of both their bodies and garments, and in abstaining from the company of their wives; yet shadoweth it to us also our manner of sanctifying, which is spiritual. It requireth of us that we should purge ourselves of all iniquity, wash away the filthiness of our hearts, and put from us all carnal concupiscences and fleshly lusts, so that we may be clean both in body and soul, and be found worthy to have God our captain. They that thus sanctify themselves are fit to go unto the war of the Lord.

How we ought to sanctify ourselves.

Deut. xxiii.

God gave a commandment to the Israelites, and said: "When thou goest out with the host against thine enemies, keep thee from all wickedness; for the Lord is among you. If there be any man that is unclean by the reason of uncleanness that chanceth him by night, let him go out of the host, and not come in again until he have washed himself with water before the even; and then, when the sun is down, let him come into the host again. Thou shalt have a place without the host whither thou shalt resort to, and thou shalt have a sharp point at the end of thy weapon, and when thou wilt ease thyself, dig therewith, and turn and cover that which is departed from thee. For the Lord thy God walketh in thine host to rid thee, and to set thine enemies before thee. Let thine host, therefore, be pure, that he see no unclean thing among you and turn from you."

Here God commandeth that the host should keep themselves free from all wickedness. The cause is this: "For the Lord is among you," saith he. God is pure; therefore must that host be pure that cometh to battle in his name. God is without all sin; therefore must his warriors detest nothing more than sinful wickedness. God hateth the works of darkness; therefore must his soldiers abhor the works of darkness, and have a pleasure to walk as the children of light. Again, he declareth how pure and free from all uncleanness the host ought to be, seeing he would have them so clean and honest in those things that chance naturally. If God cannot abide the pollutions which chance in the night-time, how much less can he away with whoredom and adultery! If God will have such purity shewed in things which corporal necessity compelleth us to do, is it to be thought that he will admit any thing that is done contrary to his commandment, as theft, tyranny, swearing, drunkenship, gluttony, quarrelling, &c.? God walketh in the host of his servants; therefore ought they to be pure and free from all uncleanness, lest God turneth from them, and so all together go to havoc.

Note well.

But, alas! it chanceth contrary with us now-a-days. For when they that profess Christ should go unto the wars, they prepare themselves after a more wicked

manner than the heathen do. For the heathen come soberly together, consult sagely of things that shall most avance the prosperous state of the public weal, set all things in a goodly stay in their realm, appoint certain wise and prudent rulers to govern their lands in the mean season, exhort so many as tarry at home to live well, and with all instance and hearty means to pray unto the gods for them, that they may have fortunate success in their wars, and return home again as noble conquerors with victorious triumph. This done, they prepare themselves soberly and prudently unto the wars, ever having respect to an honest and innocent manner of living, that their gods by no means may be displeased with them, and diligently calling on the name of their gods both day and night for help and strength against their enemies. Thus go they unto the battle, as men ready to give their lives for the health and safeguard of their country, being desirous of nothing but only to defend their empire, and to enlarge the bounds and limits thereof. How the heathen prepare themselves unto battle.

How christian men prepare themselves unto the wars, it is more open than it need here to be expressed. As I may speak nothing of such as go with an evil will unto the battle, what a number goeth there only to pick, steal, rob, and that they may come home again well laden with spoils and robberies! How little respect have they unto the conservation and defence of their native country, so that their packs may be well enfarced, laden, and stuffed! What dicing, carding, and all kind of voluptuous riot is used among them! What drinking, gulling, quaffing, and superfluous banqueting do they use! What menacing, brawling, chiding, and fighting, is heard and seen daily among them! What whoredom is there committed among them! What maid escapeth undeflowered? What wife departeth unpolluted? as I may add nothing hereunto. What abominable swearing is used among them! How is God rent and torn among them by unlawful oaths! How desirous are they to shed blood, and to make havoc of all together! How christian men prepare themselves unto battle. The wickedness of soldiers in the wars.

The rapacity[1] of wolves, the violence of lions, the fierceness of tigers, is nothing in comparison of their furious and cruel tyranny; and yet do many of them this, not for the safeguard of their country (for so might it seem the more tolerable), but for to satisfy their butcher-like affects, to boast another day of how many men they have been the death, and to bring home the more preys, that they may live the fatter ever after for those spoils and stolen goods.

As concerning the invocation and calling on the name of God, it is so far out of remembrance, that many of them do not so much as once think or dream of it.

How is it possible that these wars should prosper, where there is no regard of God, no respect to honesty, no desire of mutual concord, no endeavour employed to make God merciful unto us? Surely these warriors had need to sanctify themselves, or else they be not defenders but destroyers of the commonweal, for the safeguard whereof they will seem to fight. For be their valiance and might never so strong, yet can they not prosper if God bless not their labours, as we heard before. It is therefore expedient that they which shall prepare themselves unto battle, and offer their lives for the wealth of their country, sanctify themselves; I mean, expurge and put away all uncleanness and wicked behaviour both of body and mind, and so appoint themselves in every condition, as though the time were come that even now they should depart out of this world, and render an accompts of their life here spent. How the soldiers ought to prepare themselves unto battle.

They may not go unto the wars as tyrants, whose hearts imagine mischief, whose mouths breathe manslaughter, whose words boast lion-like crudelity, whose hands desire to be embrued with blood, whose feet are swift to run unto evil, whose deeds bring to pass final destruction; but as charitable persons, which (if the love of their country did not provoke them unto it, for whose wealth even by the commandment of God and the law of nature they are bound to give their lives) would by no means break the bonds of christian amity with no man, but rather suffer much injury, than they would be once at displeasure with any man. But inasmuch as they are first provoked, yea, and that unworthily; seeing also it is no private injury, but a common wrong to invade any realm, and to disturb the inhabitants thereof; therefore they come now in the name of God unto battle, not for their own cause, but for the conserva-

[1] Old reading, *capacity*.]

tion of the public weal, that they, enjoying peace and tranquillity for ever after, may the more freely praise God, and live according to his most holy word.

Cleanness of life. Moreover, all the time of the wars it shall be necessary that they keep themselves so pure as they can, and by no means have any fellowship with the unfruitful works of darkness, but apply themselves unto the fruits of the Spirit, that they may remain in the favour of God, and have him their mighty captain.

Reading of the holy scriptures. Let them that can read, when they have convenient leisure, read the holy scriptures, chiefly such histories as declare the omnipotency and almighty power of God, which he hath shewed to his servants in times past, by giving them the victory over their enemies; and let them conceive a sure faith in their hearts thereof, and nothing doubt but that he will be that same puissant Lord to them, if they walk according to his word, that he in times past was to the other. For he is still a Lord of that same puissance and strength. Let them that cannot read hearken to them that do read, and give undoubted and earnest faith thereunto.

Preachers among the soldiers. It would help much unto true godliness for to have faithful preachers also among the soldiers in the time of wars, which might declare unto them the fear of God, exhort them unto virtue, move them unto the true confidence in God's help, encourage them manfully to fight, when time requireth, and shew them how honest and godly a thing it is to jeopard their life for the wealth of their country, which of all deaths the very ethnicks recounted most glorious and of highest renown.

Fervent prayer. It is also very necessary that the soldiers give themselves unto fervent prayer, and desire the help of God with most humble supplications, that he will be their mighty shield and defence, but chiefly when the time cometh that they must enter battle with their enemies. Let them then with one mind call upon God, desire his help, and pray that for his mercy's sake he will strengthen them, yea, fight for them, be their captain, and give them the victory of their adversaries, that they, returning home again like valiant conquerors, may sing perpetual praises to his most blessed and holy name.

This done, let them go fight valiantly, having their whole affiance reposed in God alone, and in his mighty help. Yet let them so fight as though the victory did only depend of their own strengths, wits, and policies. Let them not despair, but take a good heart unto them, being perfectly persuaded that God is on their side, and will surely help them. But if they should die, seeing that their cause is lawful, just, and righteous; seeing also they fight not for their own private commodity, but for the wealth of an whole realm; let them not doubt but that their "death is precious in the sight of God," and therefore they may be sure for this mortal life to receive a life of immortality full of eternal joy and glory. Therefore let them not once fear, but step unto it with a lusty and valiant courage, come their life or come their death.

Psal. cxvi.

Thus much have I spoken concerning the soldiers, and them that shall fight for the safeguard of the country, that they may know how to behave themselves that God may be on their side, and return home again with a glorious and triumphant victory.

How they ought to behave themselves that tarry at home. Now it remaineth to shew how they shall behave themselves that remaineth and tarry at home, lest the valiance and godly behaviour of the soldiers do not profit so much, as our wicked and dissolute manner of living should hinder and hurt. For how can God be in our army and fight for us, if we be wicked and ungodly?

If we therefore will have prosperous success in our wars, we must first so lay aside all ungodliness, that there may appear nothing in us whereby God may be displeased.

For whom God fighteth. For God will only fight for them that are pure, clean, faithful, charitable, modest, merciful, benign, honest, lovers of their country, haters of discord, seekers of peace, maintainers of amity, &c. The other he refuseth, and knowledgeth them not for his people, neither will he fight for them. We must therefore repent us of our old wicked manners, take upon us a new life, if we will have God on our side in the battle. Let every man consider his fault wherein he knoweth himself guilty, and quickly put it away from him. Let no man be quick-sighted in other men's faults, and stone blind in his own. Let all men seek how they may best please God.

For the strongest bulwark and most invincible fortress that can be made for the safeguard of the country, is to live well. If any damage chanceth to the country,

our wickedness is cause thereof. And as I may speak my mind freely, certes it doth much grieve me to behold the iniquity of the world, and to see how virtue is set aside, I had almost said, set at nought.

What shall I speak of the familiar communication and daily talk that is used among the Christians? What other thing do we hear in them than cursings, banings, backbitings, blasphemies, evil reports, wanton words, idle tales, unclean communication, &c.? Of their thoughts God shall judge; but their deeds are so manifest, that every man may easily judge the tree by the fruit and the lion by his paws. Familiar communication.

How little do many civil magistrates regard the public affairs of the commonalty, so that their coffers may be enriched, and they live in all wealth and pleasure! Civil magistrates.

How little do many lawyers tender the pitiful complaint and righteous cause of the poor oppressed! How like gaping wolves do many of them inhiate[1] and gape after wicked mammon; so that whosoever bringeth most money is most allowed, and hath the law most on his side, in whatsoever case the matter standeth, be it right or wrong! How long also do they suffer the cause committed unto them to hang in the law, before any judgment can be given, or final determination had, and all to poll and pill the poor men, and utterly to impoverish them; so that, through their deceitful craft and covetous mind, the simple people are beggared, their wives and children brought unto extreme misery, and set in such case that they are never after able to help themselves nor their neighbours, nor yet to profit the public weal of their country! O gaping wolves! O ramping lions! O insatiable dogs! O crafty foxes! Lawyers.

What craft, deceit, subtility, and falsehood use merchants in buying and selling! How rejoice they when they have beguiled their christian brother! What a sport have they to deceive a simple hob and plain fellow of the country! How fair do they speak to his face, and lout him behind his back! How false and sleighty wares do they utter for true and good! Merchants.

The other men of all occupations use like craft and subtility. Few walk uprightly. All give their mind to covetousness. No man studieth to serve the public weal with their science, as they are bound to do. "All seek their own profit, and not that which is Jesus Christ's." Where is the christian charity become, which "seeketh not her own?" "Let no man seek his own," saith St Paul, "but the profit of other." Men of occupation. Phil. ii. 1 Cor. xiii.

How do many gentlemen not only get into their hands other men's lands and tenements, that they may live like lords alone in a town, and yet keeping slender houses and hungry hospitality; but also after such sort let out their lands to other, yea, and that for so high a price as they were never wont to be in times past, insomuch that they which hire them are utterly beggared and redact to extreme poverty! By this means is the gallant pomp and lascivious pleasures of gentlemen maintained; but the poor farmers are greatly impoverished, hospitality is decayed, relieving of the poor people is utterly laid aside, the commonwealth is miserably oppressed, penury, scarceness, and dearth of all things, is brought into the realm. Few are able to help their prince when need requireth. No man is able to set forth his child unto learning, whereby it is come to pass that such blind ignorancy and rude chaos of barbarous and rustical manners reign now in the world universally. These things desire a redress. God grant it may come to pass shortly! Gentlemen.

What shall I speak of certain rich and greedy cormorants, those locusts and caterpillars of the commonweal, which, when they have plenty of grain, and see abundance thereof reign among the people, are greatly grieved thereat, and do not only not sell their own corn to maintain the commodity of the poor, but also buy other men's grain, and hoard it up until they have made a great dearth; and then, scarceness of corn being in every place, bring they forth their grain and sell it, unto the utter impoverishment and extreme undoing of the poor commonalty? O cruel murderers and unmerciful blood-soupers! The wise man saith: "The bread of the needy is the life of the poor: he that defraudeth him of it is a manslayer." Salomon also saith: "Whoso hoardeth up his corn shall be cursed among the people, but blessing shall lighten upon their heads that sell it." How can these devouring cater- Hoarders up of corn. Ecclus. xxxiv. Prov. xi.

[1] Inhiate: the same as *gape*.]

pillars then escape the vengeance of God that hangeth over their heads, seeing they esteem more their own private filthy lucre than the wealth of so great a multitude? God mought once quench their outrageous insatiable thirst of covetousness, and give them grace to use his gifts unto the profit of the christian people!

The common buyers and sellers.

As touching the common buyers and sellers and bargain-makers, what false swearing, crafty juggling and deceitful guile do they use among them, that they may beguile their christian brothers! How little is this commandment of St Paul observed among them: "Let no man go too far and defraud his brother in bargaining, for the Lord is a venger of all such things." Doth not he think himself most wise that can most deceive his neighbour? Here is a wonderful charity and hearty neighbourhood!

1 Thess. iv.

Whoremongers.

As I may come to the grosser sins, what whoredom reigneth there now-a-days! How little is honourable wedlock esteemed! How many wink, I will not say laugh, at the abominable uncleanness which not a few commit at this time! Who careth, though it be known, that he hath lien with an whore all night and so defiled himself? Men have so rubbed their foreheads now-a-days, and become past all shame; so little punishment also is there appointed for this filthy abomination. I would whoredom were not grown up into such boldness, that it dare compare with holy matrimony for pleasant and easy living. I would stinking fornication were not so had in price, that it were preferred above honourable wedlock. I would there were not, which, when they have wrought wickedness, glory, rejoice, and boast of it, unto the evil example of other.

Prov. ii.

False witness-bearers.

What shall I speak of false witness-bearers, which for a little money, or for hatred borne toward the person, are ready straightways to give false evidence, yea, and to be sworn also that it is true, when nothing is more false? So that by their unjust and false witness-bearing, the innocent is wrongfully condemned, and the wicked hath the uppermost hand. Through such is much innocent blood also oftentimes shed. O pitiful case! O lamentable chance! Would God all false witness-bearers were handled according to the commandment of God, Deuteronomy the nineteenth. Salomon saith: "A false witness shall not escape unpunished, and he that speaketh lies shall perish."

Prov. xix.

Malorum mare.

I let pass manslaughter, theft, gluttony, surfeiting, drunkenship, dicing, carding, quarrelling, with an whole sea of evils more, which at this day reign in the world. Do not all these things provoke God unto anger, and make him displeased with us? How can God be in our army and make the wars to prosper, seeing that they for whom the battle is are wicked, and replete with all sin and abomination? Certes this our iniquity must be redressed, if we will have God merciful unto us, and bless our endeavours in martial affairs.

Spiritual vices. Idolatry.

But as I may leave off to speak of gross and corporal vices, and turn my communication unto spiritual matters, what shall we say unto the idolatry, superstition, false worshipping of God, confidence in ceremonies, trust in popish pardons, gadding on pilgrimage, gilding of images, setting up of candles, &c., which reign yet in divers places of the world? What a sort of idle monstrous sects also are there yet nourished in many realms under the pretext of holiness, which do nothing, but, like greedy cormorants, devour the painful labours of other men's hands!

Monstrous sects.

Spiritual shepherds.

Moreover, how slack almost universally are the curates and spiritual shepherds to do their office! How negligent are they to feed Christ's flock with the sincerity of God's word! How little do they esteem the souls of their parishioners (for whose salvation our Lord Jesus Christ disdained not to have his blessed body broken and his precious blood shed), so that they may devour the fat of the sheep, and gorgeously be clad with their wool! How many of them daily hunt, hawk, fish, and what not, after spiritual promotions; and, when they have them, neglect their office, be absent from their benefices, commit their cure to such unlearned priests as can scarcely judge between A and B! What a number also of them come unto their benefices, *non per ostium sed aliunde*, that is to say, not by the door Christ, nor for any mind or love that they have to the glory of God and the salvation of christian men's souls, but for the desire of filthy lucre, for an easy living, for to be called Master Parson, M. Vicar, M. Curate, M. Chaplain, &c.! How little liberality do they shew to their parishioners! How long is their hand in receiving and short in giving!

Acts xx.

John x.

How wicked and abominable is their living! How cold and little fervent are their prayers! How rare and seldom are their studies in the holy scriptures, wherein they are bound to be occupied both day and night! Are these fit priests to stand between the people and God to pacify his wrath? Are these fit priests to make intercession for the sins of the people? Are these fit priests to whom the flock of our Lord Jesus Christ should be committed? Our Lord be merciful unto us! Undoubtedly there is great scarceness of shepherds, when it is come to this point, that wolves must have the cure and charge of sheep. I fear much that, if this great absurdity be not redressed shortly, the flock of Christ shall be miserably spoiled, rent, torn, and devoured. God send us once such shepherds as may feed his flock with godly doctrine and virtuous living!

Psal. i.

Again, to whom is it unknown what dissension reigneth among the spiritualty and temporalty, as they are called now-a-days in many places? Seldom doth the one report well of the other. The layman hateth the priest, the priest again burneth not in charity. The layman thinketh all that ever the priest hath is too much, seeing he taketh so little pain in setting forth God's word and in doing his duty. The priest again thinketh all too little, though he may dispend hundreds yearly, and do nought for it. Will this commandment of God by his holy apostle never be looked upon and earnestly put in execution, *Qui non laborat, non manducet*: "He that laboureth not ought not for to eat?" Certes, until the priests be more seriously bent to love God and his word, to preach the gospel of Christ, and to live according to their office, they shall never be esteemed nor regarded among the people, but hated, contemned, and detested. Let the priests remember the saying of God the Father by his prophet, and take heed betimes: "Seeing therefore thou hast refused knowledge, I will refuse thee, so that thou shalt no more be my priest." Again by the prophet Malachy: "The lips of a priest shall keep knowledge, and at his mouth shall men require the law; for he is a messenger of the Lord of hosts. But as for you, O ye priests, ye are gone clean out of the way, and have caused many to be offended at the law: ye have broken the covenant of Levy, saith the Lord of hosts. Therefore have I made you to be despised and to be of no reputation among all the people, because ye have not kept my ways, but been partial in the law."

Dissension between the spiritualty and temporalty.

2 Thess. iii.

Hos. iv.

Mal. ii.

Here may all men see, why priests are so little regarded at this day: verily, because they hate knowledge, keep not the ways of our Lord God, nor endeavour themselves to feed Christ's flock with God's most blessed word. If they will, therefore, be had again in price and reverent estimation, as it is convenient, let them cast away their old manners, shine as the light of the world, savour as the salt of the earth, love God and his word, preach Christ's gospel purely, meditate in the law of the Lord both day and night, dissuade no man from reading the holy scriptures, exhort all men unto pure innocency and a christian state of living, and above all things be the very same unto the people in deed, that they profess in word. So shall they recover their old dignity, and be had in honour of all men. Yea, so shall the laymen have them in reverence as true spiritual fathers, give them double honour, minister unto them abundance of all things, receive them as an angel of God, yea, as Christ Jesus himself, and be ready at all times even to dig out their eyes to do them pleasure, as St Paul writeth.

Why priests are so little regarded now-a-days.

Matt. v.

Psal. i.

1 Tim. v.

Gal. iv.

Furthermore, now that the light of God's word is come abroad among divers nations, how unthankfully is it received! How many wink and spear their eyes, because they will not see it! How many are obstinately blind! What a number is there that had rather walk still in the darkness of men's traditions, than in the glorious light of God's truth! Yea, I would there were not that persecute this open verity of God's word, their conscience bearing witness that they do evil, and condemning them for so doing. "This is the condemnation," saith Christ, "that light is come into the world, and men have loved darkness rather than light; for their works were evil. Every one that doeth evil hateth the light, neither cometh he unto the light, because his works should not be reproved. But he that worketh the truth cometh unto the light, that his works may be perceived that they are done by God."

Despisers of God's word.

John iii.

Another sort of people there are, which receive God's word at the first entrance

Sliders back from the truth of God's word.

very joyfully, and make much of it, shewing themselves so fervent, that they will seem to be ready for to give their lives for it. But full soon is their hot love cold. For when they see that the word of God fighteth so manifestly with their wicked living, and condemneth their ambition, pride, covetousness, effeminate manners, &c., then are they weary of it, despise it, and cast it away, being loth that any man should meddle withal. Then do they contemn the celestial manna, and choose rather to be fed with the greasy flesh-pots of Egypt. Then fall they again unto their old blindness, so that this common saying may well be verified of them: "The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire. Better had it been for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment given to them."

Prov. xxvi. 2 Pet. ii.

Gospellers.

There be yet another sort of people, which desire to be called gospellers and earnest favourers of God's word, promising many things for the glory thereof, and yet in their conversation are they no less wicked than the other be. "They confess that they know God, but with their deeds they deny him, and are abominable and disobedient, and unto all good works discommendable." "Through their iniquity the name of God is not glorified, but blasphemed and evil spoken of among the heathen." Such may be compared to that son, which promised his father that he would work in his vineyard, and yet did not. But what do I? if I should go forth to declare the abominable wickednesses that reign now in the world universally, I should never make an end, though I had an hundred tongues and an hundred mouths, as the poet saith. "All are fallen out of the right way, they are altogether become unprofitable, there is none that doth good, no not one."

Tit. i.

Rom. ii.

Matt. xxi.

Psal. xiv.

Where such a wicked sort is at home, though the soldiers be never so good and virtuous, how can God fight for them? If God had pleasure in wickedness, if God did love them that work iniquity, I would then think indeed that God would be in our army, and fight for us. But seeing that he hateth all them that work iniquity, and destroyeth them that speak lies, and abhorreth such as be deceitful and desirous of blood-shedding, we may know right well, that except we amend our wicked manners, and repent us of our sinful living, we shall never obtain the victory over our enemies at the hand of God; without whose help what can prevail? If we do, surely it is given us for the greater plague and destruction, that shall fall upon us hereafter; as many things are oftentimes given and granted to the wicked for their greater damnation. Therefore, if we will go the right way to work, and have our soldiers to prosper in the wars, let so many as tarry at home repent them of their wicked living, be sorry for their offences, bewail their misery, and take a new life upon them. "Bring forth fruits," saith the Baptist, "worthy of repentance." "For every tree that bringeth not forth good fruit, shall be cut down and cast into the fire."

Psal. v.

Mark well.

How they ought to behave themselves that tarry at home. Matt. iii.

Magistrates.

Let the civil magistrates procure, above all things, the wealth of the poor commonalty.

Lawyers.

Let the lawyers do all things uprightly, and not to devour the poor oppressed.

Merchants.

Let the merchants seek to live truly by their occupying, and not to be too great gainers. Let them know that a christian man may not only serve his own, but also his neighbour's necessity.

Gentlemen.

Let the gentlemen be as fathers to the poor people, that dwell in the country by them, and so let out their lands that men may be able to live thereby, to maintain hospitality, to set forth their children to learning, and to help to bear the charges of the commonweal when time requireth.

Rich men.

Let them that be rich men, and have plenty of corn, not hoard it up, but gladly sell it to other, that the needy may have whereof to live.

Buyers and sellers.

Let such as be common buyers and sellers, and bargain-makers, deal justly with their christian brothers, and by no means deceive them.

Adulterers.

Let them that have hitherto been adulterers or unclean persons, forsake their wicked living, and learn to "possess every man his own vessel in holiness and honour."

1 Thess. iv.

False witnesses.

Let them that have been false witnesses in times past, testify the truth ever after this.

Wicked persons.

Let them that have used manslaughter, theft, gluttony, surfeiting, drunkenship, dicing, carding, quarrelling, or any other vice, utterly forsake it, and become new men.

Let the idolaters leave their idolatry, and learn to put their trust in the living and true God alone. Idolaters.

Let them that be spiritual ministers and curates "take heed unto themselves and to all the flock whereof the Holy Ghost hath made them overseers, to rule the congregation of God, which he hath purchased with his blood." Let them be diligent to preach God's word to their parishioners, ever setting before their eyes this commandment of Christ, *Pasce, Pasce, Pasce*, "feed," "feed," "feed." St Paul also saith: "Preach the word: be fervent, be it in season or out of season. Improve, rebuke, exhort, with all long-suffering and doctrine." If they be not able to preach themselves, let them get them coadjutors and fellow-helpers, or else cannot they stand before God with honest and clear consciences. "Wo be unto me," saith St Paul, "if I preach not the gospel." Again: "Christ sent not me only to baptize," that is to say, to minister the sacraments, "but also to preach the gospel." Let them also lead a godly life correspondent to their teaching. Let them be glad distributers of their goods to their poor parishioners. So shall it come to pass that they shall be dear and well-beloved both of God and man. Spiritual ministers. Acts xx. John xxi. 2 Tim. iv. 1 Cor. ix. 1 Cor. i.

Let the laymen by no means hate the priests, nor the priests the laymen, but, being of one mind, love one another fervently. The laymen.

Let the layman reverence the priest as his father; let the priest again receive and joyfully take unto him the layman as his son. By this means shall much godly mutual love increase of both parties.

Let them that have hitherto sparred their eyes at the light of God's word, open their eyes, cast away their blindness, be glad to receive the light of Christ's most blessed gospel, being assuredly persuaded that otherwise they cannot be the children of salvation. Despisers of God's word.

Let them that in times past received God's word, and did cast it away afterward, lay hand on it once again, as Peter did, and be so earnest followers of it, that they never more slide away. Sliders back from the truth of God's word.

Let them that will be counted gospellers, and serious maintainers of God's truth, provide that their living may answer to their love, and that they may be the very same in work and truth, that they profess in word and tongue. So shall they add much glory to the gospel of Christ, and cause it the more fervently to be embraced of all men. Gospellers.

If every man of every degree will on this wise redress himself, his life and conversation, and become a new man, both in word and deed, how can any tyrant, be he Jew, Turk, Saracem, or any other, overcome us? God is on our side; who can be against us? God fighteth for us; who can then prevail? The battle is God's; how can it then be lost? Let every man amend one. Rom. viii.

Now, after that we have changed our old manners and put on a new life, we must fall in hand with the other fruits of the Spirit, chiefly prayer and calling on the name of God. For through prayer, we read in the divine histories, that many have prevailed against their enemies, and gotten the victory. The wise man saith: "The name of the Lord is the most mighty and strong bulwark: unto that doth the righteous man fly, and is holpen." "Call upon me," saith God, "in the day of thy trouble, and I will deliver thee, and thou shalt honour me." The scripture also saith: "Whosoever calleth on the name of the Lord, he shall be safe." Unto this name of our Lord God let us fly with continual and fervent prayers. Let us lament and bewail our cause to his divine majesty. Let us desire him to be our captain and valiant defender in our wars. And that we may be the more frankly encouraged to go unto God for help, let us set before our eyes the histories of the holy scriptures, which shew how greatly the true and christian prayer hath holpen the people of God in times past to get the victory over their enemies. Of prayer, and calling on the name of God. Prov. xviii. Psal. l. Joel ii. Acts ii. Rom. x.

Moses was assuredly both a very good and valiant captain of the Israelites, and procured nothing more than their health and salvation; yet notwithstanding, when Amelech came to fight against Israel, he went not forth straightways with them unto battle, but took with him Aharon and Hur, and went up into the top of an hill and there prayed, appointing Josua to be captain of the Israelites in his stead. He doubted Moses. Exod. xvii.

not, but that he should do more good being absent with his prayers, than he should do being present with the martial armours, as it came to pass. For when Josua and his company began to fight against Amelech, who fought best, I pray you? By whose valiance was the victory gotten? by the soldiers, that were present in the battle; or rather by Moses, which was absent from it? Let us hear what the scripture saith: "When Moses lifted up his hands, Israel did overcome; but if he did let his hands down never so little, then had Amelech the better. Therefore when Moses' hands were weary, Aharon and Hur took a stone and put it under him, and he sat down thereon. And Aharon and Hur stayed up his hands, the one on the one side, the other on the other side. And it came to pass, that his hands were steady until the sun was down; so that Josua chased away Amelech and his people with the edge of the sword."

Josua. Josh. x.

Josua also, that most victorious captain, through prayer did not only overcome his enemies in the battle, but also caused the sun and moon to abide and stand still without any removing for the space of an whole day, until he was revenged of his enemies.

Samuel. 1 Sam. vii.

When the Philistines came to fight against the Israelites, "the children of Israel were greatly afraid of them, inasmuch that they came to Samuel and said, Cease not to cry unto the Lord our God for us, that he may save us out of the hands of the Philistines. Samuel took a young lamb and offered it altogether for a burnt-offering unto the Lord, and cried unto the Lord for Israel. And the Lord heard him. And it came to pass, that when Samuel offered the burnt-offering unto the Lord, the Philistines began to fight against Israel; but the Lord thundered a great thunder that same day upon the Philistines, and turmoiled them, that they were slain of the children of Israel," and so brought under, that "they came no more into the coasts of Israel."

Asa. 2 Chron. xiv.

Again, by prayer king Asa overcame Zarach the Morian with all his army.

Josaphat. 2 Chron. xx.

By prayer also his son Josaphat valiantly subdued the Moabites and Ammonites.

Ezechias. 2 Kings xix.

Item, Ezechias, that most holy prince, through prayer overcame that proud tyrant Sennacherib with all his host.

Judith xiii.

Did not the most virtuous woman Judith by prayer overcome Holofernes and his army?

Judas Machabeus. 1 Macc. iv. ix.

By prayer Judas Machabeus gat the victory over his enemies. But in two battles, when he should fight with Antiochus and prayed not, he fled away. And when he did fight with Bacchides and Alcimus, he was slain, because he did not pray as before.

Jonathas. 1 Macc. xi.

By prayer Jonathas, when all had forsaken him, except a few, obtained the victory.

Of these few histories it is evident and manifest, how greatly the true and christian prayer, that proceedeth from a faithful and repentant heart, profiteth in the time of wars to obtain the victory of our adversaries. Unto prayer therefore, as unto an holy anchor, must so many as tarry at home fly incessantly, desiring God for his Son Jesus' sake to have pity on us, to strengthen our army, to be our captain, to fight for us, to discomfit our enemies, and to give us the victory. But these our prayers may not be cold, lazy, and only proceeding from the lips, but fervent, earnest, and rising of the very affect of the heart. For to mumble with our lips, to bleat with our tongues, to roar with our throats, to shake our heads, to lift up our hands, &c., profiteth nothing at all, except the prayer cometh from a faithful and repentant heart, as we may perceive by divers places of the scripture, and as I have abundantly proved in my Pathway unto Prayer. "This people honour me with their lips," saith Christ, "but their heart is far from me. Verily they worship me in vain." "Let us look well upon our own ways," saith the prophet Hieremy, "and remember ourselves, and turn again unto the Lord. Let us lift up our hearts with our hands unto the Lord that is in heaven." Therefore let our prayers be fervent and hearty, that God may see that there is amendment in us, and that we thirst the glory of his name and the health of our country. And although it be necessary to pray at all times, yet at that time chiefly let us heartily call unto God, when our soldiers shall fight. All that time by no means let us cease from prayer, but incessantly cry upon God, and never leave until he hath given us the victory, which thing undoubtedly he will do, if he perceive that we call fervently

Search the Pathway unto Prayer. Isai. xxix. Matt. xv. Lam. iii.

Mark well.

unto him. For "the Lord is full gentle and good," saith the prophet, "to them that seek him." Lam. iii.

But as concerning the public prayers, it were expedient that, before any such things were done, there were sermons made to the congregation, in the which they should be exhorted and admonished to repent, to believe, and to take a new life upon them, lest they pray in vain, and God detest their supplications. For without repentance, faith, and renovation of life, prayers, both public and private, are nothing acceptable in the sight of God. To all such as pray so, God the Father by Salomon speaketh on this manner: "Seeing that I have called, and ye refused it, I have stretched out my hand, and no man regarded it, but all my counsels have ye despised, and set my corrections at nought; therefore shall I also laugh in your destruction, and mock you when the thing that ye fear cometh upon you, even when that thing that ye be afraid of falleth in suddenly like a storm, and your misery like a tempest, yea, when trouble and heaviness cometh upon you. Then shall they call upon me, but I will not hear: they shall seek me early, but they shall not find me; and that because they hate knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction." Also by the prophet Esay: "When ye shall stretch out your hands, I will turn away mine eyes from you; and when ye shall be still babbling of your prayers, I will not hear you." Therefore, when we intend to pray, let us bring with us repentance, faith, and amendment of life; so may we be sure to be heard. Public prayers. Sermons. Prov. i. Isai. i.

The sermon once done, let them fall earnestly unto prayer, and desire God with one mind to be merciful unto the country, as I taught before.

After the prayers, let every man quietly return home, ever bearing in his mind the safeguard of his country, with a continual elevation of his heart unto God for the wealth of the same. And let them so behave themselves that God may be pleased with them. And as they have promised God to become new men, so let them walk in a new life, every man doing his office according to his vocation and calling. For if, after our prayers and the promise of amendment of life, we return again unto our old wickedness, what other thing do we than provoke God unto anger, mock him, and seek the very destruction of our country? Let us therefore be the very same in deed that we have promised in word. So shall it come to pass assuredly, that God shall be in our army, fight for us, strengthen our soldiers, chase away our enemies, and give us the victory, so that neither Turk, Jew, Saracen, nor any other tyrant, shall may be able at any time to prevail against us.

When we have once gotten the victory over our enemies, so that now the time requireth that our soldiers shall come home again, it must be provided that their return be godly, modest, sober, and thankful unto our Lord God for the victory which he hath given us. And when they be once come home, let the people gather together, and the preacher make a solemn sermon unto them, declaring how greatly we are bound to God for this triumphant victory that he hath given us, and exhorting them to be thankful again to God for his inestimable kindness. After what sort the soldiers shall return home after they have gotten the victory.

The sermon once done, let all the people, both men, women, and children, with joyful voices sing hearty praises to our Lord God, confessing that by his omnipotent power alone it is come to pass that we have gotten the victory; as that noble man Pytho[1], returning from the wars, said to the Athenians, when they marvelled greatly at his prosperous chance, and praised him because he had slain king Cotys: "There is no thank," saith he, "to be given unto me, but unto God alone, who being the author, this act is very nobly done. As for me, I did none other thing but put my helping hand and diligence unto it. God alone gave the victory; to him therefore be all the thank, praise, honour, and glory." A sermon after the victory, with thanks and praises. Pytho.

We read also in divers places of the holy scripture, that, after God had given the victory to his people over their enemies, they brast out straightways into praises, and gave God hearty thanks; as we read of the children of Israel at their deliverance out of Egypt, which when they saw their enemy king Pharao with all his army drowned in the sea, and themselves preserved, what goodly songs, lauds, and praises, did they Exod. xv.

[1 Plutarch. περὶ τοῦ ἑαυτὸν ἐπαινεῖν. c xi. T. III. p. 191. ed. Wyttenb.]

Judg. v. sing to their Lord God! How did Debora and Barach after the victory praise God, because Sisara and his company were slain, and they graciously kept safe! When Judith xvi. that Holofernes was slain, and his army put to flight, what a goodly song did Judith sing to the Lord! How joyfully came all the people together unto Jerusalem for to give praise and thanks unto their Lord God, and to offer their burnt-sacrifices and promised offerings!

After the example of these devout and holy persons ought we also, when we have gotten the victory, to give God thanks, and to offer the sacrifice of praise unto him. So shall we shew ourselves not unworthy his beneficence; yea, so shall we provoke God to continue a gentle and favourable Lord unto us, when he shall perceive that we be thankful, and do not forget his inestimable benefits, which he daily sheweth unto us.

How we shall behave ourselves, that we may enjoy peace ever after. Now remaineth the last part of this our work, which is to declare after what sort we shall behave ourselves when we have gotten the victory of our enemies, that we may enjoy peace and tranquillity for ever after. We heard before that the cause why God plagueth us either with wars, pestilence, or hunger, is idolatry, false worshipping of God, the despising of Christ's gospel, wicked living, effeminate manners, &c. Now if we will be free from these plagues, and live in rest and quiet, we must cease to commit such grievous sins against God, and seek both to serve him according to his word, and also to lead a pure and innocent life. By this means shall God bless our country with peace, increase it with the abundance of all things, and make it to flourish above all other nations.

Learned curates. That this thing may the more aptly be brought to pass, it is convenient that the civil magistrates and head rulers of every country provide that there be learned curates, which may teach the people the true word of God, that they may know how to worship him according to the holy scriptures. It shall profit also not a little unto true godliness

Wise and godly schoolmasters. to have modest, learned, grave, and godly schoolmasters in every country, that may bring up youth not only in the knowledge of human letters and civil manners, but also in the fear of the Lord; that they may learn even from their cradles, as they say, to know God, to understand his word, to honour him aright, and to walk in his holy

Fathers and mothers, masters and mistresses. pathways. This thing also ought all fathers and mothers, masters and mistresses, do in their houses, that such as be under them may know and serve God aright. By this means shall all idolatry and false worshipping of God shortly decay and vanish away, and the true service of God only remain among us.

Purity of life. Now as concerning purity of life, this shall easily follow of the true knowledge of God. For he that is engraffed in God is a member of God, hath God's Spirit in John xv. him, which exciteth and moveth him unto all goodness, as Christ saith: "I am the vine, and ye are the branches. He that dwelleth in me, and I in him, he bringeth forth much fruit." The fruits that we bring forth must be for every man to live according to his vocation and calling.

Temporal rulers. Let them that be temporal rulers procure peace in their realms above all things, use their office justly, seek not only to be feared but also to be loved, shew themselves merciful guides and tender captains of the people, and so behave themselves in all things, that they may be the very image of God. By this means shall their kingdoms well prosper and long continue.

Subjects. Let them again that be subjects shew all reverent submission to their heads and rulers, being alway obedient even from the very heart, without any either privy dissimulation or open resistance.

Bishops. Let them that be bishops, and other spiritual ministers, lay aside all tyranny and haughtiness of mind, and walk with all gentle softness and tender compassion toward the sheep of Christ committed to their cure and charge. Let them be as most loving fathers to Christ's flock; and if any of the sheep chance to run astray and to go out of the way, let them not therefore ungently entreat the sheep, but, as it is the office of a good shepherd, by fair means call it home again unto the fold, and love it new again.

Luke xv. Let them remember the history of the lost sheep, and consider how tenderly the head

2 Tim. ii. Shepherd, our Master Christ, fetched it home again even upon his shoulders. "The servant of the Lord may not fight," saith St Paul, "but be peaceable and gentle

toward all men, ready to teach, suffering the evil with meekness, informing them that resist, if that at any time God may give them repentance to know the truth."

Lay people.

Let them that be parishioners and lay people reverence the bishops and other spiritual ministers, giving them no less honour than the child giveth the father, remembering that they be the angels of God, the messengers of Christ, the light of the world, the salt of the earth, the dispensators of the mysteries of God, the feeders of their souls, the comforters of the weak, the physicians of the sick, the upholders of the whole, the exhorters unto virtue, the frayers away from vice, &c.; which watch continually for the health of their souls.

Mal. ii. 1 Cor. i. Matt. v. 1 Cor. iv. John xxi. Heb. xiii.

Persons of every degree.

Let all other persons, public or private, so live that there be no dissension among them, nor grudge one toward another, ever setting before their eyes this saying of the psalmograph: "Seek after peace, and maintain the same." Neither shall it be unfitting to have in memory this verse of the poet:

Psal. xxxiv.

Ovidius, *Lib.* iii. de arte amandi.

Candida pax homines, trux decet ira feras[1].

Godly admonitions.

If any discord chance to arise at any time among us, let it not long remain, but let all means possible be sought that friendly concord and unfeigned amity may evermore reign among us. Let us charitably bear and monish one another. Let us report well one of another. Let us interpret all things unto the best. To conclude, let christian charity so bear rule among us, that we may be all of one mind, even as we be all one body, and have one head, which is Christ.

Col. i.

If we will on this manner give diligence that we may be at peace both with God and man, we may be sure not only to eschew all the assaults of our enemies, and to be free from those plagues wherewith the disobedient be turmoiled through the mighty hand of God, but also to enjoy perpetual tranquillity, peace, rest, quietness, and to have our realms abound with all kind of commodities that pertain unto the prosperous conservation of a public weal. And if it should chance at any time that any foreign prince, either christian or heathen, should be moved of some evil spirit to assail our country, God will so watch the borders and coasts of our realms, that no tyrant should prevail, nor once be able to twitch against us. So mighty a bulwark and strong castle is the hand of God for them that worship him according to his word, put their trust in him, call upon his most blessed name, and lead a pure and innocent life.

The conclusion of this book.

Wherefore I exhort all christian men, chiefly my countrymen of England (for whose wealth and prosperity I have compiled this little treatise, being moved unto it through the love that I bear toward my country), that they will from henceforth (all superstition laid aside) fear, love, honour, and worship God according to his word, and lead a life so pure and innocent, that they may be known by their conversation to pertain to Christ. So shall it assuredly come to pass, that God shall not only give us in this world a glorious victory over all our enemies, both corporal and spiritual, but also after this life bring us unto that celestial country where all joy, peace, pleasure, and felicity is.

Amen.

Give the glory to God alone.

[1 Ovid. Art. Am. Lib. III. 502.]

¶ Dauids Harpe

ful of most delectable armony, newely stringed and set in tune by *Thomas Becon*.

Psalme 97.

¶ O prayse the Lord vpon the Harpe, and sing to the harpe with a Psalme of thankes geuing With Trompettes also and Shawmes, oh shew your selues ioyful before the Lord the kyng.

¶ The principall contentes of this booke.

1 Of Fayth. Of the confession of fayth, and of good workes.
2 Of the crosse, persecution and trouble for the truethes sake.
3 Of the banite, falsehode and vnrighteousnes of man.
4 Of the benefites & great gyftes of God.
5 Of bearyng the crosse, and callyng on the name of the Lorde.
6 Of vowes to be payed, and what they are.
7 Of the death of Sainctes, and how precious it is in the syght of God.
8 Of the Chirche of Chryst, and the Synagoge of Antichrist.
9 Of the free deliueraunce from the bondes of Satan through Christ.
10 Of the Sacrifice of prayse.

DAVID'S HARP,

FULL OF

MOST DELECTABLE HARMONY,

NEWLY STRINGED AND SET IN TUNE

BY

THOMAS BECON.

TO THE

RIGHT WORSHIPFUL SIR GEORGE BROKE, LORD COBHAM[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

ALTHOUGH in the whole psalmody of David there cannot be found one psalm, which is not able to replenish the spiritual and true christian man with such and so great joy as is ineffable and can by no means be expressed, yet in my judgment and opinion this psalm, which I have now from all the other selected to declare, being in number one hundred and fifteen, after the common Latin translation, far excelleth and challengeth the pre-eminence, as I may so speak.

The excelleney of the psalm, which hereafter shall be expounded.

For verily so oft as I read it, methink I am in a joyful and delectable paradise, where all kind of pleasures do abound; and so oft as I taste of it, it seemeth unto me like a golden flood, which floweth forth with most goodly and pleasant streams: to conclude, this psalm, so oft as I hear the words of it, beateth and replenisheth mine ears with such sweet and delectable harmony as none may justly be compared unto it; so that neither Mercurius, Apollo, nor his son Orpheus, nor yet any other, whom the ancient poets do so greatly commend and exalt with incomparable encomies and praises in their most eloquent lucubrations and ornate monuments, are able to compare with this our minstrel David, being not only an excellent musician, but also a puissant king and a divine prophet, although they shame not to write that with their musical instruments they were able (their melody being of so great efficacy, virtue, strength, might, and power) to make the great oaks to shake their tops, to cause whole flocks of sheep, goats, oxen, &c., to follow them, dancing pleasantly, to move mountains, to make the swift streams of the running floods to stand still, yea, and to fetch out souls even out of hell. For all these things doeth this our minstrel David also much more truly than they feign of their old musicians.

David excelleth all musicians.

The fantasies of the old poets concerning their musicians.

What other thing, I pray you, dreamed they by the shaking of the great and hard oaks' tops, but only to shew, that the word of God is of so great strength, that

What the shaking of the oaks' tops signify.

[1 Sir George Broke, lord Cobham, was the sixth in descent from Joan de la Pole, who became heir to her grandfather John second lord Cobham, and was thrice married, first, to sir Gerard Braybroke, knight; secondly, to sir Nicholas Hawberk, knight; and thirdly, to sir John Oldcastle, knight;—which last, in right of this marriage, had summons to parliament as a baron, and is celebrated in history as leader of the Lollards, and for eventually laying down his life, in the reign of Henry V., in maintenance of his principles. He was called the *good Lord Cobham*. A detailed narrative of his sufferings and constancy may be found in Foxe's Acts and Monuments, together wtih a vindication from the charge urged against him by his enemies of treasonable intentions against his sovereign. Joan de la Pole had issue, by her first husband sir Gerard Braybroke, a daughter and heir Joan, who married sir Thomas Brooke, of Somersetshire, the lineal ancestor to George Brooke, third lord Cobham, to whom Becon dedicates the following treatise, entitled "David's Harp." George Brooke was summoned to parliament from Nov. 3, 1529, to Jan. 20, 1558. Upon the dissolution of the greater monasteries in the reign of Henry VIII., this nobleman obtained a grant in fee of the manor of Chattingdon in Kent, as also of the college of Cobham; and in the 5th of Edward VI., on an apprehension of danger from the French, he was constituted lieutenant-general of those forces which were sent into the North for the purpose of fortifying some havens there. Soon after the accession of queen Mary he was committed to the Tower on suspicion of being implicated in the treason of sir Thomas Wyat the younger, (to whose family he was nearly related,) but was shortly afterwards liberated. His lordship married Anne, daughter of Edmund, lord Bray, and had issue William his successor, with seven other sons, and two daughters, namely Elizabeth, married to William Parr, Marquis of Northampton, his lordship's second wife; and Katherine, wife to John Jerningham, esq. Lord Cobham was a knight of the Garter. He died at Cobham Hall, on the 29th Sept. 1558.]

the princes and rulers, yea, even the mighty tyrants of the world, can none otherwise than shake, tremble, bow, and do reverence unto it, and grant that it is the almighty word of truth, life, health, and salvation, whereto they must needs obey and submit themselves, seeing that against it they can never prevail, neither by act, counsel, wisdom, assembly, synod, congregation, or any other human policy?—as Salomon testifieth: "There is no wisdom, there is no forecast, there is no counsel, that can prevail against the Lord," or else that whatsoever they go in hand withal shall come to nought and shall not prosper, yea, that they themselves also shall be destroyed, as Christ saith: "Whoso falleth on this stone shall be broken on pieces, and look, upon whom it falleth, it shall grind him to powder." Prov. xxi. Isai. viii. Matt. xxi.

Again, what meant they by the following and dancing of the sheep, goats, oxes, &c., but only to declare, that at the preaching of God's word all people rejoice and are merry?—as we may see in the most blessed virgin Mary, which, replete with the great joy of this word, sung on this manner: "My soul magnifieth the Lord, and my spirit hath rejoiced in God my Saviour." St Elizabeth also, wife to the most virtuous priest Zacharias, and mother to the holy man St John Baptist, said unto Mary her cousin, when she came and had saluted her: "Behold, when I heard the voice of thy salutation, the babe did skip in my womb for joy." The angels also said to the shepherds: "Behold, I shew to you great joy. For there is born to you this day a Saviour, which is Christ the Lord, in the city of David." What can make us sooner to be merry, to dance, to skip, and to leap for joy, than to hear that by Christ, the alone Saviour of the world, we are delivered from our spiritual enemy Pharao, the devil, and that by him we are made safe from sin, death, hell, desperation, &c., to whom through the sin of our father Adam we all are made servile, captive, bond, and thrall, and that we are now replenished with life, joy, pleasure, felicity, wealth, rest, peace, tranquillity, quietness of conscience, and all kind of gladness? What the dancing of the beasts signify. Luke i. Luke ii. A christian man's joy, and what it is. Hos. xiii. 1 Cor. xv. Heb. ii. 1 John v.

Moreover, what is signified by the moving of mountains but the conversion of men of power from infidelity unto faith, from idolatry unto the true worshipping of God, from superstition unto godly religion, from the deeds of the flesh unto the fruits of the Spirit, from affiance reposed in their own carnal and politic works unto the trust in the true and living God? What the moving of the mountains signify.

Furthermore, what other thing did they figure and shadow by the standing still of the swift floods, but only the great admiration, marvelling, stupor, and wondering of the gentiles, when they heard a new kind of religion taught them, as we may see in the Acts of the Apostles? What the standing still of the swift floods signify.

To be short, as touching the fetching of souls out of hell, what other thing meant they, than that by the preaching of Christ's gospel the very dead in sin shall revive and be made alive again?—as David saith: "The law of the Lord is pure, it turneth souls. The witness of the Lord is faithful, and giveth wisdom unto babes. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure and giveth light to the eyes." Christ also saith: "I am the resurrection and life: he that believeth in me, although he be dead, yet shall he live; and every one that liveth and believeth in me shall never die." Is not the gospel of Christ called "the word of life" in divers places of the holy scripture, because it quickeneth and giveth life to them that before were dead and lay buried in the stinking dunghill of sin? What the fetching of souls out of hell mean. Psal. xix. John xi. Phil. ii.

Thus see we, that whatsoever the old poets have written in times past concerning the excellency of the music of their minstrels, it is altogether nothing else than a very type, figure, cloud, and shadow of this our minstrel David, which doeth the very same thing in deed which they feigned in words. So that all the glory and praise of true music ought of right only to redound unto our most excellent musician David.

And although he sheweth himself a very perfect musician and cunning minstrel in all his other songs and psalms, yet methink in this our psalm he far excelleth and almost overcometh himself; his harp soundeth so pleasantly, and his song is so full of most sweet and delectable harmony. Neither doth he entreat of vain, childish, light, and trifling things, but of serious, grave, earnest, and weighty matters. For he singeth Note how many godly and goodly things are entreated of

in this psalm.

of faith, of the confession of his faith, of good works, of the cross, trouble, and affliction, of the vanity and naughtiness of man, of the benefits of God, of the invocation and calling on the name of the Lord, of the vows to be performed unto the Lord before his people, of the death of saints, and how precious it is in the sight of God, of the free deliverance from Satan, sin, death, hell, desperation, &c., through Christ, of the sacrifice of praise, and, as I may at the last make an end, of the right institution of a christian man's life in this world. What song may be compared unto this our song? What harp maketh so goodly and pleasant melody as this harp of David doth?

Let all minstrels give place to this our minstrel. Let all harps and other musical instruments be silent and hold their peace, when David's harp entereth and cometh in place. Let all songs be banished, when David's psalms be sung. For whatsoever

Behold what David[1] doth.

David singeth, it is excellent and incomparable. He with his songs exciteth, provoketh, and inflameth the minds of the faithful and diligent hearers unto the love and desire not of transitory, but of heavenly things. He comforteth the comfortless. He exhorteth the sinner unto amendment of life. He lifteth up the desperate unto the hope of God's mercy. He corroborateth and maketh strong the weak. He healeth the diseased. He raiseth up the dead unto life. He maketh the sad merry. He exhilarateth and rejoiceth the merrily disposed. To conclude, he is a minstrel fit for all kind of persons, so that they be bent unto godliness. Ah, would God that all minstrels in the world, yea, and all sort of persons, both old and young, would once leave their lascivious, wanton, and unclean ballads, and sing such godly and virtuous songs as David teacheth them, whereby they might be avocated and called away from sin, and excited and stirred up unto virtue and goodness! For it is not uncomely for christian men to sing christian songs, yea, and that in all places, so that it be done reverently, and without any jesting, scoffing, railing, or reproach of other persons.

The great virtue of David's harp. 1 Sam. xvi.

Moreover, who can deny that there is much and great virtue in David's harp, seeing that the sound thereof did chase and drive away the unclean and wicked spirit out of king Saul, wherewith at other times he was miserably afflicted and troubled?

The excellency of David's songs. Luke xxiv. Eph. v.

Again, must not David's songs be of great excellency, seeing that the Son of God came down from the glorious throne of his heavenly Father to accomplish and fulfil them? Doth not Paul also say, "Be ye filled with the Spirit, speaking among yourselves in psalms, hymns, and spiritual songs, singing, and making melody in your hearts to the Lord, ever giving thanks for all things in the name of our Lord Jesu Christ?" Certes, the psalmody of David may well be called the treasure-house of

The psalmody of David is the treasure-house of the holy scripture.

the holy scripture. For it containeth whatsoever is necessary for a christian man to know. There is nothing in the law, nothing in the prophets, nothing in the preaching of Christ and of his apostles, that this noble minstrel, king, and prophet, doth not decantate and sing with most goodly and manifest words. He singeth all the works and wondrous miracles of God from the beginning of the world until the redemption of mankind by Christ. He singeth Christ's incarnation, preaching, working of miracles, passion, death, resurrection, ascension, glory, the blessing of all nations, the conversion of the gentiles, with all other mysteries that pertain to our health. He singeth the judgment and mercy of God. He singeth the discommendation of vice and avancement of virtue. He singeth the vanity and unrighteousness of men's strengths without the help of God. To be short, he singeth whatsoever is expedient for a christian man's knowledge.

So that even this one book alone of David's songs had been sufficient truly to instruct a man in the righteousness of God, but that the goodness of God would that our fragility, weakness, and ignorancy, should be holpen with more scriptures. O the wonderful and marvellous strength of David's harp! O the great and exceeding virtue of David's songs!

Happy is that man that delighteth and hath a pleasure in them; for he shall never be vexed with an evil spirit. He shall alway abhor vice and embrace virtue. He shall never be sad, but ever rejoice with a godly and spiritual mirth.

[1 A correction is here introduced from the edition of 1542: the folio reads *Daniel*.]

Would God that all men of honour would nourish such minstrels in their houses, as David is, and that might sing unto them both at dinner and supper, yea, and at all other times, these most sweet and delectable songs of David! so should both they and all their family be disposed to live more virtuously than many be now-a-days, and be provoked to leave their pompous, gallant, wicked, venereal, fleshly, beast-like, and unclean manner of living. Would God also that all fathers and mothers, all masters and mistresses, would bring up their children and servants in the singing of these most godly songs! Again, would God that all schoolmasters and teachers of youth would, instead of Virgil, Ovid, Horace, Catullus, Tibullus, Propertius, &c., teach these verses of David! For so should they not only obtain eloquence, but also divine erudition, godly knowledge, spiritual wisdom, and increase in all kind of virtue, unto the great glory of God, the salvation of their own souls, the right institution of their own life, the great joy of their parents, the good report of their teachers, and to the high commodity of the christian public weal. God grant that it may once thus come to pass! But I will return unto our psalm, which I have entitled in the forehead of my book, David's Harp.

A good lesson for all men of honour.

Behold and follow.

Some man will marvel, peradventure, why I call this psalm David's Harp, rather than any other. The reason is this. There are contained in this psalm, besides other, ten special things, most worthy to be entreated of. The first is, faith. The second, confession of faith, whereby are understand all good works. The third, persecution. The fourth, the vanity of man. The fifth, the benefits of God. The sixth, bearing of the cross, the invocation and calling on the name of the Lord. The seventh, vows to be performed unto the Lord before all his people. The eighth, the death of saints, and how precious it is in the sight of God. The ninth, free deliverance from the bonds of Satan through Christ. The tenth, the sacrifice of praise. These ten are equal in number with the strings of David's harp, which also were ten, as it appeareth by his own words, where he saith: "Praise the Lord with harp, and with a psaltery of ten strings sing ye unto him." Again: "O God, I will sing to thee a new song, yea, with a psaltery of ten strings will I make melody to thee." What kind of musical instrument this psaltery was, which the Greeks call *nablon*, of the Hebrew word *nebal*, it is uncertain to the writers. But that it was an instrument of ten strings, much like unto an harp, it is evident enough. Whereof it came to pass that it is now commonly called David's harp. But forasmuch as it is no matter of weighty importance, and only signifieth the true and spiritual gladness of the mind, wherewith a christian man is replenished of the Spirit, I will omit and let it pass, and after the common usage call it David's harp; yea, and so entitle this our psalm, desiring all men diligently to mark, not the name of David's harp, but the sweet sound and delectable melody that it maketh, yea, and the goodly and comfortable song that he singeth unto it. So shall they acquire and get to themselves much spiritual joy, great knowledge, godly wisdom, and be very much edified in the doctrine of Christ's religion.

Why this psalm is called David's Harp.

Psal. xxxiii.

Psal. cxliv.

Now, forasmuch as I am not only credibly informed of other, but also perfectly persuaded, that your right honourable lordship delighteth in nothing so greatly as in the holy scripture, which is "the word of life," "the light of the world," the only treasure of christianity, and is abundantly "able to save the souls" of so many as hear it, believe it, and work thereafter; I thought it not unfitting, nor unworthy your honour, to dedicate this my labour to your name, trusting that by this means many other shall be allured to the hearing of David's harmony, and be so inflamed with the fervent love and perpetual desire thereof, that they shall wish like pains to be taken in the declaration of the other psalms, that they might be read with the more fruit. And would God that this my labour might excite, stir up, and move other that far excel me in all kind of divine knowledge, and that can handle the scriptures more learnedly than I, to travail in the business of God's word, and so to set forth the sincere intellection and the right understanding thereof, that the veil might be taken away from the eyes of all men, and the true light shine universally without any impediment or let. There is "much harvest, but few workmen." We had need therefore to "pray unto the Lord of the harvest to send out labourers into his reap."

Phil. ii. John viii. Psal. xix. James i.

Set hand to it, O ye that be learned.

2 Cor. iv. Matt. ix. Luke x.

But methink I see your lordship very desirous to hear some of David's melody. I make an end, desiring you most entirely favourably to accept this my little gift, if not for my sake, yet for the love that ye have ever borne unto David, being not only an excellent musician and cunning minstrel, but also a puissant king and divine prophet. God, whose holy word you most fervently love, and most earnestly practise in your daily conversation, mought vouchsafe to preserve your right honourable lordship and that virtuous lady your wife, with all your most sweet children and family, in perpetual health and prosperous felicity!

Amen.

DAVID'S HARP.

THE HUNDRED AND FIFTEENTH PSALM[1], CALLED IN LATIN, *CREDIDI PROPTER*, WITH A FRUITFUL EXPOSITION AND GODLY DECLARATION OF THE SAME.

The first Verse.

"I believed, and therefore have I spoken; but I was very sore troubled."

THIS first verse containeth three strings of David's harp, which are these, faith, confession of the faith, whereby are understand all good works, and persecution. These three therefore will I now, through the help of God's Spirit, set in tune by right order.

THE FIRST STRING.

"I BELIEVED." Our first, yea, and bass string is faith, and that not without an urgent cause. For here see we, that as the bass part is the ground of the whole song, so is faith the foundation of all the christian religion. And as without the bass the song is imperfect and nothing worth, so likewise without faith all the works that we do are unprofitable, glister they never so pleasantly before the eyes of carnal men, and whatsoever we sing after that sort is clean out of tune, as St Paul saith: "Whatsoever is not grounded on faith is plain sin." Therefore saith he in another place: "It is not possible to please God without faith. For he that cometh unto God must believe that God is, and that he is a rewarder to them that seek him." In these aforesaid texts of St Paul three things are to be noted. One is, that he saith, all that is not grounded on faith is sin. Whereof we learn that faith is the foundation of all goodness, the mother and nurse of all good works. Another is, that without faith it is not possible to please God. The third, that whosoever cometh unto God must believe that God is, and that he is a rewarder to them that seek him.

Faith is the first string of David's harp, and the foundation of the christian religion.

Rom. xiv.

Heb. xi.

Three things to be noted.

These things shew manifestly how cunning and excellent musician our minstrel David is, which first setteth his bass string in tune, before he meddleth with any of the other. He followeth not the manner of antichrist, which turneth the roots of trees upward; neither is he like to them which begin first to build in the top of the house, and afterward layeth the foundation, or that would have the fruits good before there be any goodness in the tree; but he doth all things orderly. For he, being inspired with the Holy Ghost, and doing all things by the instinct thereof, beginneth orderly of faith; seeing that "whatsoever is not grounded on faith is sin," seeing also that "without faith no man can please God," be he never so glistering an hypocrite before the world, and put he on never so glorious a visor of god-like holiness.

Antichrist turneth the roots of trees upward.

Rom. xiv. Heb. xi.

Faith must needs be the bass string and foundation of the christian religion, seeing that infidelity and unfaithfulness is the destruction and utter decay thereof. For so long as faith remaineth, so long doth the christian religion continue and prosper well; but let faith be exiled, and unfaithfulness once invade the hearts of christian men, then goeth all to havoc, as we may see in our first parents Adam and Eva, which, so long as they believed the word of God and walked thereafter, prospered and lived right well, but when they once gave over that, and fell unto incredulity, believing the words of the crafty serpent, rather than the gentle admonitions of so bounteous a Lord, they became subject, bond, and thrall, to all kind of misery and wretchedness; so that, through their unfaithfulness conjoined with like disobedience, not they themselves only fell into captivity, but also all their posterity. Now, to be made free from this thraldom, and to

Mark well.

Gen. iii.

Rom. v.

[1 According to the Latin version: in our authorised English translation it is Psal. cxvi. 10—19.]

recover the liberty, which before we lost through disobedient unfaithfulness, the next and most ready way is to believe, as David teacheth here; or else by no means can
Heb. xi. we come unto God, nor yet please him. "For he that cometh to God," saith St Paul, "must believe." So that if we will come again to God, we must believe.

James ii. Mark i. But what shall we believe? Certes, not only that God is, which thing the devils also do, but "that he is a rewarder" and beneficial father "to them that seek him," as the apostle teacheth. For although we were dead through sin, and walked after the fashion of this world, even as men altogether ungodly and wholly estranged from
Eph. ii. all goodness; yet hath "God, which is rich in mercy, for his great charity, wherewith he loved us, quickened and made us alive again," yea, and that "through Christ, in whom he hath shewed the exceeding abundance and riches of his grace;" for whose
Matt. iii. xvii. Mark i. ix. 2 Pet. i. John iii. Rom. viii. Heb. viii. x. Psal. cx. sake also he is "well pleased" with man, so that "he spared not his own Son, but gave him" even unto the very death for our sake, that by that "one oblation" of his most blessed body, an omnisufficient and perpetual sacrifice for ever to endure all alone sufficient should be offered "for them that are sanctified."

These things to be true the holy scriptures shew evidently. Therefore, if we will be of God and come unto him, we must not only believe that God is, but that all these things are true, and shall undoubtedly chance unto us as God hath promised. For the true and christian faith cleaveth fast to the word of God only, and doubteth
Rom. x. nothing thereof, as St Paul saith: "Faith cometh by hearing, and hearing by the word of God." Now, as we were lost before by believing Satan's deceitful promises, so the only way to be saved is to believe the sweet, comfortable, and infallible promises of God, which he hath made to us so plenteously in the most precious blood of his dearly-beloved Son, our Lord and Saviour Jesus Christ. For this faith maketh us of
John i. the children of the devil the sons of God, as St John testifieth: "So many as received him, he gave them power to be made the sons of God, inasmuch as they believed
Gal. iii. on his name." Also St Paul: "Ye are all the sons of God, because ye have believed in Christ Jesu." Now, if by faith we be the sons of God, then are we also heirs.
Rom. viii. Gal. iv. Hos. ii. Yea, verily we are the "heirs of God, and fellow-heirs with Christ." Again, by faith are we married unto God, as God himself witnesseth by his prophet, saying: "I will marry thee unto me in faith." By faith also are we justified and made righteous, as
Rom. v. St Paul saith: "We being justified by faith have peace with God through our Lord Jesus Christ."

Thus see we what an excellent treasure this true and christian faith is, and how by that all good things chance unto us, and without that all that ever we do must
Rom. xiv. Search the Christmas Banquet in the third dish, the Pathway unto Prayer in the sixteenth chapter, and the Nosegay in the second Flower, &c. needs come to nought, and work to us damnation. But seeing that I have spoken much of faith in all my works almost, which I have hitherto set forth, I will now cease to speak any more of it at this present, and go forth with the residue of David's Harp; only adding this one thing, that the faith, which the scripture so highly avanceth, is no dead and unfruitful faith, but livish and mighty in operation, being alway bent and seeking an occasion to do good, and, when time cometh, is no less ready to bring forth good works than a woman big with child is ready to bring forth her child, when her time of deliverance is once come, as it followeth.

THE SECOND STRING.

"And therefore have I spoken."

Faith bringeth forth good works. We heard before that faith is the foundation of the christian religion, the mother and nurse of all godly works. Which thing to be true, our minstrel proveth here: for after he hath made mention of faith, he singeth also of good works. "I believed," saith he, "and therefore have I spoken."

Gal. v. Here see we that the true and christian "faith worketh ever by charity," which extendeth both unto God and our neighbour. What was the cause that David did speak? Verily, his faith. "I believed," saith he, "and therefore have I spoken."
Faith is the cause of all goodness. Faith goeth before, and works follow. For first he believed all things to be true which God promised him in the holy scriptures or otherwise, as by the mouth of his

holy prophets; and thereof afterward ensued a very earnest and fervent love toward God, which made him to love God again, and to speak those things whereby the glory of God was set forth, and the health of his neighbour sought; so that by this means he shewed himself perfectly faithful both before God and man.

And this is it that St Paul writeth: "It is believed with the heart unto righteousness, but with the mouth is confession made unto health." A christian man, setting before the eyes of his mind the unmeasurable goodness of God toward us through his Son Christ, and giving earnest faith thereunto, can none otherwise but love God again, and seek all means possible to please him, to work his will, and to do that which he requireth of him. He is ready at all times to bring forth good works after the example of David; as to speak the mysteries of God, to set forth the glory of God, to publish his most holy word, to bring all men to the true knowledge of God, and even to engraff them in the body of Christ. All these things worketh the quick and livish faith in him through the Spirit of God. For faith will not suffer him to be idle, but although through faith he be delivered out of captivity, made the son of God, justified already in the sight of God, before he bringeth forth any outward good works, yet doth this true and christian faith kindle such a love in his heart toward God and the fulfilling of his commandments, that he hath a perpetual desire in his mind to work that which is good; and when occasion is given, he falleth straightways to working, not his own fantasy, but the will of God. So that now he doth not only believe in God, and love God in his heart, but also bring forth those works which God hath appointed him, as David saith: "I believed, and therefore have I spoken." As though he should say, Forasmuch as I am fully persuaded of the bounty and goodness of God toward me, and believe that all things are true, and shall come to pass undoubtedly according to his promise, I can none otherwise do but work, and speak those things that pertain unto his glory, do whatsoever should make unto the magnifying of his most blessed name, and the edifying of my neighbour, though an hundred deaths were imminent and hanging on my head for so doing. "Every tree is known," saith Christ, "by his fruit. For there is no good tree that bringeth forth evil fruit, neither is there any evil tree that bringeth forth good fruit. A good man bringeth forth good fruit out of the good treasure of his heart, and an evil man out of the evil treasure of his heart bringeth forth evil things. For of the abundance of the heart the mouth speaketh."

Rom. x. Mark well.

Behold the nature of true and christian faith.

Matt. xii. Luke vi.

We read in the Acts of the Apostles, that when Peter and John were commanded of the bishops and priests that they should speak no more to any man, nor teach in the name of Jesus Christ, they answered boldly and said: "Whether it be righteous in the sight of God to hear you rather than God, judge ye. For we can none otherwise do but speak those things that we have seen or heard."

Acts iv.

Mark that they say, "We can do none otherwise but speak." How chanced it that Peter (as I may speak nothing of John) was now bold to speak, and confess the name of Christ without fear before the head priests and magistrates of the temple, which, not many months past, was not only afeard to confess him before a poor maid, but also forsware Christ, denied him utterly, and said plainly he never knew the man? How cometh it to pass that Peter is now become another man? Before he had no commandment of the bishops to speak no more of Christ, and yet he utterly denied him; and now, when he is commanded to hold his peace, he will not, but answereth boldly: "We can none otherwise do but speak those things that we have seen and heard." How cometh this to pass? Verily, of the great efficacy, virtue, strength, and power of his faith, which God had given him by his Holy Spirit. His faith was now so stedfast on God, and his love so fervent, that "the gates of hell could not prevail" against him, nor drive him from doing those things that should make unto the glory of God and the health of his neighbour, as we may perceive by the history. For, notwithstanding the commandment of the bishops, he went forth and preached in the name of Christ, and converted many unto the christian faith; and when the head priests said unto him and unto the other apostles, "Did not we straitly command you that ye should not teach in this name? And behold ye have filled Jerusalem full of your doctrine, and ye will bring the blood of this man upon us, Peter and the other

Matt. xxvi. Mark xiv. Luke xxii. John xviii.

Acts iv.

Matt. xvi.

Acts v. Gen. xxvi. Exod. xv. Deut. xi. xxx.

apostles answered and said, We must obey God rather than men." Afterward also, when they were whipped, and so sent away, receiving a commandment, "that they should no more speak in the name of Jesus," "they went away from the sight of the council, rejoicing and being glad that they were counted worthy to suffer rebuke for the name of Christ." And, for all the commandment of the bishops, "they ceased not daily, both in the temple and in every house, to teach and to shew Jesus Christ."

Acts v.

Note.

Here see we, both by our minstrel David, and the apostles of Christ, how mighty in power the true and christian faith is, and that it is never without the consent of doing good works, and when occasion is offered, it worketh indeed, yea, and that those works which are commanded of God.

An admonition for faith.

Let every man now consider his own faith, and take heed he be not deceived. Many in these our days glory much of the name of faith, and contend mainly that we are justified only and freely by faith, yea, and that without works. Let no man deceive himself. Faith, I confess, is an excellent treasure, and the gift of God, without the which no man can be saved, nor obtain any part of Christ's merits; but yet for all that, if it be not accompanied with a continual purpose of doing good works, yea, and also bring them forth when occasion is given, surely it is but a vain and dead faith, as St James writeth; yea, to say the truth, it is no faith indeed, at the least no true, livish, and christian faith, which is mighty in operation, and "worketh by charity." We see manifest fruits follow the faith of David and the apostles. Let us also bring forth good works, and so may we be sure that we have in us the true and christian faith, which is so precious a thing in the sight of God.

James ii.

Gal. v.

Ruler.

Art thou a magistrate and governor of the commonweal? If thou wilt shew thyself to have true faith in God, bring forth good works, and such as become thy office and calling. Exercise justice. Do no wrong. Be merciful. Spoil not the poor man. Help the comfortless. Punish vice: maintain virtue. So shalt thou be assured to have the true and christian faith in thee.

Bishop or priest.

Art thou a bishop or priest? Preach the word of God purely. Set forth the glory of God above all things. Seek the salvation of Christ's flock. Be an example to thy parishioners of honest and godly conversation. Exhort unto virtue. Fray away from vice. If thou dost this, then needest thou not doubt of thy faith.

Father or mother. Master or mistress.

Art thou a father or mother, master or mistress? Bring then up thy family in the nurture of the Lord, and so art thou truly faithful.

Married man.

Art thou a married man? Look thou cleave only to thy wife: love her as thy own flesh, and as Christ loved the congregation. So shall thy faith appear to be unfeigned.

Married woman.

Art thou a married woman? Be obedient to thine own husband, and seek above all things to please him, and so shalt thou shew thyself to be truly faithful.

Subject or servant.

Art thou a subject or servant? Obey then with a glad and humble heart thy superiors, rulers, and masters. So shalt thou be found not unfaithful.

A general admonition for all estates.

To be short, in whatsoever state God hath set thee, live according thereunto, and in thy office and calling seek evermore the glory of God, and the health of thy neighbour.

If thou dost this, then shalt thou shew thyself to be no vain man, but faithful and true in thy profession. But if thou dost the contrary, crack thou never so much of thy faith, yet doth it profit thee nothing at all, but rather increaseth thy damnation, seeing thou art an hypocrite and dissembler before God and man.

Behold what the true faith worketh in a christian man.

Rom. viii.

Psal. xliv.

Certes, if thou hast the true faith in thee, thou shalt be so inflamed with the love of God, and disposed unto all goodness, that thou wilt not fear to say with St Paul: "Who shall separate us from the love of God? shall trouble do it? or anguish? or persecution? or hunger? or nakedness? or peril? or sword? as it is written, For thy sake are we killed all the day long, yea, we are counted as sheep appointed to be slain. Nevertheless in all these things we overcome far for his sake that loved us. For I am sure that neither death nor life, neither angel nor rule, neither power, neither things present, neither things to come, neither height nor lowth[1], nor any other creature, shall be able to separate us from the love of God which is in Christ Jesu our Lord."

Acts xxi.

Again he saith: "I am not only ready to be bound, but also to die for the name

[1 Lowth: lowness.]

of the Lord Jesus." So mighty a thing is faith, that it neither feareth menacing words, cruel threats, sharp looks, imprisoning, fetters, chains, fagots, fire, nor whatsoever tyranny all the tyrants of the world can invent: it maketh the person whose heart it occupieth to be so inflamed and set on fire with the love of God and the desire of doing his will. Wilt thou hear me? If thou believe aright in God and workest according to thy faith, confessing Christ and his word boldly and unfeignedly before the world, thou mayest be sure to find little favour at the hands of carnal and worldly men, as thou shalt easily perceive by that which followeth.

Persecution followeth confession of God's word.

THE THIRD STRING.

"But I was very sore troubled."

After that our minstrel hath made mention of faith and of speaking the word of God, whereby are to be understand all good works that proceed and come forth out of faith, he now singeth of the cross, and sheweth that he was very sore troubled, grievously threatened, uncharitably blasphemed, evil reported, maliciously persecuted, cruelly handled, and suffered all kinds of torments for uttering and declaring the word of God. "I believed," saith he, "and therefore have I spoken; but I was very sore troubled."

Here see we that, as good works follow faith, so doth persecution follow the confession of God's word. For this cause doth St Paul call the gospel of Christ "the word of the cross," because it bringeth persecution, trouble, blasphemies, slanders, evil reports, imprisonment, hunger, thirst, cold, nakedness, poverty, loss of friends, yea, and at the last very death oftentimes to so many as cleave unto it valiantly. Christ's word and the cross are companions inseparable. As the shadow followeth the body, so doth the cross follow the word of Christ: and as fire and heat cannot be separated, so cannot the gospel of Christ and the cross be plucked asunder.

1 Cor. i.

Note.

Let us call to remembrance so many as from the first age of the world favoured God and his word; and how many shall we find that escaped without the cross one way or other? As I may leave off to speak of all the other old and ancient patriarchs, and at this time only take righteous Abel for an example, which of all men shewed the first example of pure innocency and of a thankful heart toward God for his benefits, was not he shortly slain of his bloody brother, cruel Cain, yea, and that only, "because his own works were naught, and his brother's good," as the scripture testifieth? As fire and water put together fight, strive, and are ever at debate, till one hath swallowed up another, devoured one another, overcome one another; so likewise, so long as good and evil dwell together in this world, there shall be a perpetual dissension between them.

Gen. iv. 1 John iii.

The evil will ever hate the good, and never be at rest till the innocent be had out of the way: not that the good doth any displeasures unto the evil, but that the evil cannot away with the good, no more than the ravening wolf can away with the poor harmless sheep, or the hungry hawk with the simple dove; as Christ saith: "The prince of this world cometh, and yet hath he nothing against me."

The good and the evil can never agree. Note this well.

John xiv.

How little favour also did Moses and Aaron find among the disobedient Jews, after they brought them out of captivity from the land of Egypt! Were not they many times in danger of their lives for all their labour and pain that they took for their health and salvation? How were the prophets handled which preached in the name of the Lord? Were not some stoned to death? some slain with sword? some sawn in pieces?

Exod. xvi. & xvii.

Matt. v. Luke xiii. 2 Esdr. i. Matt. xxiii. Heb. xi. 2 Chron. xxiv.

As I may pass over many holy men, Jacob, Joseph, David, Helias, Ananias, Azarias, Misael, Tobias, Eleazarus, the mother among the Machabees, and her seven sons, with other innumerable, which either suffered death, or else great trouble and persecution for the glory of God; how was Christ, that Lamb of God without spot, "which did never no sin, in whose mouth there was never any guile and deceit found," handled in this world! How was he railed upon so soon as he began to speak and preach the word of his celestial Father! Was he not called a glutton? a wine-bibber? a

2 Macc. vii.

Exod. xii. John i. 1 Pet. ii. Isai. liii. 1 John iii. 2 Cor. v. Matt. xi.

Luke vii. John viii. Matt. xvii. Mark xv. Luke xxii. John ix. friend to publicans, harlots and sinners? a deceiver of the people? a mad person? a Samaritan? a breaker of the sabbath-day? a heretic? a destroyer of the temple? an enemy to our mother the holy church? a traitor? a forbidder to pay tribute unto Cæsar? and such a one as would mar altogether, if he were suffered long?

Matt. xii. Was he not reported to work his miracles, and to cast out devils, by the help of Beelzebub

Mark i. prince of the devils? Was not his doctrine counted new learning? What did he at any time, although never so good and godly, that the world did not discommend and condemn? Did not their malice at the last grow unto such fury, that they never ceased until they had put him unto death, yea, and that the most spiteful death that could be

Phil. ii. invented, "even the death of the cross," hanging him between two thieves, as the principal malefactor and chief captain of all wickedness?

Acts iv. v. xiii. xiv. Again, how were the apostles of Christ entreated? Verily, even as their master was before them. How oft were they slandered, laid watch for, threatened, beaten,

Acts xii. whipped, scourged, put in prison, cast out of cities, stoned, and dragged out of the

Acts vii. towns for dead! How many also of them were slain, some with stones, some with sword, some otherwise! How were both they and their doctrine blasphemed and evil

Acts xvi. spoken of! Were not they reported and accused before the magistrates, princes, and rulers, that they were such pestiferous fellows as troubled the commonweal, yea, all the world, made insurrections, raised up seditions, gathered together unlawful assemblies, wrought contrary to the decrees of Cæsar, making another king, even Christ?

Acts xvii. Were not they called vain babblers? tidings-bearers of new devils? sowers of strange and new doctrine?

It is therefore no new thing for the preachers of God's word and the earnest lovers of the holy scripture to be thus railed upon, slandered, evil spoken of, persecuted, and put to death, even for the glory of God and shewing of the truth. What need I re-

Martyrs. hearse the innumerable companies of the holy martyrs, which since the apostles' time, for the testimony and witness of God's word, have suffered great persecution, and at the last cruel death?

Persecution maketh God's word and the church of Christ to flourish. Read the histories who that listeth, and he shall soon perceive that persecution hath ever followed the true preaching of God's word, and that the church of Christ hath then most flourished in all kind of virtue, and the christian faith been most strong,

Behold. when there was most extreme persecution. For the blood of the holy martyrs is the water wherewith the gospel of Christ is watered and made to grow[1]. So that persecution hindereth not the glory of the gospel, as the Nero-like tyrants judge, but furthereth it greatly. And where most persecution is, there doth God's word most of all flourish. Nothing hindereth the faith of Christ so much as carnal security and fleshly quietness. For where all things are according to the appetite and desire of the flesh, there reign beast-like manners, there is no care of God, no invocation of the Lord's name, no study of divine religion, no meditation in the holy scriptures, no regard of the poor people, no desire of innocent life. But when persecution once cometh for the word of God, then is God called upon with most hearty and fervent prayers, then are the holy scriptures searched, then do men study for the amendment of life, then do they seek the accomplishment of God's most holy will, then are they altogether desirous of celestial things, and utterly contemn and set at nought whatsoever pleaseth the eyes of carnal men in this world.

We ought to rejoice in the time of persecution. Therefore when persecution cometh for righteousness' sake, let us not despair, but make ourselves conformable to the will of God, rejoice, and be merry. Let us set before our eyes the examples of Christ and of all his church, even from the beginning of the world, Abel, Abraham, Isaac, Jacob, the people of Israel in Egypt, David, Josias,

Rom. viii. the prophets and apostles. We must, saith St Paul, be "made like unto the image of the Son of God."

If our elder brother Christ possessed not the eternal inheritance but by the cross, shall we that are of a meaner sort think to enjoy it after a more easy sort? To whom

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[1 Nec quicquam tamen proficit exquisitior quæque crudelitas vestra; illecebra est magis sectæ. Plures efficimur, quoties metimur a vobis: semen est sanguis christianorum.—Tertull. Op. Lut. Par. 1641. Apol. adv. Gent. 50. p. 45.]

is this saying unknown, "By many tribulations we must enter into the kingdom of God?" Christ bare the cross, but he bare it not away with him, but left it here behind him to be borne of us all, if we will be his disciples, as he saith: "If any man cometh unto me, and hateth not his father and mother, wife, children, and sisters, yea, and his own life, he cannot be my disciple. And whosoever beareth not his cross, and cometh after me, he cannot be my disciple." "The disciple is not above the master, nor the servant above his lord. It is enough that the disciple be like his master, and the servant like his lord. If they have called the father of the household Beelzebub, how much more shall they so call them that be of his household!" "If the world hate you, ye know that it hated me before you. Because ye are not of the world, but I have chosen you out of the world, therefore doth the world hate you. Remember the word that I say unto you, The servant is not greater than his lord. If they have persecuted me, they shall also persecute you. If they have kept my word, they shall also keep yours. But all these things shall they do to you for my name's sake, because they have not known him that hath sent me." "Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice: ye shall be sad, but your sadness shall be turned into joy." "In the world ye shall have affliction and trouble; but be on a good comfort, for I have overcome the world." "Blessed are they that suffer persecution for righteousness' sake, for unto them belongeth the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and speak every evil word against you, lying, for my sake. Rejoice, and be merry; for great is your reward in heaven."

Acts xiv. Luke xiv. Matt. x. Luke vi. John xiii. xv. John xvi. Matt. v.

St Peter also saith: "Dearly beloved, marvel not, when ye be proved by fire, which thing is done to try you, as though some strange and new thing chanced unto you, but rather rejoice in that ye are partakers of the passions and troubles of Christ, that when his glory shall appear, ye may also be merry and rejoice. If ye be reviled for the name of Christ, blessed are ye; for the Spirit, which is the Spirit of glory and of God, resteth upon you."

1 Pet. iv.

Hereto pertaineth the saying of St Paul: "This is a true saying, If we be dead with him, we shall live with him also. If we suffer together, we shall also reign with him. If we deny him, he also shall deny us. If we be unfaithful, yet abideth he faithful: he cannot deny himself."

2 Tim. ii.

Of all these scriptures it is evident, that it is no sorrowful, but joyful thing, to suffer persecution for righteousness' sake, for the glory of God, and the promotion of his most blessed word. Neither it is a token of God's wrath, but rather of his singular benevolence and high good will toward them which are troubled for his sake. For if they be happy to whom it is given to believe in Christ, how much more happy and fortunate are they to whom it is not only given to believe in him, but also to suffer for him! St Paul rejoiced greatly in the Philippians, because it was given them "not only to believe in Christ, but also to suffer for his sake." For hereby are they assured to be Christ's disciples, and are abundantly certified that God loveth them, careth for them, and hath prepared for them a glorious and celestial mansion. Read the twelfth chapter to the Hebrews for thy comfort.

Persecution is a token of God's love toward us.

Phil. i.

Therefore, as David teacheth us here, let us first believe stedfastly in God, and afterward confess that openly before the world which we believe in our hearts, remembering these words of Christ: "Whosoever shall confess me before men, I will confess him also before my Father which is in heaven. But whosoever shall deny me before men, I shall deny him also before my Father which is in heaven." And if it be the will of our heavenly Father, that we be persecuted, troubled, and grievously vexed, for the confession of his truth, let us not therefore fear to confess the Lord Christ, but, as good soldiers of Jesus Christ, valiantly suffer affliction, yea, very death, if the glory of God so requireth, being assuredly persuaded, that by this means not only God shall be greatly glorified, and his holy gospel largely promoted, but also that we for this short trouble shall receive perpetual rest, for this corruptible life immortal glory, for the vain pleasures of this world eternal felicity and everlasting joy, worlds without end. Amen.

Matt. x. Luke ix. & xii.

2 Tim. ii.

But let us hear what David spake, that he was so sore troubled.

The Second Verse.

"I said, being as it were in a trance, Every man is a liar."

THE FOURTH STRING.

What the occasion was that David was so sore troubled.

No marvel indeed, though our minstrel David saith that he was sore troubled for speaking. For he singeth a very homely song, little pleasant and sweet to the ears of beast-like, carnal, and fleshly men. Who can abide to be called a liar, yea, and that without any reverence taken? Yet he shameth not to speak universally, and to say that every man is a liar, without exception.

The chief point of a minstrel and of a singing man is to lie and flatter.

Surely, methink that David wanteth here the chief point of a minstrel and of a singing man, which is to lie and flatter, or at the least to fashion his song according unto the audience, and with his singing to please so many as hear him. Is David now become a man of so little experience, that he thinketh the holy Pharisees, the wise scribes, the learned bishops, the devout priests, the godly rulers of the temple, &c., could be contented to be called liars, which would be noted throughout all the world to be the principal teachers of all verity and truth, and alone to have the key of knowledge? Undoubtedly David kept sheep too long for to be a minstrel to such delicate and soft religious persons. But David was a good, plain, simple, and homely man, brought up in the country, and endued with that spirit wherewith St Paul was

Gal. i.

when he said, "If I did please men, I should not be the servant of Christ." For even as John Baptist, when he saw many of the Pharisees and Sadducees coming

Matt. iii. Luke iii.

unto his baptism, called them the "generation of vipers" for all their glistering hypocrisy

Matt. xxiii.

and feigned holiness; and as Christ called the scribes and Pharisees "blind guides, straining out a gnat, but swallowing up a camel," "painted sepulchres, outwardly in appearance righteous before men, but inwardly full of hypocrisy and iniquity;" and

Acts xxiii.

as St Paul called Ananias the high priest "a painted wall," because, more like a butcher than a bishop, he commanded them that stood about him to smite Paul on the mouth, contrary to all equity and justice, when he should have purged himself before the council of the articles laid against him; even so David can none otherwise but call him that is a liar, a liar indeed. He cannot bear fire in one hand and water in the other. He cannot play *placebo*. He is none of those that say, all is well, when altogether is stark naught. He is no dissembler, his heart and tongue goeth together. He is as plain as a pack-staff. For as the truth is, so speaketh he, having respect neither to the person nor to the time. He seeketh the glory of God, and not to satisfy the vain fantasy of man. He had rather suffer great rebuke, much trouble, extreme persecution, yea, very death, than that God's glory should in any part be obscured

Amen, good Lord.

through his feigning flattery. God send us fewer Gnathos[1] and more Davids! But let us return to our song.

"I said, being as it were in a trance," saith he, "Every man is a liar." Before David confesseth that every man is a liar, it is to be noted that he saith, he was in a trance; that is to say, in a damp[2], a stupor, abashment, and sudden privation of sense or feeling, as when a man is so rapt into another kind or state, that he forgetteth himself, or seemeth to be in another world, as they use to say. For all this

2 Cor. xii.

doth the Greek word *ecstasis* sound. A like thing we read of St Paul in the second epistle to the Corinthians.

What David's trance signify.

It is necessary indeed that David should be in this ecstasy and trance, that is, that he should be transformed into another man, renewed by the Holy Ghost, illumined with divine knowledge, lifted up to the contemplation of heavenly things, and have his mind wholly rapt and plucked from carnality unto spiritual and ghostly matters; or else could he never have confessed this infallible truth, that every man is a

1 Cor. ii.

liar. For "a natural man doth not perceive those things that pertain unto the Spirit of God; for they are foolishness unto him: neither can he understand them,

Matt. xii. Luke vi. James iii.

because they be spiritually judged." How can a man speak good things when he himself is evil? "Can blessing and cursing come both out of one mouth? Doth a

[1 Ter. Eunuch.] [2 Damp: astonishment.]

fountain send forth at one place sweet water and bitter also? Can a fig-tree bear olive-berries? either a vine bear figs?" "Of the abundance of the heart the mouth speaketh." "He that is of the earth is earthly; and speaketh of the earth;" but "he whom God hath sent speaketh the words of God." Every man speaketh as he is. The children of truth speak truth, and the sons of a lying seed speak lies and falsehood. Now is David no more such a man as of nature is a liar, but he is regenerate, and born anew of the Holy Ghost, and is no more of that false and lying seed, which deceiveth according to the nature, ingeny[3], and property of Satan, which is "a liar, and the father of all lying;" and therefore confesseth he now another tale than he would have done before his regeneration and new birth. He would before have glorified in himself, in his flesh, in his blood, in his strength, wisdom, policy, riches, holiness, good works, and all that ever he did, (for that is the nature of all flesh,) and have fought manfully against them that condemn the hypocrisy, feigned holiness, iniquity, and unrighteousness of the flesh; but now, being nurtured in the discipline of God's truth, he freely granteth every man of his own nature to be nothing but a liar; which thing St Paul also affirmeth in his epistle to the Romans.

John iii.

John viii.

The nature of flesh.

Rom. iii.

Hereof may we learn what we are of ourselves, how blind and unapt of our own nature to aspire, breathe, or come to any point of true godliness and godly truth without the inspiration of God's Spirit. It is not without a cause said of God: "My Spirit shall not dwell for ever in man, for he is flesh." If we be left unto ourselves, then are we nothing but liars, that is to say, beast-like, wicked, foolish, ungodly, thinking all abomination, breathing all naughtiness, speaking all wickedness, doing all mischief, and even such without feigning as we were left of our first father Adam after the transgression of God's precept, that is to say, naked, void of all goodness, replete with all evil.

What we are of ourselves.

Gen. vi.

Note.

Gen. iii.

Therefore, before we can savour aright any godliness, and work that which is acceptable in the sight of God, and healthful to our souls, we must be in this trance into the which David was cast; we must be transformed into another nature, and lifted up unto the contemplation of divine and celestial things. But this cannot come to pass of our own strengths, which are liars of ourselves, and not able to think a good thought, but by the help of God's Spirit, which "worketh in us both the will and the deed." For Christ saith: "No man can come unto me except my Father draweth him; and I shall raise him up at the last day. It is written in the prophets, All shall be taught of God. Every one therefore that hath heard of the Father, and hath learned, cometh unto me." Again: "Without me ye can do nothing." When Peter confessed Christ to be the Son of the living God, he said unto him: "Blessed art thou, Simon the son of Jonas; for flesh and blood hath not opened that unto thee, but my Father which is in heaven."

Search the News out of Heaven.

Psal. cxvi.

Rom. iii.

2 Cor. iii.

Phil. ii.

John vi.

Isai. liv.

Jer. xxxi.

John xv.

Matt. xvi.

Here see we that flesh and blood, that is, all that ever we have of ourselves, and of our forefather sinful Adam, cannot attain unto the intelligence of the divine mysteries and understanding of God's truth, except we be drawn of the Father by his Holy Spirit. Now that we may therefore come unto this true knowledge of God and of his truth, let us pray with that spouse: "Draw me after thee, so shall we run in the sweet savour of thine ointments." So shall we be sure not only to become new men, but also with a free and willing heart grant with David that every man is a liar.

John vi.

Cant. i.

"Every man is a liar," saith he. This is to be understand, before he be regenerate and born anew by the second birth, not in Adam, but in Christ. For so many as have put off the old man Adam, and put on the new man Christ, so many are no more men, if we have respect unto their spiritual regeneration, but gods, as the holy scripture saith: "Ye are gods, and all of you are the sons of the Most Highest." But all that have not on the Lord Jesus Christ remain still liars; and all that ever they do or speak without Christ and his most holy word is nothing but a very lie, and mere fancy, a mad dotage, seemeth it never so true in the judgment of carnal reason. And this false and lying corruption cometh not of God, (for God is not the

How every man is a liar.

Psal. lxxxii.

John x.

[3 Ingeny: disposition.]

Psal. v. James i. author of sin, nor one that will any unrighteousness, neither tempteth he any man unto evil, as St James saith,) but of Satan, the mortal enemy of mankind, which lying
Gen. iii. full craftily unto Eve, and sowing this seed in her, and she in Adam, and Adam in all his posterity, brought us into this damnable and false lying state; so that by na-
Eph. ii. ture, as St Paul saith, "we are all born the sons of wrath," and all that ever we do of ourselves, without the Spirit of God, is lying, false, wicked, unfaithful, and detest-
John iii. able before God, as Christ testifieth: "That which is born of flesh is flesh." Also
Rom. xiv. St Paul: "All that is not grounded on faith is sin."

Gen. iv. Liars of the old testament. Of this false and lying seed was Cain, which slew his brother Abel, with innumerable more of the old testament, even so many as attempted any thing at all contrary to God's most holy will, as banishing God's word, shedding innocent blood, killing the true prophets of God, setting up strange worshippings of new idols, proclaiming other gods than the one and alone God of Israel, &c. In the new testament also there were many liars, as bishops, head-priests, priests, masters of the temple, lawyers, scribes, Pharisees, Sadducees, with an innumerable company of Jews, which all resisted Christ, condemned his preaching, obscured the glory of his miracles, hindered the honour of God, belied the verity of God's word, slandered the gospel, blasphemed Christ and his apostles, never ceasing until they had brought both him and his unto their final destruction, as they thought. After them did there arise a great swarm of pestilent liars, as heretics, schismatics, and false Christians. Of this number was Ebion, Marcion, and Cerinthus[1], which denied Christ to be God from everlasting, against whom St John did write his gospel; Catharus and Novatus[2], which affirmed that they which did fall after baptism ought not to be received again, neither can they obtain remission of their sins; Eutiches, which denied Christ to be both God and man; Montanus, Marcion, and Manicheus, which condemned both marriages and meats, as things unpure; Arius, Pelagius, Artemon, Sabellius, Paulus Samosetanus, with other innumerable, which did sow much division in the church of Christ, and brought in many pestilent and detestable heresies[3]. All these were liars, because they were without the Spirit of God, and invented sects and opinions of their own brains without the authority of God's word: so easy a thing is it for men to err, to deceive and to be deceived, when they lean not to the holy scriptures, but to their own judgments and fantasies.

Liars of the new testament.

Liars after the apostles' time.

And would God that all lying were only found in them whom I have rehearsed hitherto! then were it well with Christ's church. But who that ever lived, Christ alone except, hath not shewed himself in some point to be a man, that is to say, a
Matt. xvi. liar? Peter confessed Christ to be the Son of the living God, and therefore was he called blessed, and promised that against that confession of his faith hell-gates should
Matt. xxvi. not prevail: yet when he afterward denied Christ and forsware him, he shewed himself to be a man, that is, a very liar; so feeble and of no strength are we, if we be not endued with valiance, might, and power from above. I here freely confess that, next unto the holy scriptures, I owe the chief and principal honour to the writings of the catholic doctors, to whom I cleave as unto an holy anchor, whom I follow as great lights to shew me how I may walk in the way of truth, whom I reverence as my most faithful teachers: yet dare I not approve and allow them in all things, because in some points they have shewed themselves men, and have manifestly erred against the open truth of God's word; as it is not unknown to them that be diligently exercised in the reading of their works. And for an example I will here rehearse two or three, not to their reproach, but to admonish all men what we are of ourselves, and that no man should be sworn and wholly addict to the doctrine and teaching of any man, be he never so holy and learned, except it agreeth with the holy scriptures.

The mind of the author concerning the doctors. The doctors also are liars in some points.

Origen. Origen was undoubted a famous doctor, and did write very excellently of divers matters concerning the purity of christian religion; yet shewed he himself to be a man

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[1 An account of these heretics may be found in Mosheim, Ecclesiastical History, cent. I. part II. chap. v.; cent. II. part II. chap. v., where ancient authorities are referred to.]

[2 See before, page 94, note 2.]

[3 See Mosheim, cent. II. part II. chap. v.; cent. III. part II. chap. v.; cent. IV. part II. chap. v.; cent. V. part II. chap. v.]

and very liar, when he feigned that the pains of the devils and of the damned should cease in time to come, and that they should be saved[4].

Tertullian was a man of great learning, and did write many things very godly; yet did he err when he condemned the second marriages in a christian man. He maketh his argument on this manner: Thou mayest not marry the wife of thy brother being dead. He that marrieth a widow left of a christian man marrieth the wife of his brother being dead[5]. Ergo he doth not well. This and certain other things he writeth not very godly, shewing himself to be a very man, that is to say, a liar. Tertullian.

Cyprian was an excellent clerk, and died for the faith of Christ, leaving many godly works behind him; yet did the ancient fathers of Christ's church condemn this his opinion, that they which were baptized of heretics ought to be baptized again[6]. Cyprian.

I pass over many other ecclesiastical writers, which want not their errors, neither have they in all points so circumspectly written but that their faults may easily be perceived of them that have whole, true, good, and pure judgments in the holy scripture. For they have declared themselves not in few things to be men and liars; therefore are they to be believed no further than the word of God maintaineth them. That which they have written well let us receive, and give God thanks for it, confessing that it came to pass by the instinct of his most Holy Spirit, and not by their own policy, wit, reason, eloquence, and learning. But that wherein they have erred let us charitably interpret, take it into the best part, and cover their faults, considering that they were men, and both might and did err, as St Austin[7] with other did both confess, grant, and write of themselves. Mark.

The protestation of the author concerning his works.

And this I desire all men that be ghostly learned, and walk after the order of charity, to understand also of all my works which I have hitherto written, or shall hereafter, if the will of God so be, and to believe them no further than that holy scripture testify that they be true. For I am a man and a liar of myself, and therefore may I err so well as many learned and ancient doctors have done before me. "Let God alone be true, and every man a liar." Let the spirit of charity, and not of contention, reign among us. If we err, let us charitably monish one another, bear one with another, instruct one another; and not straightways furiously condemn whatsoever at the first blush liketh not our carnal judgments, no, nor yet at every little fault be ready to cast the ignorant offenders into prison, chains, stocks, and fire. Rom. iii.

"If any man doth not offend with his tongue," saith St James, "he is a perfect James ii

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[4 Secundum nos vero nihil est in omni rationabili creatura, quod non tam boni quam mali sit capax.... Secundum nos namque ne diabolus quidem ipse incapax fuit boni: non tamen idcirco quia potuit recipere bonum, etiam voluit, vel virtuti operam dedit.....Et est alter iste ordo rationabilis creaturæ, qui se ita præceps nequitiæ dedit, ut revocari nolit magis quam non possit, dum scelerum rabies jam libido est, et delectat.—Orig. Op. Par. 1733—59. De Princip. Lib. I. cap. viii. 3, 4. Tom. I. pp. 74, 5. Οἶμαι γὰρ καὶ τῶν ἀρχόντων τινὰς καταπεπληγότας τὴν δύναμιν αὐτοῦ, καὶ τὴν θεότητα, προσπεφευγέναι αὐτῷ, καὶ ἠξιωκέναι περὶ τῶν ὑπ' αὐτοῖς οἰκονομουμένων. ἐπεὶ τί δήποτε ἄνθρωποι μὲν μετάνοιαν ἐπιδέχονται, καὶ ἐξ ἀπιστίας εἰς πίστιν μεταβάλλουσιν, ἐπὶ δὲ τῶν δυνάμεων τὸ παραπλήσιον λέγειν ὀκνήσομεν; ἢ λεγέτω τις ἡμῖν, τί τὸ αἴτιον τοῦ δύνασθαι μὲν τοὺς ἐνδεδομένους σαρκὶ καὶ αἵματι μεταβαλόντας καταπεφευγέναι ἐπὶ τὸν Θεὸν διὰ Χριστοῦ, τοὺς δὲ καθαρωτέρᾳ τῇ φύσει χρωμένους πάντας ἀνεπιδέκτους εἶναι τῆς εἰς τὸν σωτῆρα πίστεως, καὶ τῆς ἐπὶ ταῖς τερατείοις δυνάμεσιν ὑπ' αὐτοῦ γινομέναις καταπλήξεως;—Id. Comm. in Joan. Tom. XIII. Tom. IV. p. 274. Verumtamen quamvis permaneat quis in peccato, quamvis sub mortis regno et potestate perduret, non tamen ita æternum istud mortis esse arbitror regnum, ut est vitæ atque justitiæ; maxime cum novissimum inimicum mortem ab apostolo audiam destruendum. Et revera si eadem æternitas mortis ponatur esse, quæ vitæ est, jam non erit, mors vitæ contraria, sed æqualis. Æternum namque æterno contrarium non erit, sed idem.—Id. Comm. in Epist. ad Rom. Lib. v. 7. p. 560.]

[5 Ergo non nubet defuncto viro uxor, fratri utique nuptura, si nupserit. Omnes enim nos fratres sumus: Et illa nuptura in Domino habet nubere, id est, non ethnico, sed fratri; quia et vetus lex adimit conjugium allophylorum. Cum autem et in Levitico cautum sit, Quicunque sumpserit fratris uxorem, immunditia est, turpitudo, sine liberis morientur; sine dubio dum ille prohibetur denuo nubere, et illa prohibetur, non habens nubere nisi fratri.—Tertull. Op. Lut. Par. 1641. De Monogam. pp. 678, 9.]

[6 Audistis, collegæ dilectissimi, quid mihi Jubaianus coepiscopus noster scripserit.....et quid ego ei rescripserim; censens scilicet, quod semel atque iterum et sæpe censuimus, hæreticos ad ecclesiam venientes ecclesiæ baptismo baptizari et sanctificari oportere..... Meam sententiam plenissime exprimit epistola quæ ad Jubaianum collegam nostrum scripta est; hæreticos secundum evangelicam et apostolicam contestationem adversarios Christi et antichristos appellatos, quando ad ecclesiam venerint, unico ecclesiæ baptismo baptizandos esse, ut possint fieri de adversariis amici et de antichristis christiani.—Cypr. Op. Oxon. 1682. Concil. Carthag. pp. 229, 43.]

[7 August. Op. Par. 1679—1700. Retract. Prolog. 2. Tom. I. col. 2.]

man." Let us follow the long-sufferance of God, which patiently abideth our amend-
Acts viii. ment. If God had taken away Paul out of this life, when so tyrant-like he persecuted the church of Christ, Paul had never be made of a wolf a lamb, of a persecutor an apostle, of a blasphemer a true preacher, of an heretic-catcher a faithful evangelist.
Rom. xv. "They that are strong ought to bear the weakness of them that be infirm and weak, and not to stand in their own conceits." They ought so to order themselves that they should please their neighbour unto his wealth and edifying; for Christ pleased not himself." Wherefore we ought to "receive one another, even as Christ hath re-
Gal. vi. ceived us unto the glory of God," and to "bear one another's burden," seeing that we be all members of one body, and have one head, which is Jesus Christ.

Liars of our time. Besides these aforesaid, the ungodly bishop of Rome and all his wicked kingdom are liars, and all their decrees, acts, laws, constitutions, counsels, &c., that fight with God's word, are lies and very mad fantasies, by no means to be believed of any faithful heart.

Again, all hypocrites, Arians, libertines, free-will men, anabaptists, and all authors of false sects, are liars. To conclude, so many as dissent from God and his most blessed word, are liars, whether it be in doctrine, teaching, living, manners, conversation, or otherwise.

Thus see we what we are of ourselves, even very liars, and into what great captivity we be thrown through Adam, and that we cannot by our own strengths be delivered
John viii. from this bondage, but only by the Spirit of him which saith, "If the Son maketh
2 Cor. iii. you free, then are ye free indeed." For "where the Spirit of the Lord is, there is liberty." Therefore, that we may have that unction and anointing in us, I mean the
John xiv. & xvi. 1 John ii. Luke xi. Matt. vii. Rom. x. John iv. Holy Ghost, that may teach us all truth, we must with continual prayers resort unto our heavenly Father, which undoubtedly will give a good Spirit to so many as ask it of him. For he is a beneficial Lord, sufficiently "rich for so many as call on him" "in spirit and truth," as it followeth.

The Third Verse.

"What shall I give again unto the Lord for all those things that he hath given me?"

THE FIFTH STRING.

After that our minstrel David hath diligently pondered with himself what he is of his own nature, even a very liar, and one that is replete with all sin and iniquity, thinking, breathing, speaking, and doing all that ever is naught and unthankful in the sight of God; and when, on the other side, he hath again considered how that God of his mere mercy, free bounty, and unspeakable goodness, hath delivered him from all these grievous enormities, without his merits or deserts; he beginneth now to delight no more in carnal and transitory things, but in spiritual and heavenly things, and weigheth, pondereth, and considereth how he may shew himself thankful again unto God for the innumerable benefits which he hath received at the hand of God. "What shall I give again," saith he, "unto the Lord for all those things that he hath given me?"

O kind and thankful heart, far estranged from all ingratitude and unthankfulness! He knoweth full well that to recompense and make God amends for the kindness that he hath shewed unto him, it lieth not in his power; notwithstanding he desireth very greatly to do somewhat, whereby he may shew his thankful heart again toward God. For he confesseth that all that ever he hath, being good, he received it of God,
1 Cor. iv. as St Paul saith: "What hast thou that thou hast not received? If thou hast received it, why dost thou rejoice as though thou hadst not received it?" St James also saith:
James i. "Every good and perfect gift is from above, coming down from the Father of lights."

We ought ever to set before our eyes the benefits of God. On this manner ought we to ponder with ourselves the inestimable benefits and great gifts of God toward us. First, that he made us not like to brute beasts, but
Gen. i. like unto his own image; neither did he place us in hell, or in some other dolorous
Gen. ii. and sorrowful place, but in joyful paradise, where all kind of pleasures did abound. He endued us with wit, reason, discretion, prudence, wisdom, knowledge, and with all other things that should move us unto godliness and virtue, setting us at our own liberty to do whatsoever we would; only he gave us a commandment to abstain

from the tree of life, and told us (like a merciful father) before, that whensoever we did taste of that, we should die the death. Notwithstanding this his most gentle premonition, through the subtilty of Satan we brake his most godly precept, and threw ourselves into the death whereof he told us before; so that now of all earthly creatures we were become most miserable. Gen. iii.

Yet behold again the great goodness of God toward us. When we had worthily deserved to be damned for evermore, he did not, as he handled the angels, straightways cast us into hell-fire, but mercifully sent us into this world, that we might here repent, deplore, lament, and bewail our sinful and abominable offence, that by this means through the divine providence we might afterward be restored to our old innocency, and be saved. Job iv. 2 Pet. ii.

Neither sent he us hither as into a salt, barren, and desolate place, or wild forest, but rather into such a kingdom as flourisheth with all kinds of riches, treasures, pleasures, and most goodly possessions, so that we can desire nothing but that we have it here ready at hand. He hath garnished the earth with green grass, sweet herbs, and most pleasant flowers. He hath given us all kinds of grain to sow in the earth for our sustenance. He sendeth us rain and temperate heat in convenient time for the fortunate increase thereof. He hath planted us trees, and garnished them in the time of the year with most goodly green leaves and fruits, to serve our necessary businesses, for divers causes. And as he hath replenished the earth with all kinds of beasts, so hath he stuffed the sea and other waters with innumerable sorts of fishes. And of all these things, with many other more, hath he made us lords, rulers, governors, owners. Psal. viii. Heb. ii.

Neither doth his kindness here cease concerning temporal things. For he hath also set over us, as a most beautiful roof and goodly ceiling, the firmament or air, which in the day-time sheweth us light through the clearness thereof; wherein for our great consolation and comfort he hath also set a goodly great light, which we call the sun, by the virtue and operation whereof the earth bringeth forth her fruits in due season, yielding them to us both ripe, apt, and meet for our use, when convenient time requireth. For the night-time again, because we should not be dismayed through the great darkness wherewith the earth is then overwhelmed, seeing it is a time appointed not to labour but unto rest, not unto trouble but unto quietness, not unto watching but unto sleeping, God hath most gorgeously garnished the firmament with a goodly great light, called the moon, and with innumerable stars more, for our great joy, pleasure, and comfort; so that no garden, be it never so pleasantly garnished, and stuffed full of herbs most amiable in aspect, may be compared unto it. And all these things hath God wrought and done, not for his own sake, but for ours; not for his own wealth and felicity, but for our profit and commodity.

Hitherto have I spoken of his temporal gifts, which though they seem to be much precious, as they are indeed, yet are they nothing to be compared unto those that follow. For look how much the spirit excelleth the body, so much do these gifts excel the other, being incomparable, and not able by any means to be recompensed of any creature neither in heaven nor in earth.

First, what an exceeding gentleness of God was this, when we were worthily condemned for our offence, and had no hope of health, to promise us straightways, because we should not despair, that his only-begotten Son, the highest treasure that he had, should come down from his right hand, be conceived by the Holy Ghost, take very flesh, and be born of the most pure virgin Mary, yea, and that without the seed of any man, reconcile us to his favour, make an atonement for us, purchase grace, mercy, and remission of our sins, offer his most blessed body a sweet-smelling sacrifice for our iniquity, suffer his most precious blood to be shed for the purgation and cleansing of our sins, and become a perfect and full satisfaction for all the sins of his people, that is, of so many as repent, believe in him, and lead a godly and innocent life! This promised God the Father oftentimes, and according to his promise, at his time predefined and tofore appointed, he most faithfully performed it, unto the perpetual joy and comfort of all true Christians. Gen. iii. Isai. vii. Matt. i. Luke i. Col. i. Eph. i. Isai. liii. Eph. v. 1 John i. Matt. i.

But in the mean season, how great seas of kindness did he open unto us! After that he had set us in this world, how did he prosper us in all things that we went

about! How did he give us the victory of our enemies! How wonderfully did he
Exod. xiv. deliver us from our cruel enemy Pharao! How marvellously preserved he us, when he made the Red Sea to give place unto us! How favourably dealt he with us, when
Exod. xvi. xvii. he gave us meat from heaven and water out of the hard rock! What a land did he give us flowing with milk and honey! And, because we should live an honest and
Exod. xx. godly life before him, did not he give us his most holy law, yea, and that not only
Jer. xxxi. in tables of stone, but also written in our hearts by the Holy Ghost? What goodly ceremonies also received we of him, which were mysteries, figures, types, clouds, and shadows of good things to come, even of Christ, of his most holy passion, glorious resurrection, &c.

All these things were great consolation to the true, spiritual, and christian men, inasmuch as they preached Christ unto them, which, according unto their faith wholly fixed on the promise of God, came at the time appointed into this miserable world, took flesh of the most glorious virgin Mary, became like to us in all things, sin alone except, preached unto us the will of his heavenly Father, wrought miracles, suffered
Mark xvi. Luke xxiv. Acts i. Heb. ix. and died for our sins, and on the third day rose again for our justification. Certain days after he ascended into heaven, where he now sitteth on the right hand of God the Father almighty, being there not idle, for he incessantly prayeth for us, being
1 Tim. ii. 1 John ii. Matt. xxv. our mediator and advocate, appeasing daily the Father's wrath, and purchasing for us all good things. And, at the latter day, he shall come again to judge both the quick and the dead, both the faithful and unfaithful, both the sheep and the goats; and then
1 Cor. xv. 1 Thess. iv. shall he take us both body and soul enunied together with him into eternal glory, where we shall remain with him for evermore.

If any man desireth to know more of the benefits of God, and of his unmeasurable
Search the Pathway unto Prayer. kindness toward us, let him resort unto the Pathway of Prayer, and read where I entreat of thanksgiving, from the forty-second chapter unto the forty-ninth, and there shall he see this matter entreated of at large. If we did consider on this wise the inestimable benefits of God toward us, undoubtedly we would leave our unthankfulness, and say with David: "What shall I give again unto the Lord for all those things that he hath given me?" But let us see what our minstrel intendeth to give again unto God, that we may follow him, and do so likewise.

The Fourth Verse.

"I will take the cup of health, and call upon the name of the Lord."

THE SIXTH STRING.

HERE David expresseth two things, that he intendeth to do. One is to take the cup of health: the other, to call on the name of the Lord. These are two things wherein God very much delighteth.

What the cup of health signify. First he saith, he will take "the cup of health," whereby is understand affliction, trouble, persecution, mortification of old Adam, killing of carnal affects, slaying of fleshly lusts, bearing of the cross, and at the last death, as it appeareth by the words
Matt. xx. of Christ to the sons of Zebedeus: "Can ye drink," saith he, "of the cup that I shall
Matt. xxvi. drink?" Also to his Father: "Let this cup depart from me," whereby he understandeth his passion and death. To recompense partly the kindness of God, David saith that he will mortify the raging lusts of his own flesh, that fight against the Spirit, and never leave until he hath made the body subject to the soul, that in all points it may be obedient to the law and will of God. For this is an high and acceptable
Psal. li. sacrifice to God, as David witnesseth in another place: "A sacrifice to God is a troubled
Rom. xii. spirit; a contrite and humble heart God will not despise." St Paul also saith: "I beseech you, brothers, by the tender mercies of God, that you give your bodies a sacrifice, that is quick, holy, and acceptable to God, which is your reasonable serving
Isai. lxvi. of God." And God himself saith by the prophet: "Unto whom shall I look, but unto the humble and broken in spirit, and unto him that feareth my words?"

Again, he confesseth here that he will not only mortify his carnal lusts, that he may be truly spiritual, but he will also patiently suffer whatsoever cross, that is, trouble, persecution, and affliction, God layeth upon him, yea, though it be very death. His heart is now so inflamed with the love of God for the benefits that he hath shewed unto him, that he recounteth not only all that he hath, but also his very life, too vile and of too small a price to give again for the glory of God, that he may at the least in some part shew himself thankful unto so bounteous and gentle a Lord, as St Paul saith: "The Holy Ghost witnesseth and saith, that bonds and troubles abide me in every city. But I care not for it; neither is my life dear unto me, so that I may finish my course with joy, and the office that I have received of the Lord Jesu, to testify the gospel of the grace of God." For "I am not only ready to be bound, but also to die for the name of the Lord Jesu." Acts xx. & xxi.

It is not without a cause that he calleth affliction, trouble, or persecution, "the cup of health" or salvation; for it bringeth indeed health and salvation to a true christian man. And though the cross be bitter to the flesh, yet is it sweet and healthful to the spirit. And the more the body be depressed and made low, the more is the spirit exalted and made high, as St Paul saith: "Though our outward man be broken, yet the inward is renewed day by day." Again: "We are not debtors to the flesh, that we should live after the flesh. For if ye live after the flesh, ye shall die: but if ye mortify the deeds of the body in the Spirit, ye shall live. For they that are led with the Spirit of God are the sons of God." Therefore saith Christ: "If any man will come after me, let him deny and forsake himself, and take his cross daily, and follow me." For "by many tribulations must we enter into the kingdom of God." And "all that will live godly in Christ Jesu must suffer persecution." "It was necessary," saith the scripture, "that Christ should first suffer, and so rise again, and enter into glory." Why affliction is called the cup of health. 2 Cor. iv. Rom. viii. Luke ix. Acts xiv. 2 Tim. iii. Luke xxiv. Heb. x.

But forasmuch as it is an hard thing for a man of his own strength patiently to bear the cross, and to suffer rebuke, slander, ignominy, blasphemy, evil reports, imprisonment, loss of goods, yea, and perchance very death, for God's truth and the glory of his word, seeing that "though the spirit be ready, yet the flesh is weak;" therefore David saith he will "call on the name of the Lord." Wherefore? Verily, for strength, that he may be able to bear the cross that is laid upon his back, that he swerve not when persecution cometh, and so slander that truth which so boldly he professed before. For without the assistance of God's Spirit no man is able to abide in the time of persecution, seemeth he never so valiant a soldier at other times; as we may see in the apostles of Christ, which, before their master was in any danger, promised that they would never forsake him, but stick unto him even unto the very death, yet, when they came to the brunt, well was he that could run away fastest; insomuch that he which before cracked most, and shewed himself boldest of all the other, I mean Peter, did not only flee away from his master, but also shamefully denied him unto a poor maid, and sware that he never knew him: so impotent, weak, frail, and full of all imbecility is man, if he be left unto himself, and not endued with strength from above. Matt. xxvi. Mark xiv. Matt. xxvi. Mark xiv. Luke xxii. John xiii.

Therefore our minstrel David, king and prophet, not cracking of his own strengths, nor boasting of his own free-will, without the help of God's Spirit, saith that he will call on the name of the Lord for strength and valiance, that he may manfully abide in the time of persecution, confess the truth of God's word, and publish his glory before all men, yea, though a thousand deaths should follow.

It is very profitable for afflict and troubled consciences to call on the name of the Lord. For, as Salomon saith: "The name of the Lord is a mighty tower, and very strong bulwark: unto that doth the righteous man fly, and he shall be exalted and find succour." "Blessed is that man which putteth his trust in the name of the Lord, and regardeth not vanities and false imaginations." "Call on me," saith God, "in the day of thy trouble, and I will deliver thee, and thou shalt honour me." Prov. xviii. Psal. x. Psal. l.

Thus see we partly, how David goeth about to shew himself thankful again unto God for the inestimable benefits that he hath given him. He will mortify his carnal affects, and patiently suffer whatsoever cross, persecution, trouble, or affliction, be laid upon his back for God's truth's sake. And that he may be the more able to do these things, he will "call on the name of the Lord." All these be very acceptable things

in the sight of God; and God thinketh his benefits well bestowed, where such gifts be given again unto him, proceeding from a gentle and thankful heart.

Now we, being no less bound unto God for his gentleness than David was, ought to shew ourselves no less thankful again to him than David did; or else are we much unworthy this inestimable beneficence of God. We ought therefore to provide that "no sin reign in this our mortal body," but that we "mortify our earthly members, whoredom, fornication, uncleanness, wantonness, evil concupiscence, and covetousness, which is the worshipping of idols, for the which the wrath of God is wont to come upon the children of unbelief." All wrath, indignation, malice, cursed speaking, filthy communication, lying, &c., ought we to lay aside, and put upon us tender mercy, gentleness, honest behaviour, meekness, softness, goodness, charity, peace, joy, faith, temperance, with all the other fruits of the Spirit. For "they that are of Christ have crucified the flesh with the lusts and concupiscences thereof;" yea, they are dead to the world, and their "life is hid with Christ in God."

Rom. vi. Col. iii. 1 Cor. vi.

Col. iii. Eph. ii. Rom. vi. Eph. iv. Gal. v.

Col. iii.

Moreover, we must be contented to take the cup of health at the Lord's hand, and patiently suffer whatsoever cross he layeth upon us, yea, and praise him in the midst of our trouble, recounting ourselves so much the more blessed, seeing that it is given unto us "not only to believe in him, but also to suffer" for the glory of his name, being throughly persuaded, that "if we suffer with Christ we shall reign with him." For "many are the troubles of the righteous in this world, but from them all shall the Lord deliver them;" if none otherwise, yet at the least by death, which is the next way unto the very true life.

Phil. i. Acts v. 2 Tim. ii. Psal. xxxiv.

And because it is hard for the flesh to away with the cross, (which seeketh glory, wealth, ease, riches, honour, and not ignominy, scarceness, disquietness, poverty, shame, and opprobry,) therefore must we fly with fervent and continual prayers unto God and unto his most holy name, that we may have strength sent us from above to do these things aforesaid, that by no means we be found ingrate, unthankful, and unworthy the great and unmeasurable kindness which God hath shewed unto us. So shall God not only not take away his gifts from us, but also increase them daily more and more, as the scripture saith: "To every one that hath it shall be given, and he shall have abundance. But whoso hath not, from him shall be taken away even that he hath also."

Matt. xiii. Mark iv. Luke viii.

But let us hear more of our minstrel's song.

The Fifth Verse.

"I will pay my vows unto the Lord before all his people."

THE SEVENTH STRING.

DAVID goeth forth to declare what he will render unto God for all those things that he hath given him. Before he said, that he would "take the cup of health, and call upon the name of the Lord:" now he addeth, that he will also "pay his vows unto the Lord, yea, and that before all his people."

What the vows are that David will fulfil and perform. Eccles. v.

But what vows are these? Verily, not unfaithful and foolish vows, which displease God, as the scripture saith; but the earnest promises that be made unto God for to fulfil his most holy commandments. These vows will he pay. These promises will he perform. For they make unto the glory of God, the edifying of his church, and the health of his own soul. Therefore will he stick to them, even unto the very death.

Exod. xx. Deut. v.

God giveth a commandment and saith: "Hear, Israel; thy God is the one and alone God. Thou shalt have no strange gods in my sight. Thou shalt make thee no graven image, &c."

The first and second commandment.

David, being one of the true Israelites, hath made a vow to keep these most holy precepts. And as he hath made this vow, so will he labour to perform it. For it is not unfaithful nor foolish, but agreeable to the scripture; neither doth it provoke the keeper of it unto much inconvenience and absurdity, but rather unto great virtue and holiness: so that he is fully bent to perform his vow. Let the unfaithful idolaters

worship what idol or false god they list; David will surely cleave to this one and alone true God. For in his heart shall none sit but this one God alone, neither will he admit so much as the shadow of any other to be joined with him, and to have fellowship with his God. This his God alone will he worship, honour, and serve. This his God alone will he bow and do reverence unto. This his God alone will he love with all his heart, mind, soul, and with all his powers. This his God alone will he magnify and praise for ever and ever. And because he may not once be moved by any vain spectacle, and seduced from the honour, worship, and service of this God, unto any image-service and idolatry, he hath made a sure vow and faithful promise, that he will make no graven image, idol, or mawmet[1]; but he will only cleave to this his one and alone God, and serve him not in external ceremonies, but "in spirit and in truth." For, "confounded be all they, and shame lighten on them," saith he, "that worship graven images, and glory in their mawmets and idols."

Deut. vi. Matt. iv. Luke iv. John iv. Psal. xcvii.

Again, God commandeth, saying: "Thou shalt not take the name of thy Lord God in vain." David hath made a solemn vow and earnest promise that he will keep this most blessed commandment of God also. He will not abuse the name of his Lord God by no means. He will swear by nothing that ever God made, neither by heaven nor by earth, nor any other oath. His communication shall be yea, yea, nay, nay. In his adversity will he fly unto the name alone of his Lord God, as unto a strong castle and mighty bulwark, and call on that for help and refuge. And in his prosperity he will not forget the name of his Lord God, but celebrate, magnify, commend, and praise it, yea, and lift it up with perpetual encomies, lauds, and praises.

The third commandment. Matt. v. James v. Prov. xviii.

Moreover, God saith: "Thou shalt sanctify the sabbath-day." This hath David also vowed to observe and keep. He will not therefore spend the sabbath-day in rioting, banquetting, playing, dancing, singing, and such other vain pastimes; but in the meditation of God's law, in reading the holy scripture, in hearing godly sermons, in lifting up his heart unto God with fervent prayers, in giving thanks to that Lord for his benefits, &c. He will also expulse all sin out of his breast, and be at peace with God.

The fourth commandment.

Furthermore, God commandeth, saying: "Honour thy father and mother." Here again hath David made a vow to fulfil this precept also, so that he will give honour, reverence, and worship, to so many as this law requireth; yea, his inferiors will he not dishonour.

The fifth commandment.

God giveth a commandment, and saith: "Thou shalt not slay." David hath earnestly vowed to keep this: so that he will shed no innocent blood, hurt no man, seek no man's death, but favour and love all men, yea, even his very enemies.

The sixth commandment. Matt. v.

God saith: "Thou shalt commit none adultery." Solemnly hath David vowed to observe this most godly precept: so that he will be no unclean fornicator, nor filthy adulterer; but, to avoid all uncleanness, he will couple himself with an honest wife and "faithful yoke-fellow" in holy wedlock, which is "honourable among all men, and bed undefiled;" to her alone will he cleave, and for her sake refuse all other women, be they never so beautiful, fair, proper, minion[2], tall, eloquent, rich, worshipful, honourable, noble, &c.; loving her as his own flesh, yea, even as Christ loved the congregation.

The seventh commandment. 1 Cor. vii. Phil. iv. Heb. xiii. Matt. xix. Eph. v. Col. iii.

Moreover, God commanded, saying: "Thou shalt do no theft." As for this precept, David hath earnestly vowed to keep it unto the uttermost. So that he will not only not steal, but also bounteously give to so many as have need of his help.

The eighth commandment.

And whereas God saith, "Thou shalt speak no false witness against thy neighbour," David hath vowed and made a faithful promise, that he will rather, as charity requireth, "cover the multitude of sins," forgive them that offend him, and seek to profit all men no less than himself.

The ninth commandment. Prov. x. 1 Pet. iv. Matt. vi. & xviii. Mark xi.

Finally, where God saith, "Thou shalt not covet thy neighbour's wife, nor house, nor field, &c.," David is fully at this point, not once to covet any part of his neighbour's goods, but rather to help him forward, and to do for him whatsoever lieth in his power.

The tenth commandment.

[1 Mawmet, or mammet: puppet.] [2 Minion: darling, delicate.]

These be the commandments of God, and these hath he vowed to keep. These vows therefore will he pay unto the Lord, yea, and that before all his people, that
Matt. v. men, seeing the light of his good works, may glorify his Father which is in heaven.

The office of a king. And forasmuch as David is a king, and hath vowed unto God to do the office of a true king, which is to maintain virtue and to expulse vice, he will not only provide that he himself keep these commandments, but that all his subjects also keep them, even from the highest to the lowest. He will do his diligence, that there shall
Would God that all kings and rulers would do thus! no God be worshipped in his kingdom among his people but the one and alone true God of Israel. Him only shall they honour, worship, praise, serve, and love. Neither shall any graven image be suffered to be made in his realm, for to obscure and blot the glory of this Almighty God. On the name of this God alone shall all his people call, and fly unto in their adversity, praise and commend it for ever and ever; neither shall any of them be so bold as once to swear unjustly by it.

The sabbath-day shall all his subjects sanctify. They shall not spend it vainly and idly, but virtuously and godly, in reading the holy scriptures, in hearing God's word sincerely preached, in praying fervently unto God, and in such other godly meditations. Their superiors shall they honour also with all humility, submission, and obedience. They shall kill no man, but defend every man in his right, love all men, wish well unto them, do for them whatsoever they are able.

As for fornication, adultery, whoredom, or any other uncleanness, they shall com-
1 Cor. vii. mit none, but "every man" shall freely be suffered to "have his own wife, and every woman her own husband," and so godly live together in chaste and pure matrimony.

And as for stealing, bearing of false witness, or coveting of their neighbour's goods, David, like a true king, hath vowed and promised so to order and rule his subjects, that none of them all shall fall into those vices and enormities. If they do, and will not amend, David beareth not the sword in vain, he will surely punish the transgressors. For David hath made a vow, and he is earnestly bent to keep it, that both he and his people shall unfeignedly observe the most holy commandments of God. O that all kings, princes, dukes, and rulers, would follow this most holy and virtuous king, and straitly look unto the observance and true keeping of these vows! For these are the vows that are accepted before God. These are the vows that cast no man's soul into the danger of everlasting damnation, but rather helpeth forward unto the inheritance of life eternal. These are no popish, monkish, superstitious, and pharisaical vows, invented of the idle brains of men; but pure, godly, wholesome, and christian vows, which so many as hope to be saved ought straitly to observe and keep, yea, to perform them unto the uttermost of their power.

Thus see we, what the vows are that David will pay unto the Lord before all his people for his benefits, even the fulfilling of God's commandments, and doing his office as it becometh a true king. So likewise must we do, and pay our vows also to the Lord, that is to say, keep his holy commandments, forsake the world, the devil, and the flesh, with all their pomps and pleasures, as we professed at our baptism, and every man live according to his vocation and calling; as for an example:

Rulers. Rom. xiii. 1 Pet. ii. Exod. xxiii. Deut. i. Let them that bear office, authority, rule, and power in the commonweal, punish the evil, maintain the good, accept no person in judgment, allow no false accusation, shed no innocent blood, hear the small so well as the great, set forth God's glory, promote his holy word, and in all things seek the profit of the commonweal.

Subjects. Rom. xiii. 1 Pet. ii. Tit. iii. Let the subjects be faithful, true, and obedient to their princes and higher powers.

Bishops and priests. Acts xx. 1 Pet. v. Let the bishops and priests that be called unto the office of preaching "take heed to theirselves and to all the flock, in the which the Holy Ghost hath appointed them overseers to feed the congregation of God." Let them "feed Christ's flock so much as lieth in their power, and take the oversight of them, not as though they were compelled, but willingly; not for the desire of filthy lucre, but of a good mind; not as
1 Tim. iv. lords over the parishes, but to be an example unto the flock." Let them "cast away ungodly and old wivish fables," and "be unto them that believe an example in the word, in conversation, in love, in spirit, in faith, in pureness." Let them "give at-
2 Tim. ii. tendance unto reading, to exhortation, to doctrine." Let them study to shew themselves "to God laudable, which need not to be ashamed."

Let the husbands love their wives as their own bodies, and be not bitter, churlish, or unkind unto them, but "give honour unto them as unto the weaker vessels, and as unto them that are fellow-heirs with them of the grace of life." Husbands. 1 Pet. iii.

Likewise let the "wives be in subjection to their husbands, as unto the Lord," in all things, and so behave themselves as it becometh women of an honest and godly conversation. "Let them array themselves in comely apparel with shamefacedness and discreet behaviour; not with braided hair, or gold, or pearl, or costly array, but with such as it becometh women that profess godliness through good works." Let the "inward man of the heart be uncorrupt, with a meek and quiet spirit, which before God is much set by. For after this manner in the old time did the holy women which trusted in God tire themselves, and were obedient to their husbands; even as Sara obeyed Abraham, and called him lord, whose daughters the wives are, so long as they do well, not being afraid for any trouble." Wives. 1 Cor. xi. Eph. v. Col. iii. 1 Tim. ii. Gen. xviii.

Let "fathers not rate their children, lest they be of a desperate mind, but bring them up in the nurture and information of the Lord." Fathers.

Let the "children also obey their parents in all things; for that is well pleasing unto the Lord." Children.

Let "masters do unto their servants that which is just and equal, putting away threatenings, and know that they also have a master in heaven, with whom there is no respect of persons." Masters. Acts x. Rom. ii.

Let the "servants again be obedient unto their bodily masters in all things, with fear and trembling, in singleness of heart, as unto Christ; not with service only in the eyesight, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, with good will. Let them think that they serve the Lord and not men, and let them be sure, that whatsoever good a man doeth, he shall receive it again of the Lord, whether he be bond or free." Servants. Col. iii. Eph. vi. Tit. ii. 1 Pet. ii.

To conclude, let every one among us do our duty, and live according to the vocation whereunto God hath called us. So shall it come to pass, that we shall not walk unworthy the kindness of God. So shall we truly pay our vows unto the Lord. So shall we faithfully perform that which we heretofore promised in baptism. So shall we daily more and more increase in the love of God, and taste more plenteously of his bounteous gifts.

But it is to be noted, that David saith: "Before all his people." This is none other thing but that which Christ commandeth in the gospel of Matthew, saying: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A christian man is the light of the world. Therefore ought he in all his acts to shine with the light of godly conversation before all men, that other by his true godliness may be moved to follow his good works, and praise the heavenly Father, which worketh so mightily in his children, unto his exceeding great glory, and the utter confusion of Satan. "Be ye blameless," saith St Paul, "and such as no man can complain of you, pure, and the children of God without rebuke in the midst of the crooked and perverse nation, among whom see that ye shine as great lights in the world, holding fast the word of life." This ought a christian man to do, and in all points to fashion his life according to the will of God, and not to dissent one jot or tittle from the word of God in all his acts, for no man's pleasure, no, though it should cost him his life. Matt. v. Phil. ii.

For certain and sure may he be, that is a true and faithful christian man, that if he confesseth Christ aright, and live in all points according to the ordinance of God, rejecting and casting away the damnable manners of the worldlings, he shall surely be hated, railed upon, evil spoken of, blasphemed, persecuted, prisoned, and at the last suffer death at the tyrants' hands, except God preserve him; as we may see throughout all the holy scriptures. "For the servant is not above the master. If they called the father of the household Beelzebub, how much more shall they call them so that be of his household!" If christian men "were of the world, the world would love that which is his." But inasmuch as Christ hath "chosen them from the world, therefore the world hateth them." What is then to be said? Verily, "whether we live or die, we are the Lord's," and "precious is the death of saints in the sight of the Lord," as it followeth. Matt. x. Luke vi. John xiii. xv. Rom. xiv.

THE EIGHTH STRING.

"Precious in the sight of the Lord is the death of his saints."

THIS song of our minstrel David must needs be very pleasant and delectable to the hearers, seeing that he singeth all things in such a godly and goodly order, and setteth every thing in his right place. For after that he hath made mention of paying his vows unto the Lord, which is to do all things according to the commandment of God, and not after the fancy of carnal reason, nor the judgment of the wise worldlings; whereof is like to ensue, as we have heard before, much trouble, yea, very death, (for the world cannot abide to be rebuked, nor to have his pomp, pride, pleasures, glory, honour, hypocrisy, superstition, feigned holiness, pharisaical justice, glistering righteousness, doting invention, fleshly imaginations, good intents, &c., to be reproved, yea, and condemned by the word of God;) he now declareth what a dear and precious thing the death of saints, that is to say, of the faithful, is in the sight of the Lord, be it recounted before the world of never so great ignominy, despite, reproach, and shame. And this doth he to encourage men to pay their vows unto the Lord, that is to say, to be earnest in the word of God, to seek the promotion of his glory, and to walk innocently before the eyes of his divine majesty, though all the world, yea, very hell should be wood[1], and rise up against us. "Precious," saith he, "in the sight of the Lord is the death of his saints."

It is to be noted, that he calleth not the death of the wicked precious in the sight of the Lord, but the death of saints, yea, and that not popish, but God's saints. "Precious," saith he, "in the sight of the Lord is the death of his saints."

The wicked in this world have all things more at their pleasure than the true Christians.

As for the wicked, so long as they live in this world, they live more at their heart's ease, and have all things more plenteously at their own pleasure concerning temporal matters, than the true christian men and faithful saints of God have; insomuch that, as we read in divers places of the holy scriptures, the godly many times complain unto God of the prosperous estate of the wicked, and seem almost to accuse God of unrighteousness, seeing the enemies of God prosper so well, and have good luck in all things, and they again, which most entirely favour God's word and seek his glory, are most miserably oppressed, slandered, persecuted, imprisoned, and ready to be slain at all hours.

Psal. xliv. Rom. viii.

Psal. x.

[Psal. lxxiii.]

For, as the psalmograph saith: "The ungodly hath the overhand and the poor is brent. The sinner is praised in following the lusts of his heart, and the wicked is blessed and made much of." "My feet were almost gone," saith David, "my treadings had nigh slipped. For I was sore grieved at the wicked to see the ungodly in such prosperity. For they are in no peril of death, but stand fast like a palace. They come in no misfortune like other folk, neither are they plagued like other men. And this is the cause that they are so puffed in pride, and overwhelmed with cruelty and unrighteousness. Their eyes swell for fatness, they do even what they list. Corrupt are they, and speak blasphemies maliciously: proud and presumptuous are their words. They stretch forth their mouth unto heaven, and their tongue goeth through the world. Therefore fall the people unto them, and thereout suck they no small avantage. Tush, say they, how shall God perceive it. Is there knowledge in the Most Highest? Lo, these are the ungodly, these prosper in the world; these have riches in possession."

Psal. cxliv.

These have sons that grow up as young plants. These have minion and trim daughters, garnished round about even like unto a gorgeous temple. These have their garners full and plenteous with all manner of store. These have sheep that bring forth thousands and hundred thousands in their pastures and fields. These have fat oxen, that are strong to labour. To be short, these have no mischance, no decay, no trouble, no noise, no complaining in their streets, that should grieve them.

Jer. xii.

Jeremy also saith: "O Lord, thou art more righteous than that I should dispute with thee; nevertheless let me talk with thee in things reasonable. How happeneth it that the way of the ungodly is so prosperous, and that it goeth so well with them which without any shame offend and live in wickedness? Thou plantest them: they

[1 Wood: wild.]

take root, they grow, and bring forth fruit." They boast much of thee, yet dost thou not punish them.

Thus see we how the ungodly, like fat beasts, wallow and tumble themselves in all kind of pleasures, neither want they any thing in this world that their hearts can desire, yea, they have more prosperity than they can away withal; yet are the godly and saints of the Lord oppressed with all misery, leading a life in great calamity and wretchedness, more than any creatures in the world. But yet behold the end of the wicked: for "suddenly they do consume, perish, and come to nought." Luke xii.

The psalmograph saith: "The death of the wicked sinners is very evil." Again: The unrighteous man shall receive his plagues and punishments when he dieth. Psal. xxxiv.

But let us behold these things as in a pure mirror, by rehearsing certain histories. How triumphed the wicked king Pharao upon the Israelites, God's people! How little regarded he the sermons spoken, and the miracles wrought by the servants of God, Moses and Aaron, through the divine Spirit! How continued he to persecute the people of God, even unto the very hour of his death! But behold the end. When he was most puffed up in his pride, and most bent to do mischief, how did God trap him in his own wiliness, and even brought that upon his own head that he intended to bring upon other! Did not God marvellously drown him with all his wicked army, and preserve his people by that means? But what was that temporal death in comparison to the death eternal, and the most grievous and intolerable pains that he now suffereth in hell-fire without mercy? Exod. viii. ix. x. xiv.

Again, how did Sennacherib, the proud king of the Assirians, boast himself not only against the good king Ezechias, but also the living God, yea, and blasphemed him, saying, as that most cruel and lion-like tyrant the great Turk doth now-a-days, that he would utterly subdue both him and his company, yea, and that their God should be no more able to deliver them than a broken staff of reed! He leaned much to his own politic wit and martial valiance, thinking that, inasmuch as heretofore he had subdued all kingdoms which he invaded, he also should have overcome the people of God. But God, which is the living and almighty God, able in a twinkling of an eye to make frustrate and vain all the fleshly imaginations of the worldly tyrants, yea, and to bring to nought all their power, sent his angel the very same night that all the mischief was intended against his people, which smote in the host of the Assirians an hundred fourscore and five thousand men. So that Sennacherib brake up and departed, and was shortly after slain with sword of his own sons. An end worthy such a proud and blasphemous tyrant. But what is this unto the infernal pains that be endless, which he now remediless suffereth? 2 Kings xviii. & xix. 2 Chron. xxxii. Eccius. xlviii. Isai. xxxvi. & xxxvii. 2 Kings xix. 2 Chron. xxxii.

What proud cracks also did that arrogant tyrant Holofernes make against the people of Israel, thinking that there was no kingdom so invincible, strong, and fortressed, but that he with his martial puissance and feats of war was able easily to overcome! So that he took no thought, lived all in pleasure, like a careless swine, giving himself to all kind of beast-like pleasures. But how valiantly, even by a woman, God did overcome him, and put all his army to flight, the history maketh mention. Judith xiii.

What shall I speak of the two Herods, whereof the one in the midst of his fury, when he was most hot and fiery in seeking the death of Christ, and for his sake slaying innumerable infants, miserably died, bringing nothing less than his cruel and bloody purpose to effect? so valiant and mighty is our Lord God to extinguish and quench the tyranny of these blood-soupers, when it is his most godly pleasure, and to preserve those whom he will have kept free from their crudelity and furious madness. Matt. ii.

The other Herod, even in the midst of his pomp, honour, and glory, being clad in his kingly apparel, and set, Lucifer-like, on his judgment seat, after that he had most tyrant-like persecuted certain of Christ's church, yea, and slain with sword James the brother of John, was smote of the angel of the Lord, because he gave not the glory to God: so that he was eaten up of worms. Acts xii.

But what need I rehearse so many histories out of the divine letters, seeing that this one which I shall now recite may seem abundantly to satisfy for to shew how "precious in the sight of the Lord the death of his saints is," seem their life in this world never so miserable, wretched, pitiful, poor, needy, beggarly, and full of all trouble,

sorrow, dolour, and calamity; again, how vile and detestable the death of the wicked is in the Lord's sight, be their life here never so pompous, gallant, easy, voluptuous, joyful, quiet, careless, and pope-like.

Luke xvi. St Luke in his gospel declareth how there was a certain rich man, which was apparelled with purple and costly linen, and fared deliciously every day. In these words, the evangelist sheweth manifestly, how this rich man lived all in pleasure, and had all things according to his heart's desire. But behold the end! He was cruel, merciless, and unpitiful to the poor. Therefore, when he died, the scripture saith that he was carried down into hell, where he was tormented with such grievous flames of fire and intolerable burnings, that he desired Abraham to send down Lazarus unto him, that he might dip the tip of his finger in the water and cool his tongue, for he was grievously tormented in that flame. "But Abraham said, Remember, son, that thou hast received thy pleasures in thy life, and contrariwise Lazarus received pains and troubles. Therefore is he now comforted, and thou art tormented."

As for the poor man, his life was so wretched, beggarly, and miserable, that no man would scarcely vouchsafe once to cast their eye and to look toward him, he was such an abject, so vile, so rent, so torn, so lazar-like, and full of grievous sores: only the dogs licked his sores. But behold the end! "This poor man died, and was carried of the angels into Abraham's bosom."

This history declareth plainly how precious the death of the saints, that is, of the faithful, is in the sight of the Lord, appear their life never so miserable before the dainty worldlings; again, how vile and detestable the death of the wicked is in God's sight, have they spent their life in never so much joy, pleasure, and felicity, and were they recounted before the world never so blessed, happy, and fortunate, and brought to the ground with never so great pomp and solemnity. And here see we

Luke vi. Amos vi. that to be true which is written: "Wo be to you rich men, which have your consolation! Wo be to you that are filled! for ye shall hunger. Wo be to you that laugh now! for ye shall lament and weep. Wo be to you when all men shall praise you! for according to these things did their fathers to the false prophets." But,

Matt. v. Mark well. "Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh." The dainty worldlings receive pain after this life; but the faithful in the Lord, which be oppressed with misery and troubled for God's truth, shall receive joy and glory. So that, as David saith, "Precious in the sight of the Lord is the death of his saints."

Rev. xiv. Hereto agreeth the saying of St John in his Revelation: "Blessed are the dead which die in the Lord." The death of saints must needs be precious in the sight of the Lord, and they which die in the Lord must needs be blessed, seeing that both the glory of God is set forth by their death, and the saints themselves set in a perpetual joy and everlasting quietness, without any more care or trouble. For after

Wisd. iii. Deut. xxxiii. that they have offered up this their life unto God, "the souls of the righteous are straightways in the hand of God, and the pain of death shall not touch them. In

Wisd. v. Heb. xi. Rom. viii. 2 Cor. v. 1 Pet. i. the sight of the unwise they appear to die, and their end is taken for very destruction. The way of the righteous is judged to be utter destruction, but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things, nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself; yea, as gold in the furnace doth he try them, and receiveth them as a burnt-offering, and when

Matt. xiii. 1 Cor. xv. Matt. xix. 1 Cor. vi. the time cometh they shall be looked upon. The righteous shall shine as the sparks, that run through the reed bush. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth, and such as be faithful will agree unto him in love; for his chosen shall have gifts and peace. But the ungodly shall be punished according to their own imaginations; for they have despised the righteous, and forsaken the Lord."

Wisd. v. Matt. ix. Moreover, "the righteous shall stand in great stedfastness against such as have dealt extremely with them, and taken away their labours. When they see it, they shall be vexed with horrible fear, and shall wonder at the hastiness of their sudden health,

groaning for very distress of mind, and shall say within themselves, having inward sorrow and mourning for very anguish of mind, These are they whom we sometime had in derision, and jested upon. We fools thought their lives very madness, and their end to be without honour. But, lo! how they are counted among the children of God, and their portion is among the saints. Therefore have we erred from the way of truth: the light of righteousness hath not shined unto us, and the sun of understanding rose not upon us: we have wearied ourselves in the way of wickedness and destruction. Tedious ways have we gone; but as for the way of the Lord, we have not known it. What good hath our pride done unto us, or what profit hath the pomp of riches brought us? All these things are passed away as a shadow," &c. These, and such other words, shall they that have sinned speak in hell. "But the righteous shall live for evermore. Their reward also is with the Lord, and their remembrance with the highest. Therefore shall they receive a glorious kingdom, and a beautiful crown of the Lord's hand. For with his right hand shall he cover them, and with his own arm shall he defend them," &c.

Wisd. iii. James v. 1 Chron. xxix. Wisd. ii. Psal. xxxix.

Thus see we, how dear and precious in the sight of the Lord the death of his saints is. St Paul having experience of this thing, when he was yet alive, said on this manner: "I desire to be dissolved and loosened out of this mortal body, and to be with Christ." Also king David: "Wo is me that I tarry in this world so long!"

Phil. i. Psal. cxx.

Therefore, howsoever the wicked worldlings recount the death of the saints, whether it chanceth to them by famine, hunger, sword, water, fire, halter, or any otherwise, undoubtedly it is "precious in the sight of the Lord," appear it before the world of never so great ignominy, reproach, infamy, shame, and rebuke. Happy, therefore, is he that dieth this death, howsoever it chanceth unto him. Blessed is that cross which bringeth this glory. But let us see how it cometh to pass that the death of saints is so precious in the sight of the Lord. It followeth.

The Sixth Verse.

"O Lord, I am thy servant, yea, thy servant in deed, and the son of thy handmaid: thou hast broken my bonds."

THE NINTH STRING.

Because no man, be he never so holy, good, and perfect, should think that through his own holiness, goodness, and perfection, he hath deserved that his death should be dear, precious, and of great valor[1] in the Lord's sight, or else because that he had suffered many great torments for the glory of God, yea, and perchance very death, and so by that means recount himself worthy by his own deserts of the life eternal; our minstrel, David, in this verse of his song, not unto the derogation of the saints' honour, which are not to be defrauded of their praise, but unto the promotion and setting forth of God's glory, singeth here how it cometh to pass that the death of saints, that is, of the faithful, is so precious in the sight of the Lord. The cause is this, saith he, because God hath broken their bonds.

For what is man, that he may appear righteous in the sight of God, before whom a child of one day old is not pure, nor the stars in the element, nor yet the angels in heaven? "There is no man good, but God alone." "All our righteousnesses are as a cloth polluted[2]." "Who is able to say, My heart is pure, and I am clean without sin?" The most righteous man in the world may pray on this manner with David: "Lord, enter not into judgment with thy servant, for none that liveth shall be found righteous in thy sight." Is it any marvel, when of ourselves we are not able to think a good thought, much less to work any good deed, by our own power, before we be regenerate, born anew, and made other men by Christ's Spirit?

Job ix. Matt. xix. Isai. lxiv. Prov. xx. 1 John i. Psal. cxliii. 2 Cor. iii. John iii. Rom. viii.

And as touching the affliction and trouble that we suffer in this world, seem it to the flesh never so great, painful, and intolerable, yet "can it not be compared to

Rom. viii.

[1 Valor: value.] [2 Two words are omitted.]

1 Cor. xii. 2 Tim. ii. Heb. iv. Tit. i. Psal. cxlv. Matt. x. 1 Pet. i.

the glory that shall be shewed to us," as St Paul saith. "Notwithstanding, if we suffer with Christ, we shall also reign with Christ, yea, and be glorified with him;" not that we of ourselves have deserved so great glory, but because "God hath so promised, which cannot lie," but is "faithful in all his words," and leaveth no good deed unrewarded that is done in Christ; yea, and that for his promise sake, through his unmeasurable mercy poured forth plenteously in the most precious blood of Christ Jesu.

John iii. Rom. xiv.

Now, seeing that not we only, but also all that ever we do of ourselves, is unpure and unclean in the sight of God, until both we and all our deeds be purified by the divine Spirit; therefore, before we can bring forth any thing that may be approved and accepted before God, we must be delivered from that most miserable captivity, whereunto we were cast of Satan through the sin of Adam. Our bonds must be broken, we must be set at liberty from the power of Satan, sin, death, hell, &c. This thing once done, then whatsoever we do in Christ and in our new regeneration must needs be allowed before God, and received as an acceptable sacrifice. Yea, whether we live or die, both our life and our death is right dear and precious in the sight of the Lord. But let us return unto our song.

Gen. iii. Rom. v. vi. vii. viii. Mark well.

The goodness of God toward us.

Although it be true, and nothing more true, that God of his own mere mercy and free goodness and undeserved benignity saved us when we were so utterly lost, that by no means we could seek any part of our own salvation, nor recover by our own strength and power any thing at all that we before had lost in Adam, so that both our creation, election, redemption, salvation, justification, and glorification, cometh only of him through his most entirely beloved Son, our Lord and Saviour Jesus Christ; yet do these his benefits only belong unto them that are his faithful servants, and the sons of his handmaid, as David saith here: "O Lord, because I am thy servant, yea, thy servant indeed, and the son of thy handmaid, thou hast broken my bonds."

Rom. viii.

Note to whom the benefits of God in Christ belong.

We see here that David confesseth that God brake his bonds, but he addeth also, that he therefore is his servant, yea, his unfeigned servant, and the son of his handmaid. Whereby we may easily learn that the merciful benefits of God the Father, which lie poured out in Christ's blood, pertain not unto all persons universally, but only unto those that are his servants, yea, and that not feigned, but true, hearty, loving, and faithful, and the sons of his handmaid. "God hath performed the oath," saith the good priest Zachary, father to St John Baptist, "which he sware unto Abraham our father to give us, that we, being without fear and delivered from the power of our enemies, should serve him with holiness and righteousness before him all the days of our life." We are delivered, saith this good priest, from the power of our enemies, not that we should live wickedly and ungodly, but that we should serve our Lord God, not in our own fleshy imaginations and blind good intents, but "in holiness and righteousness;" yea, and that not a day or two, but "all the days of our life."

Luke i. Gen. xxii.

1 Thess. iv. Acts iii.

"God hath not called us," saith St Paul, "unto uncleanness, but unto sanctification." "God hath blessed you," saith the scripture, "by his Son Jesus, that every one of you should turn from his wickedness." God hath broken our bonds, that we should be his faithful servants and the sons of his handmaid, as David saith. Now what is it to be the servant of God? Verily, to do those things that we be commanded of God. In consideration whereof St Paul and the other apostles in all their epistles call themselves the servants of God, because unto the uttermost of their power they ever fulfilled those things that were enjoined them of God. For it becometh a servant to fulfil his master's commandment, and not to work after his own fancy; so may he be bold to appear in his master's sight whensoever he be called, and to ask that which his master hath promised him. In like manner, if we will be counted and so proved the servants of God unfeignedly, we must earnestly consider, every man according to his calling, what God hath commanded us in his holy law; and that we must labour unto the uttermost of our power for to fulfil, or else we are no true servants of God. For by no means may we leave the will of God unfulfilled, and practise things of our own imagination. "If any man loveth me," saith Christ, "he will keep my word, and my Father shall love him, and we will come unto him, and dwell with him." "He that hath my commandments and keepeth them, he it is that

What it is to be the servant of God.

John viii. xiv. xv.

loveth me." For "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven." Matt. vii.

But it is to be noted, that David doth not only name himself the servant of God, but he doubleth it and saith, "yea, the servant of God in deed." As though he should say, God hath done much for me: he hath broken my bonds, he hath delivered me out of captivity, and set me again at liberty; therefore will I be his servant, yea, and that not feignedly, but his servant in deed, doing whatsoever he commandeth me, yea, though it should cost me my life. So it becometh us not only to profess ourselves to be the servants of God and christian men by mouth, but also to express it in very deed, seeing that "not the hearers but the doers of the law" shall be justified before God. Matt. vii. Rom. viii. James i.

O Lord God, be merciful to us! How many be there now-a-days, that call themselves the servants of God and gospellers, and yet are nothing less in their deeds! They crack much of faith, but they bring not forth the fruits of faith. They talk much of the gospel, but they live no part of the gospel. They read the holy scriptures, but they fashion their lives nothing thereafter. They call Christ their Saviour, yet walk they nothing worthy his kindness. They think themselves the sons of light, but they exercise the works of darkness. O that they were God's servants indeed! fervent gospellers, earnest practisers of faith, true followers of the holy scriptures! to conclude, both lovers and livers of Christ's gospel! then well were it with Christ's church. But, alas! their living is so dissolute, and their manners so wicked and ungodly, that we may well say, as St Paul writeth: "They profess that they know God, but they deny him with their acts, seeing they are abominable, disobedient, and unapt to all good works." Against the gross gospellers, and vain talkers of the scripture. Tit. i.

Moreover, David calleth himself here not only the true and faithful servant of God, but also the son of God's handmaid. Who is this handmaid of God? Verily, the universal congregation of Christ, which from the beginning of the world hath served God and believed in him, whose son every one is that believeth in God. For he is begotten of God, the son of God by faith, to that congregation whose member he is made, and that congregation by preaching begetteth him to God that believeth the word of God. So that as the congregation is a mother by begetting and winning other to the faith, so is he that believeth and is begotten unto the faith the son of the congregation, as St Paul writeth to the Galatians: "My little children, of whom I travail in birth again, or with whom I am again with child, until Christ be fashioned in you." Also to the Corinthians: "Although ye have many masters in Christ, yet have ye not many fathers: for I begat you in Christ Jesu by the gospel." He also writing to Timothy calleth him his "natural son in the faith." Again, Sion, signifying the church of Christ, saith by the prophet: "Who hath begotten me these?" Also in another place: "The desolate hath more children than the married wife." Who is the handmaid of God. Gal. iv. 1 Cor. iv. 1 Tim. i. Isai. xlix. & liv.

Thus see we that we must both be the true servants of God, and also the sons of the handmaid of God, Christ's church, if we will enjoy the benefits that lie bent out in Christ.

And verily it is not without a cause required of us, not only that we should be the faithful servants of God, but also the sons of his handmaid. For many in times past, neither want there at this day, have boasted valiantly that they were the servants of God, yea, and would seem of a fervent zeal to die for the glory of God; yet, inasmuch as they were not the sons also of God's handmaid, they were not the servants of God indeed, but dissemblers and hypocrites. Of this sort were all the old heretics, schismatics, and false Christians in times past, which sowed dissension in Christ's church, and divided themselves from the holy catholic church, which is the fellowship of saints, by teaching strange doctrine and maintaining erroneous opinions, contrary to the doctrine of the holy scripture and the teaching of the true godly fathers. Of this sort also at this time are the anabaptists, Arians, free-will men, and other fanatical and frantic spirits, which have vain visions invented of their own brains, sow cockle among the good wheat in the Lord's field, bring in strange sects, invent new opinions, make dissension in Christ's church, allure men from the old and true christian faith, corrupt the scriptures, teach doctrine contrary to the vein of God's word, trouble the commonweal of christendom, &c. Matt. xiii. Mark iv. Tit. iii. Heb. xiii.

All these, inasmuch as they have divided and cut off themselves from the church of Christ, which is the handmaid of God, pertain not unto God, neither have they any part of God's mercy, though they boast and crack never so much that they be the servants of God, yea, though they give their bodies to be plucked asunder with wild horses for the glory of God. For without the church of Christ there is no health nor salvation, but altogether death and damnation. But I would have men wise in knowing this church of Christ, lest they err and maintain an whore instead of a spouse, an unchaste harlot for a true wife, a filthy strumpet for a faithful yoke-fellow, a disobedient synagogue for a christian congregation. We have in times past taken the bishop of Rome and his painted carnal idols, I would have said, his sainted cardinals, patriarchs, legates, archbishops, bishops, priests, monks, friars, canons, heremites, anachorites, and other of the spiritualty, as they call them, only to be the church; and have thought that by no means we might depart from them and their doctrine, except we would be damned, in whatsoever case they stood, were they on God's side, or contrary, taught they according to God's word, or otherwise. For once to hiske[1] against them was counted to cut the coat of Christ that had never a seam, to subvert and topple down the chair of Peter and Paul the chief apostles, to defile, to tear, and to tread under foot the authority of the church, "Christ's spouse;" yea, and to make short tale, to call out of hell the heresies that were buried and laid to sleep.

Mark.

An admonition for the true and false church.

Errors about the church.

O abomination! John ix.

Rev. xxi.

By this means have they these many hundred years not only seduced the simple and unlearned people, but also falsely usurped the name of the church, calling themselves the mother holy church, being so rather in name than in very deed. If they were faithful, and did continue in the doctrine of the holy scripture, so were they of the members of this church of Christ; if contrariwise, then pertained they not unto this holy catholic church, but were corrupt and rotten members, being nothing less than partakers of this health and salvation that is in this most pure and undefiled church.

What the church is. John iii. vi. Col. i. Matt. xvi. 1 John iv. John x.

This church of Christ, whom David calleth here the handmaid of the Lord, is the universal congregation of the faithful, which with a sure and undoubted faith believe in Christ, acknowledge him to be their head, confess him to be the Son of the living God, grant unfeignedly that he came in the flesh, hear the voice of their shepherd, cleave only to his word, fly the voices of strangers, stick unto him as to their alone treasure, and look for all good things at his hand only.

Unto this church pertain so many as from the beginning of the world until this time have unfeignedly believed in Christ, or shall believe unto the very end of the world. Against this church "the gates of hell shall not prevail," seeing it is built on the rock Christ. For Christ himself hath promised that he will be with it by his Holy Spirit even unto the very consummation and end of the world.

Matt. xvi. xxi. Isai. xxviii. Dan. ii. 1 Cor. x. Matt. xxviii.

Moreover, "Christ loved this church so well that he gave himself for it, to sanctify it, and cleansed it in the fountain of water by the word, to make it unto himself a glorious congregation, having no spot or wrinkle, nor any such thing; but that it should be holy and without blame." This church is the "spouse of Christ" and matron of heaven, "the house of God, which is the congregation of the living God, the pillar and ground of truth." This church is the "mount Sion, the city of the living God, the celestial Hierusalem, the company of innumerable angels, and the congregation of the first-begotten, which are written in heaven." This church is "the holy city, that new Jerusalem, which came down from God out of heaven, prepared as a bride garnished for her husband." This church is that love, that dear dearling, that dove, that fairest among all women, without spot or deformity, of whom we read in the ballads of Salomon. This church can never err, seeing that it is ever governed with the Spirit of Christ, seeing also that it cleaveth only to the word of God; neither doth it hear the voice of any stranger, but only hear and follow the voice of her shepherd, which is Christ.

Eph. v. Gal. i. Tit. iii. 1 Pet. iii. Rev. xxi. 1 Tim. iii. Heb. xii. Rev. xxi. Cant. i. ii. iii. iv. John xiv. xv. xvi. Matt. xxviii. John x.

A comparison between the church

To know therefore this church of Christ from the synagogue of antichrist, it is very easy. For the church of Christ leaneth with a sure faith to Christ alone, the

[1] Hiske (Lat. *hiscere*): to open the mouth.]

Son of the living God, as an omnisufficient Saviour: the synagogue of antichrist although it confesseth Christ after a certain manner, yet it seeketh salvation also at the hands of other. The church of Christ followeth only the word of God, and according to that worketh in all things: the synagogue of antichrist followeth the voices of strangers, deviseth new decrees, constitutions, laws, ordinances, &c., and unto them it sticketh mainly. The church of Christ practiseth those works that are commanded in the holy scripture; the synagogue of antichrist worketh things of her own imagination, not prescribed in the law of God. The church of Christ seeketh above all things the glory of God and the health of her neighbour: the synagogue of antichrist seeketh her own pomp, honour, glory, and praise. The church of Christ is ready at all times to suffer persecution for God's truth's sake: the synagogue of antichrist hateth the cross, seeketh to live all in pleasure, to persecute so many as love God and his word. The church of Christ seeketh ever after heavenly things: the synagogue of antichrist hunteth after temporal promotions, worldly honours, fleshy dignities, easy livings, carnal pleasures, gallant pastimes, sumptuous fare, gorgeous apparel, &c. The church of Christ spendeth her goods upon the poor members of Christ: the synagogue of antichrist bestoweth her goods after her own fancy, and not after the commandment of God. To conclude, the church of Christ is altogether godly and celestial: the synagogue of antichrist is altogether wicked and earthly. Hereby do we learn which is the true church, and which is the false; which is the church of Christ, and which is the synagogue of antichrist.

of Christ and the synagogue of antichrist.

But it is not to be gone over with a light foot, as they use to say, that David calleth this church of Christ the handmaid of God, neither is it without a cause. For as a true, faithful, and diligent handmaid have her eyes always fixed upon her mistress, for to wait and see what shall be her pleasure to command her to do, that she may do it with all readiness and speed; even so becometh it them of Christ's church diligently to wait upon their Lord God, and to mark what his most godly will, pleasure, and commandment is that they should do. And this shall they assuredly know by searching the holy scriptures. And as it becometh not an honest handmaid to leave the commandment of her mistress undone, and to busy herself about such things as she herself thinketh best to be done of her own brain; even so doth it not become them that profess themselves members of Christ's church to leave the commandments of God undone, and to fall in hand with doing things of their own fancy and imagination. For they that do so shew themselves no handmaids, but mistresses; neither are they obedient subjects unto God, but rather take upon them to be arrogant superiors and presumptuous checkmates. Let them therefore that will be of Christ's church, learn to be handmaids and no mistresses, to be obedient subjects, and not arrogant superiors and presumptuous checkmates; lest, while they follow their own fantasies and dreams, they fall from the church of Christ unto antichrist's synagogue, as we may see in the papists, anabaptists, Arians, &c.

Why the church is called an handmaid. Psal. cxxiii. Mark well.

Isai. viii. Psal. cxix. Luke xvi.

Moreover we read, that this church is not only called the handmaid of the Lord, but also the spouse of Christ; yea, and that not unworthily. For as a good, honest, and faithful wife is obedient to her husband in all things, loveth him purely, cleaveth unto him only, hath no pleasure to run after other men, delighteth herself with her husband's company alone, is glad to please him alway, seeketh the accomplishment of his will, and by no means will attempt any thing that should be displeasant to him; so likewise this church, which is the spouse of Christ, is obedient to her husband Christ in all things, loveth him with an earnest, pure, and unfeigned love, cleaveth to him only, hath no pleasure to run after other men, whereby she may be enticed from the love of her husband, delighteth only in him and in his word, seeketh the accomplishment of his will, and sheweth herself in all points conformable to his most divine will, being loth that any thing should be committed on her behalf that should be displeasant to him in any point. Let them therefore now take heed, that recount themselves to be of this church, and will be called the spouse of Christ, that they cleave only to their husband Christ and his word, hear him alone, follow his voice, delight only in his most holy law, seek the accomplishment of his divine will, and by no means admit nor hear the voice of any stranger. For as that woman is an

The true church is the spouse of Christ.

Cant. iv. 2 Cor. xi. Rev. xxi.

Mark well.

John viii. x.

whore, though she beareth the name of an honest wife never so much, that is not contented with her own husband, but followeth other men, runneth a whore-hunting after strange lovers, casting away the sincere and true love that she ought to bear toward her husband; so likewise, if such as call themselves the church and spouse of Christ forsake their husband Christ, be not contented with him and his word alone, but follow strange doctrines, and run a whore-hunting after new law-makers, which teach things contrary to the will of this bridegroom, yea, or else they themselves make laws, decrees, acts, constitutions, &c., that fight with the voice of this heavenly shepherd, bridegroom, and husband, Christ Jesu; surely, surely, let them believe me, they are not the spouse of Christ, but filthy whores, unclean harlots, stinking strumpets, abominable adulteresses, and stew-like gossips, though they wear never so many triple crowns, carnal hats, glistering mitres, forked caps, &c. upon their heads, and have never so many pillars, pole-axes, crosses, crosier-staves, and silver rods, borne before them. For the spouse of Christ only heareth the voice of her husband, followeth that, cleaveth to that, and by no means runneth a whore-hunting after strange lovers, neither careth she for their voice, fair words, and flattering promises, seeing she knoweth full well that no man can shew things more necessary and profitable unto her health and salvation than her husband hath already done. Therefore recounteth it she a very vain and mad thing to forsake this her true and alone husband Jesus Christ, and to follow strangers. "I am jealous over you," saith St Paul, "with a godly jealousy. For I have married you to one man, to bring a chaste virgin unto Christ."

Heb. xiii.

John x. Cant. iv.

2 Cor. xi.

This much have I spoken by the way concerning the church, that all men may know the church of Christ, which is the handmaid of God and the spouse of Christ, "having neither spot nor wrinkle," but altogether glorious, pure, and undefiled, from the synagogue of antichrist, and be no more deceived with outward appearances, glistering visors, and painted cloaks; lest they go forth to worship, reverence, and have in honour, certain deceitful shadows for the self truth, as we have done in times past. God make us all the servants of the Lord's handmaid, and grant that we may so abide in the old catholic faith and in the doctrine of Christ's church, that we may be blessed and have our bonds broken! as it followeth:

Eph. v.

Search the News out of Heaven.

"O Lord, because I am thy servant, yea, thy servant in deed," saith David, "and the son of thy handmaid, thou hast broken my bonds." What bonds are these that God hath broken, and made us free from them through Christ, setting us again at liberty? Verily, the bonds of Satan, sin, death, hell, desperation, and the curse of the law.

The bonds.

Satan.

First as concerning Satan, every man knoweth how we were in captivity and bondage to him by the sin of our first father Adam, which through his disobedience did cast us into the bonds of that infernal prince, made us captive and thrall, so that by our own strength, power, wit, policy, and free will, we could never have set ourselves again at liberty.

Gen. iii. Rom. v. Eph. ii.

But God of his tender mercy and free goodness, when we had cast ourselves into this bondage, promised us deliverance, when he spake these words unto the serpent: "I will set enmity between thee and a woman, between her seed and thy seed. That self seed shall tread down thy head." And so many as believed them were at that very instant delivered from the bonds of Satan. For what other thing is it to tread down the head of the serpent, than to vanquish and subdue him, to make his power frustrate and of no strength, yea, and to set those again at liberty which before were his bond prisoners?

Gen. iii.

What it is to tread down the head of the serpent.

Mark well.

Now, although this promise were not straightways fulfilled, yet stood it in effect with the faithful, and they so soon as they believed were delivered out of captivity, set at liberty again, and made the sons of God through the faith that they had in God's promise, which he made unto them in his dearly-beloved Son Christ Jesu. But when Christ was once come, and had fulfilled this promise of his celestial Father, then was Satan's power utterly adnihilated and made of no strength. His bonds were broken wherewith so miserably he did detain and hold us, as St John testifieth: "The Son of God did appear for this purpose, even to dissolve, loosen, and break the works of the devil." So that now Satan hath no more power over us, except willingly we cast ourselves again into his bonds, as St James saith: "Resist the devil, and he

John i. Gal. iii. Matt. iii. xvii. Mark ix. Luke iii. ix.

1 John iii.

James iv.

shall fly from you." For although he "goeth about like a roaring lion, seeking whom he may devour," yet cannot he devour, no, nor yet so much as once bite or touch any faithful man, except he will of a set purpose cast himself into that dragon's ravening teeth to be rent and torn; the Son of God hath set us at such liberty, and given us our manumission so freely and plenteously. 1 Pet. v.

Now seeing that Satan, which is our most utter enemy, is so vanquished and subdued, and we utterly delivered from his captivity, that our bonds are broken, wherewith he had us bound, is it to be thought that sin, death, hell, desperation, and the curse of the law can work us any evil, or that their power is so great, that they are able to make us still captive and bond prisoners?

Sin.

As touching sin, to whom is it unknown, that as the power of Satan is vanquished by Christ, so in like manner is sin through him put to flight? He is that "Lamb of God, which taketh away the sin of the world." He is that Saviour, which "saveth his people from their sins." He is, yea, he is that Lord indeed, which putteth away our iniquities, yea, and that for his own sake, and will remember them no more. He "came into the world to save sinners." He being without all sin offered himself upon the altar of the cross, "a sweet smelling sacrifice to God the Father, for us," and made a sufficient satisfaction for all our sins. "Through his name all the prophets bear witness, that so many as believe in him shall receive remission of their sins." For "there is no health in any other, neither is there any other name given unto men, whereby they might be saved," but only that name of Jesus Christ. He is that Bishop, which "with one oblation," yea, and that once for all, "hath made them perfect for evermore that are sanctified." To be short, "the blood of Jesus Christ, God's Son, maketh us clean from all sin." Thus see we that by Christ, by Christ's death, passion, and blood, the bonds of sin are broken, and we set again at liberty. John i. Matt. i. Isai. xliii. 1 Tim. i. 2 Cor. v. 1 Pet. ii. Eph. v. Isai. liii. 1 John ii. Acts x. Acts iv. Heb. vii. viii. ix. x. 1 John i.

Death, hell, desperation.

As for death, hell, and desperation, what can they do? Are not they also overcome? Let us hear what the scripture saith. "Out of the power of death," saith the Lord, "will I deliver them, and from death will I redeem them. O death, I will be thy death. O hell, I will swallow thee up." St Paul also saith: "Death is swallowed up into victory. Where is thy sting, O death? Where is thy victory, O hell? The sting of death is sin, and the power of sin is the law. But thanks be to God, which hath given us the victory through our Lord Jesus Christ." Again: "By death hath Christ put him to flight, that had lordship over death, that is to say, the devil; that he might deliver them, which through the fear of death were all their life time in danger of bondage." O sweet and comfortable sayings! O the alone true and christian pleasures! Hos. xiii. 1 Cor. xv. 1 John v. Heb. ii.

The law.

As touching our last enemy, which is the curse of the law, are not we also made free from that by Christ? What saith the scripture? "Christ hath redeemed us from the curse of the law, while he was made accursed for our sake." Again: "Christ is the perfect fulfilling of the law to justification for every one that believeth." Also in another place: "Be it known unto you, ye men and brethren, that through this man Christ is preached to you the forgiveness of sins, and from all the things, whereby ye could not be justified by the law of Moses, through him every one that believeth is justified." Gal. iii. Rom. x. Acts xiii.

Thus see we, that our bonds are broken through Christ, and we also set at liberty from the danger of all our enemies, so that "now there is no condemnation for them that are engraffed in Christ Jesu, which walk not after the flesh, but after the Spirit. For the law of the Spirit of life through Christ Jesus hath made them free from the law of sin and death." "Who will now lay any thing to the charge of God's chosen? It is God that justifieth; who can then condemn?" Hereof cometh it to pass, that after we be once delivered from the power of our enemies, have our bonds broken, and set at liberty through Christ and Christ's passion, death, and blood, by whom Satan is vanquished, sin put to flight, death overcome, hell swallowed up, desperation driven out of place, the curse of the law utterly taken away, yea, the law fulfilled, and heaven gates open for the faithful, all that ever we do in Christ is acceptable in the sight of God, taken to good worth and much made of, not for the dignity of the work itself, but because it is salted with the dignity, holiness, Rom. viii. Joh viii. Gal. iv. Heb. vii. Rom. viii. Luke i. Psal. cxvi. 1 John iii. Matt. i. Hos. xiii. 1 Cor. xv. Rom. x.

A good lesson.

1 Cor. x. Col. iii. righteousness, purity, and innocency of Christ, in whose name whatsoever is done smelleth sweetly before God, so that both the thoughts, words, deeds, life, and death of the saints, that is, of the faithful, yea, and all that ever we do, is precious in the Rom. viii. sight of the Lord, as we heard before. "For sure we are that all things work to the best for them that love God, which are called of purpose. For those whom he knew before hath he ordained also before, that they should be like fashioned unto the shape of his Son, that he might be the first-begotten among many brethren. As for those whom he hath ordained before, them hath he called also; and whom he hath called, them hath he made righteous; and whom he hath made righteous, them hath he glorified also. What shall we say then unto these things? If God be on our side, who can be against us?" But let us see, what is to be rendered and given again unto God for these his inestimable benefits toward us miserable sinners.

The Seventh Verse.

"I will offer to thee the sacrifice of praise, and on the name of the Lord will I call."

THE TENTH STRING.

David is like himself. Our minstrel David goeth forth to be like himself, that is to say, to shew that he is one of a very gentle and thankful nature, ready at all times unto the uttermost of his power to recompense and make amends for any point of kindness that is shewed to him, as we may see here. For after that he hath sung of the singular and incomparable benefits of God, which are shewed not only to him, but also to all mankind, (I mean so many as are the faithful people of God, believe in him, and live according to his divine will,) and hath considered how greatly both he and all the faithful are Eph. i. blessed of God through them in Christ Jesu, he now taketh an occasion to ponder with himself, how he may shew himself thankful again to God, as he did before in the fourth and fifth verse of this his song.

For he desireth nothing to be more estranged from his manners, than ingratitude and unthankfulness. He thinketh it no point of humanity to leave the beneficence and gentle liberality of a mortal man unrecompensed: to neglect therefore, and nothing to regard the inestimable goodness and the infinite benefits of God, he recounteth it an act highly to be detested and abhorred of any christian heart.

To shew himself, therefore, thankful to God for his benignity, he is now full bent. But what will he give God again? What amends will he make him? In what things will he shew himself thankful again unto the Lord? Will he give him mountains of gold? Will he bring him heaps of precious stones? Will he fetch him Isai. i. Jer. vii. frankincense, and other sweet savours out of Araby? Will he offer unto him fat oxen, lusty heifers, well-liking sheep, &c.? Nay, verily; for he knoweth full well that God rejecteth all these things in many places of the holy scripture; neither hath he Psal. xxiv. 1. Hag. ii. 1 Cor. x. any need of David's goods, which hath both heaven and earth at his own pleasure, and all that is contained in them. David knoweth full well that his goods were Matt. xxv. given him of God, that he should help his poor neighbours with them. What will he give God then? Verily, the sacrifice of praise and of thanksgiving.

The sacrifice of praise. For this is that thing which God desireth so greatly, as he himself testifieth. Psal. l. "The sacrifice of praise," saith he, "shall honour me." Again: "Offer to God the Col. iii. sacrifice of praise." "Whatsoever ye do," saith St. Paul, "in word and deed, do all things in the name of the Lord Jesu, giving thanks to God and the Father by him." Eph. v. Again: "Be thankful." Also in another place: "Give thanks alway for all things in the name of our Lord Jesu Christ to God and the Father." To the Hebrews also Heb. xiii. he writeth on this manner: "By him," he meaneth Christ, "do we offer the sacrifice of praise alway to God, that is to say, the fruit of the lips that give glory to his name."

What it is to offer the sacrifice of praise. Thus see we how acceptable a thing to God the sacrifice of praise is. But what is it to offer the sacrifice of praise unto God? Verily, to confess and unfeignedly to grant that whatsoever is naught cometh of ourselves; again, that all that ever good

is cometh of God only, as he saith by the prophet: "O Israel, thy destruction cometh of thyself, but thy health and salvation cometh only of me." For this is the greatest praise that we can give to God, for to knowledge him alone the author and giver of all goodness, and that all our righteousness, wisdom, holiness, sanctification, redemption, virtue, devotion, and all that ever good is, cometh of him alone, and not of ourselves. Hos. xiii. 1 Cor. iv. James i.

This is that sacrifice wherewith God is highly delighted. This is that oblation that giveth so goodly an odour before God. This is that offering that maketh God well pleased with him that doth offer it, inasmuch as by the oblation hereof he confesseth himself to be able to do nothing, that of the own dignity and righteousness thereof may seem worthy to be accepted in the sight of God, and therefore giveth he all the glory, honour, laud, praise, and magnificence to God alone, as the prophet saith: "O Lord, all glory be unto thee, and to us shame and confusion." The saints themselves also pray on this manner: "Not to us, O Lord, not to us, but to thy name give all the glory for thy mercy and truth's sake." God himself also saith: "I am the Lord: this is my name: I will give my glory to no other, nor my praise to graven images." If God himself will not give away his glory and praise to other, certes we do him then much injury, if we steal it from him, and give it to any other creature either in heaven or in earth. If we deeply consider with ourselves at all times the great kindness of God toward us, we shall undoubtedly be moved to sing perpetual praises to his most blessed name, and continually to offer the sacrifice of thanksgiving unto him. Bar. i. Psal. cxv. Isai. xlii.

But inasmuch as I have entreated abundantly of thanksgiving, and of the sacrifice of praise in my Pathway unto Prayer, I will now cease to speak any more of it at this time. Read from the fifty-second unto the fifty-fifth chapter.

As touching the invocation of the Lord's name, whereof David again maketh mention in this place, I have spoken sufficiently of it in the fourth verse of this psalm. Thou mayest therefore, most gentle reader, if thou wilt, resort thither for this matter. I am loth to be tedious unto thee. I will go forth and make an end, although that which followeth may also seem abundantly to be entreated of heretofore.

The Eighth Verse.

"I will pay my vows unto the Lord in the sight of all his people, in the courts of the Lord's house, yea, even in the midst of thee, O Jerusalem."

David is ever one man.

David is ever one man. He had rather sing one song a thousand times than he would once attempt any thing without the authority of God's word. He is at this point, that he will do nothing except God's word beareth him in it. He will not cleave to his own good intents, minds, and zeals. He will worship God according to his word. He setteth before his eyes this commandment: "That I command thee, do that only to the Lord, neither put thou any thing to it, nor yet pluck ought therefrom." Again: "I command thee to do that which is pleasant in the sight of the Lord thy God." Also in another place: "Ye shall not do every one of you that which ye yourself think right and good." He can make no shift to be divers in the worshipping of God. He can invent no new and strange honourings of God, as the old Pharisees did in times past, and the papists and monks have done since that time, but all in vain, as the scriptures testify. He keepeth himself within the bonds of God's word; and as he said before that he would pay his vows, that is to say, do those things that he had promised to his Lord God, keep his commandments, follow and accomplish his most godly will in all points unto the uttermost of his power, and do the office of a true king, seek God's glory, promote his holy word, tenderly love his subjects, maintain virtue, and suppress vice; even so doth he now again. So that David knoweth not how to recompense in any part the goodness of God, but only by keeping his most holy commandments, and in giving him hearty and continual thanks, which he also promiseth to do in this verse. Deut. xii. xiii. Isai. xxix. Matt. xv. Mark vii. The office of a true king.

But seeing that I have entreated of the whole matter that this verse containeth, in the fifth verse and seventh string heretofore, I will speak no more of it at this

present, but only note this one thing that our minstrel saith: He will "pay his vows in the courts of the Lord's house, and in the midst of Jerusalem."

What is signified by the courts of the Lord's house, and by Jerusalem. 1 Cor. iii. vi. 2 Cor. vi.

By "the courts of the Lord's house" and by "Jerusalem" is none other thing signified than the church of Christ, I mean the congregation of saints, that is to say, of the faithful, in whom God dwelleth by his Holy Spirit, as St Paul saith: "The temple of God is holy, which ye are." His meaning is this: look wheresoever the people of God is most gathered together, even there in the thickest of them will he set forth the glory of God, as we read of the good king Josias. He will seek all means possible that all things in his realm shall be ordered according to the law of God, and that no vice shall reign among his people, neither idolatry, nor swearing, nor disobedience, nor whoredom, nor manslaughter, nor stealing, nor bearing false witness, nor any other vice that is prohibited by the holy scripture.

2 Kings xxiii. 2 Chron. xxxiv. Would God that all kings would do this!

And that this thing may the more fortunately come to pass, David himself, inasmuch as he is king and excelleth all other in dignity, will also far excel and pass all his subjects in virtue and godliness. He will be unto them an example and spectacle of all goodness. He will, like unto a great light, shine before his people in godly conversation. The book of the law of the Lord shall never depart from him: he will read and meditate in it day and night. He will not stick to the corrupt judgments of other, nor be led with the doting fancies of those pestilent flatterers, Truth will we; but he himself will look upon the scriptures of God with all diligence, and evermore call unto God for the assistance of his most Holy Spirit, that that sweet Comforter may both assist and comfort him in all his godly and virtuous enterprises, and also lead him into all truth and knowledge of God's most holy will.

Phil. ii. Matt. v. Josh. i. Psal. i. Mark well.

John xiv. xv.

To make an end, come there life, or come there death, David is fully determined to stick by God's word and to seek his glory above all things, yea, and that not in corners and secret places, but openly, that all the world may evidently see that David is an earnest setter forth and an unfeigned promoter of God's glory, and by that means be occasioned also with David to honour, worship, magnify, laud, and praise God with one mind and voice for evermore, as Christ saith: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" to whom with his only begotten Son our Lord and omnisufficient Saviour Jesus Christ, and the Holy Ghost that most sweet Comforter, be all honour, praise, and glory, for ever and ever. Amen.

Matt. x. Mark iv. Luke viii.

Matt. v.

Give the glory to God alone.

Virescit vulnere virtus.

A

DEVOUT AND GODLY PRAYER[1],

FOR ALL DEGREES AND ESTATES,

MADE UPON THE HUNDRED AND FIFTEENTH PSALM, RIGHT NECESSARY TO BE SAID OF EVERY CHRISTIAN MAN IN THIS OUR TIME.

O BOUNTEOUS Lord and most merciful Father, forasmuch as we know right well and are perfectly persuaded that without faith it is not possible for us to please thee, Heb. xi. nor yet to work any thing that may be pleasant in thy divine sight, (for whatsoever Rom. xiv. is not of faith is sin,) we most humbly beseech thee to engraff in our hearts, by the inspiration of the Holy Ghost, that true, christian, livish, and working faith which justifieth and maketh us thy sons, which also worketh by charity, mortifieth carnal Gal. iii. affects, reneweth the life, increaseth virtues, garnisheth the conversation with all kind Rom. v. Gal. v. of godly working, and bringeth joy, quietness and peace to our consciences. John i. Rom. vi. Gal. iii.

Grant also, most sweet Father, that this faith may be strong in us, that through Hab. ii. thy Holy Spirit it may work in us such boldness as it did in the apostles, that we Matt. v. Rom. v. may freely and without any cloaking publish, declare, and set forth thy most godly Acts iv. v. Matt. x. will in the sight of all men, unto the great glory and magnificence of thy most holy Luke xii. and blessed name; not once being afeard of the menacing words, cruel threatenings, extreme persecutions, unjust imprisonments, and most rigorous deaths, wherewith the Psal. cxliv. tyrants of this world oppress thy true disciples and earnest seekers of thy glory, but John iii. viii. mainly and valiantly confess thy word, publish thy truth, preach thy name before all people, cometh there life or cometh there death. For thou alone, O Lord, art true, and thy word is the self truth; as for man and all his thoughts, words, and deeds, what other thing are they, if we have a respect unto their own nature, but only vain, false, unjust, lying, and utterly estranged from all truth and goodness? All that ever Psal. cxvi. naught is cometh not of thee, but of ourselves; for thou art the God that abhorrest Rom. iii. Gen. vi. viii. all iniquity: but all that ever good is cometh of thee alone; for thou art the author John iii. of all goodness. Eph. ii. Hos. xiii. Psal. v.

Our creation, redemption, justification, glorification, and all that ever we have that James i. is good and godly, cometh only from thy merciful throne of grace, even of thine own 1 Cor. iv. Rom. viii. mercy, free goodness, grand bounty, and unspeakable liberality, yea, and that without Isai. xliii. any deserts on our behalf. O most gentle Father, what shall we give thee again for all Psal. cxvi. these things that thou hast given us? What are we able to think, speak, or do, that may in any part recompense this thine unmeasurable kindness? Thou hast no Psal. xvi. need of our goods. Our sacrifices, burnt offerings, and oblations hast thou no delight Isai. i. nor pleasure in, neither is thy glory set forth by the killing of brute beasts and shed- Jer. vi. Amos v. ding the blood of calves, goats, oxen, &c. What shall we then do? How shall we shew ourselves again thankful to thee and mindful of these thine inestimable benefits? Verily, by taking the cup of health at thy hand, and by calling on thy name, which Psal. l. li. art King of all kings, and Lord of all lords. Rev. v.

Grant therefore that we gladly and even with a good heart may patiently bear Rom. xii. whatsoever cross thou layest upon our back. Grant that we may mortify our carnal Gal. v. affects, slay our beast-like lusts and raging concupiscences, which strive against the 1 Pet. ii. Rom. xiii. Spirit, yea, and walk, so much as is possible, wholly in the Spirit, and have never Eph. v. more to do with the unfruitful works of darkness, but rather reprove them. For these are those sacrifices that give the sweet savour before thee, that are acceptable in thy sight, and that make thee beneficial, gentle, and merciful to such as offer them. But inasmuch as of ourselves we are not able to think a good thought, nor to do any thing 2 Cor. iii.

[1 This prayer is appended to "The true Defence of Peace," ("Policy of War,") Lond. 1543.]

John iii. Eph. ii. Rom. v. that is praiseworthy in thy sight, so feeble are our natural strengths, so impotent and weak are we become through the fragility of our first father Adam: Grant that we may at every moment of an hour call upon thy most blessed name for help and assistance.

Prov. xviii. Joel ii. Acts ii. Rom. x. For thy name is a strong bulwark for so many as fly unto thee, neither can he be overcome that putteth his trust in it, but must needs be safe. Unto this thy most glorious name therefore will we at all hours resort, that we, through the puissance thereof being valiantly enarmed, may with lusty courage fight against our enemies, yea, and get the victory over them, so that they shall be able never more to prevail against us.

Furthermore, seeing that thy honour and dishonour also after a certain manner dependeth of our wicked or godly manners (for if we live well, thy very adversaries

Matt. v. Isai. lii. Rom. ii. 1 Pet. ii. shall be compelled to glorify thee; if our life be wicked and ungodly, so shalt thou be dishonoured among the gentiles and evil spoken of through our sinful living); seeing also that at our baptism we have forsaken the world, the devil, and the flesh, with all their pomps and vanities, and have consecrated and wholly given ourselves to thee,

Matt. iii. xvii. Mark i. ix. Luke iii. ix. 2 Pet. i. being inserted and engraffed through faith in the mystical body of thy well-beloved Son, our bounteous Lord and omnisufficient Saviour, Jesus Christ; seeing also that when

Matt. xxviii. we were baptized in thy name we did solemnly profess and make vows no more to

1 Cor. vi. Eph. v. Heb. xii. 1 Pet. ii. Col. iii. live after old Adam, but to mortify our carnal affects, to exercise diligently all the offices of true godliness, and earnestly to keep thy most holy laws and ordinances: Grant, most merciful Father, that all men's dreams, fantasies and imaginations laid aside, which fight with thy word, being the eternal verity, we may seriously and unfeignedly keep these our vows which we made unto thee at our baptism, that is to say, through thy grace and the renovation of the Holy Ghost observe and keep

Psal. i. thy most holy laws, have our meditation in them both day and night, believe in thee

Deut. vi. Luke x. Exod. xx. the alone and true God, love thee with all our heart, soul, mind, power, strength, &c., honour thy most blessed name, fly unto it in all our adversity, praise it in our prosperity, sanctify the Sabbath-day, honour our superiors, slay no man, commit none adultery, fornication, incest, &c., steal nothing, bear no false witness, nor covet any thing that pertain to our neighbours, but all the whole days of our life live before

Luke i. Isai. xxvi. Matt. v. thee in holiness and righteousness, yea, and that before all thy people, that they seeing our good works, which not we but thou workest in us, may glorify thee our celestial Father.

John xv. Gen. iv. 1 John iii. Gen. xxvii. Obad. Matt. x. John xv. But forasmuch as the world loveth that which is his, and hateth that that pertaineth not unto him; and as Caim hated Abel, and Esau Jacob, and that for none other cause, but that the works of the one were good, and the other's evil, even so the wicked people of this wretched world cannot abide nor away with them that love thy word, embrace the gospel of thy well-beloved Son, seek to live according to thy most holy and blessed law, but hate them, blaspheme them, persecute them, prison them, and at the last slay them with most cruel torments and bitter death: Grant, O good God and gentle Father, that we may so earnestly be addict and given to the performing of these our aforesaid vows, I mean the fulfilling of thy holy precepts, that we, receiving strength from above, and comforted with the presence of thy Holy Spirit, may neither fear the hatred, blasphemy, detraction, backbiting, evil reports, persecution, imprisonment, nor all the tyranny that the wicked worldlings and beast-like belly-gods can invent against us; but valiantly persist and continue in the confession of thy truth, even unto the very death, being perfectly persuaded, that the death of so many as die

Psal. cxvi. for the glory of thy name and the maintenance of thy holy word, is precious in thy sight, be it accounted before the ungodly never so vile and full of ignominy. Yea,

Rev. xiv. blessed are they that die in thee, O Lord, for they are at rest from their labours; their

Wisd. iii. souls are in thy hand, and they are no more grieved with any pain, but are at peace for evermore.

Moreover, O most bounteous Lord, forasmuch as we are thy servants and the sons

Psal. lxviii. Eph. iv. of thy handmaid, and thou hast broken all our bonds, wherewith before we were miserably detained and oppressed of our enemy Satan for the transgression of thy holy

Gen. iii. Rom. v. Rom. vi. commandment, brought to pass by our first father Adam, in whom we all sinned and were righteously condemned, so that now we have received our manumission and freedom

Matt. i. of thee through thy most dearly-beloved Son our Lord and Saviour Jesus Christ, which

hath made us safe from all sin, pacified thy wrath, paid our ransom by his most precious blood, and opened heaven gates for us; we most entirely beseech thee to give us grace, that by no means we walk unworthy thy kindness, but continually offer the sacrifice of praise unto thee, magnify thy most glorious name, and freely confess that all that ever we have being good and godly descendeth from the Father of light, and that thou therefore art worthy all honour, glory, laud, praise and magnificence. Col. i. Eph. i. 1 John i. Psal. l. James i. Rev. iv. v.

Finally grant, O most merciful and gentle Father, that so many as profess thee and thy truth, may earnestly pay their vows, fulfil thy holy laws, and live according to their vocation and calling.

Grant that all temporal rulers may justly use the sword, punish the evil, maintain the good, accept no person in judgment, allow no false accusation, shed no innocent blood, hear the small so well as the great, set forth thy glory, promote thy holy word, and in all things seek the profit of the commonweal. Rom. xiii. 1 Pet. ii. Exod. xxiii. Deut. i.

Grant that the subjects may be faithful, true, and obedient to their princes and higher powers. Rom. xiii. 1 Pet. ii. Tit. iii.

Grant that the bishops and priests may take heed to theirselves and to all the flock, upon the which the Holy Ghost hath appointed them overseers to feed thy congregation. Acts xx.

Grant that the husbands may love their wives, as Christ loved the congregation. 1 Cor. xi. Eph. v.

Grant that the wives again may be in subjection to their own husbands, as unto the Lord in all things.

Grant that fathers may bring up their children after thine information and nurture. Col. iii. Eph. vi.

Grant that the children again may obey their parents in all things.

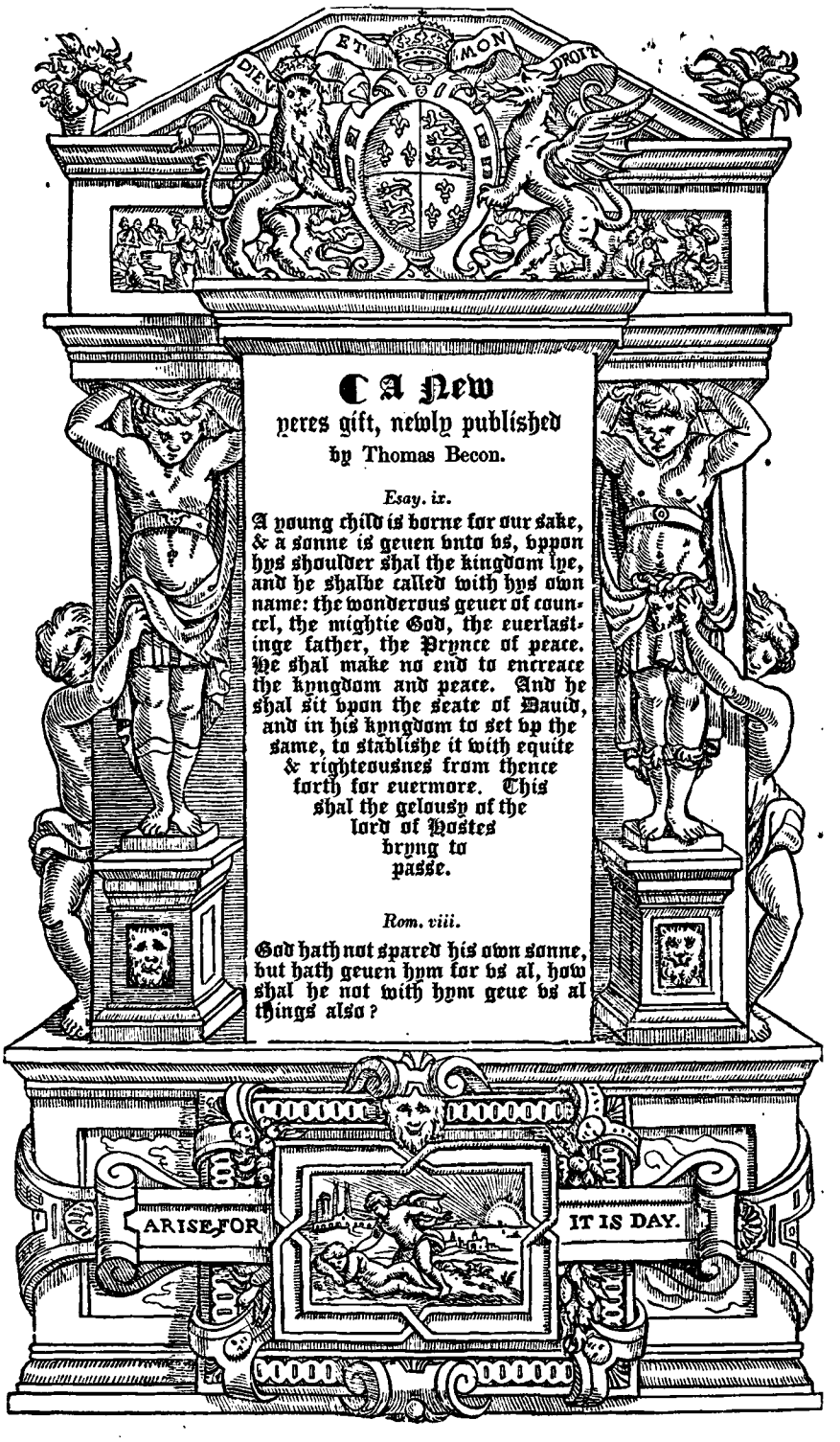
Grant that masters may do to their servants that which is just and equal.

Grant that the servants again may be obedient to their bodily masters in all things, as unto Christ. 1 Tim. vi. Tit. ii. 1 Pet. ii. iii.

To conclude, grant that every one of us that profess thy glorious name, may so live and behave himself both in thought, word, and deed, that nothing may proceed and come from them, that should displease thy divine and most excellent majesty. Phil. ii.

Grant also, most benign and tender Father, that our light may so shine before men, that they, seeing our good works, may glorify thee our heavenly Father, with thy well-beloved Son Jesus Christ our Saviour, and the Holy Ghost that sweet Comforter, to whom be all honour and glory for evermore. Amen. Matt. v.

Give the glory to God alone.


DIEV ET MON DROIT
A New
yeres gift, newly published
by Thomas Becon.
Esay. ix.
A young child is borne for our sake,
& a sonne is geuen vnto vs, vppon
hys shoulder shal the kingdom lye,
and he shalbe called with hys own
name: the wonderous geuer of coun-
cel, the mightie God, the euerlast-
inge father, the Prynce of peace.
He shal make no end to encreace
the kyngdom and peace. And he
shal sit vpon the seate of Dauid,
and in his kyngdom to set vp the
same, to stablishe it with equite
& righteousnes from thence
forth for euermore. This
shal the gelousy of the
lord of Hostes
bryng to
passe.
Rom. viii.
God hath not spared his own sonne,
but hath geuen hym for vs al, how
shal he not with hym geue vs al
things also?
ARISE FOR
IT IS DAY.

A

NEW-YEAR'S GIFT,

NEWLY PUBLISHED BY

THOMAS BECON.

THE NEW-YEAR'S GIFT SPEAKETH.

A NEW-year's gift more precious
Than gold or pearl certes am I;
For I bring forth the Lord Jesus,
Which of all treasures is most high.

Many in things of vanity
Do rejoice and delight greatly:
Such can have no pleasure in me,
For I teach Christ, that Lord most high.

Christ and Christ's doctrine shalt thou here
Learn, if thou wilt, unfeignedly,
Whereby thou mayest become right dear
To God and his Son, that Lord most high.

To mortify thy lusts carnal,
And to walk aye innocently,
Teach thee also godly I shall,
That thou mayest please that Lord most high.

To good works also I shall thee move,
In them evermore to be busy,
That God the Father may thee love,
And his Son Christ, that Lord most high.

If thou therefore lovest godliness,
Take me unto thee joyfully:
I shall fill thy heart with gladness,
And join thee with Christ, that Lord most high.

TO THE RIGHT WORSHIPFUL

MASTER THOMAS ROYDON[1], ESQ. AND JUSTICE OF PEACE,

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

I CAN none otherwise but highly praise the honest fashions, commendable usages, and friendly customs, that our ancestors and elders have used heretofore, unto the good and great example of their posterity, for the maintenance of all humanity and gentleness. Among many other, who will not recount the custom of giving new-year's gifts to be so commendable and praiseworthy, that he may seem to be utterly estranged from all civility, that doth not observe it unto the uttermost of his power? For what other thing do we mean by giving mutual gifts in the beginning of a new year, than that we desire, that all good, lucky, prosperous, and fortunate things may chance that year unto every one of us; and that one willeth, wisheth, and desireth well to another, is ready to do good one to another, and to help whatsoever lieth in his power? This undoubtedly was the meaning of them that first were the inventors of this most honest and friendly custom, and to this end hath it been observed, kept, and maintained hitherto.

When I considered this but lately, and judged the custom to be both good and godly, and nothing more meet for the preservation and reconciliation of amity, I thought that, forasmuch as I was not able according to my will to give such new-year's gifts as commonly be sent from one to another, yet I would prepare something, whereby I might shew myself to wish well unto all men, and to bear an honest and friendly heart to my countrymen of England. I have therefore provided a New-year's Gift, not of corruptible gold or silver, but of the most sacred scriptures, which, as David saith, "are much more worthy to be desired than gold or precious stone, and are sweeter than the honey and honey-comb." Psal. xix.

In this my New-year's Gift I have opened many goodly and godly things. Among all other, I have declared what a precious treasure Christ is unto us, which was given us of God the Father for our new-year's gift, and how many benefits we have received by him. I have also described the whole life of a christian man, shewing what we must do if we will enjoy so great benefits. Again, I have exhorted men to mortify their carnal affects and worldly lusts, and shewed them how they must walk both toward themselves, their neighbour, and God, if they will have the fruition of the celestial inheritance. To conclude, as I have shewed that all salvation cometh by Christ, so Isai. ix.

[1 Few particulars have been collected of the history of the individual to whom this treatise is dedicated. Little more can be said than that Mr Thomas Roydon was descended from a family of that name, who had been seated for many generations at Roydon Hall in Suffolk. In the reign of Henry VIII. Thomas Roydon came into the county of Kent, and settled at Fortune, where he erected a mansion, to which he affixed his own name. In the 31st year of the same monarch we find that he procured, by an act of parliament passed for the purpose, his lands in Kent to be disgavelled, or freed from that custom by which children inherit equally their father's possessions. He married Margaret, daughter of William Whetenhall, of East Peckham, a sister, it would appear, of that Mr George Whetenhall to whom Becon has inscribed his "Nosegay." By this lady he had three sons and five daughters. George Roydon, his son and heir-apparent, married Katharine, the daughter of Sir Edward Neville, brother to Sir Thomas Neville, to whom Becon dedicated the "Christmas Banquet," and the "Potation for Lent." Two children appear to have been the fruit of the union. In consideration of this marriage lord Abergavenny settled on the pair the manor of Lomeward, with lands belonging to it, which had been previously granted by Henry VIII. in the 16th year of his reign, to cardinal Wolsey, for the better endowment of his college in Oxford, called Cardinal college, but which about four years afterwards had, in consequence of Wolsey's disgrace, reverted to the crown. Another son, William, married Joanna, daughter of Thomas Wilsford, or Wyllford, the sister, it would seem, of Cecilia, wife to archbishop Sandys. Thomas Wilsford also was nearly connected with the Whetenhall family, having married, as his second wife, Rose, another daughter of William Whetenhall.]

have I proved that Christ is no Saviour but to them that repent, believe, lead a virtuous life, and be plenteous in doing good works. These things, with divers other not to be despised, shall be found in this my New-year's Gift; so that I doubt not but that it shall be no less profitable for the soul than other worldly gifts shall be for the body.

This my labour employed herein, after mine so grievous and troublous sicknesses, I dedicate and send to your right worshipful mastership for a new-year's gift, desiring you to accept it with no less good mind, than it is offered to your gentleness. If I shall may perceive that this my little gift is acceptable unto you, it shall not only not repent me, but also cause me very much to rejoice of my travail in this behalf.

God the Author of every year mought vouchsafe to grant that this new year with many other may ever begin unto you with good fortune, proceed with better, end with that which is best, and alway be fortunate unto you so long as they last; so that ye may alway enjoy continual health and prosperous felicity according to the will of God, to whom be all honour and glory.

Amen.

THE

NEW-YEAR'S GIFT.

PHILEMON, THE GIVER OF THE NEW-YEAR'S GIFT, THEOPHILE, EUSEBIUS, AND CHRISTOPHER, HIS FRIENDS.

Phil. CHRIST, our Lord and Master, doth not without a cause compare and resemble the cares, riches, and pleasures of this life to thorns, in his most holy gospel. Matt. xiii. Mark iv. Luke viii. For as thorns pricketh the flesh, and suffer him not to be in quiet that is grieved and hurt with them; so likewise the cares, riches, and pleasures of this world will not suffer by any means that man to enjoy tranquillity, rest, and peace, that is turmoiled with them. Happy is he that appointeth himself such kind of living, that he may be free from these great waves and rocks wherewith the life of mortal men is so miserably assailed, and so oft put in danger. The riches and pleasures of this world seem to the flesh to be things of much pleasance and great delectation; but they be nothing else than enticing and flattering mermaids, which, singing songs pleasant to the ear, bring destruction to so many as be hearers of them. Blessed is he therefore which, after the example of Ulysses, can stop his ears with wax, and so pass by, being nothing moved with their vain and flattering enticements. For, as St Paul saith: "They that have a pleasure to wax rich fall into temptation and snares, 1 Tim. vi. and into many foolish and noisome lusts, which drown men into destruction and damnation. For covetousness is the root of all evil, which while some lusted after, they erred from the faith, and entangled themselves with many sorrows." Hereto pertaineth the saying of St John: "Love not the world, nor those things that are in 1 John ii. the world. If any man loveth the world, the love of the Father is not in him. For all that is in the world (as the lust of the flesh, and the concupiscence of the eyes, and the pride of the life) is not of the Father, but of the world; and the world Psal. xc. 1 Cor. vii. passeth away, and the lust thereof. But he that fulfilleth the will of God abideth Isai. xl. John vi. for ever."

I have not spoken these things without a cause. I thank my Lord God of his gift, I have been from my youth studious of the holy scripture, and very glad when I might either read it myself, and commune of it with my neighbours, or else hear other preach and talk of it, that I might be edified thereby; recounting that day but a little fortunate unto me, that was transacted and passed over without some repast of God's word, seeing that "man liveth not with bread alone, but with every Deut. viii. Matt. iv. word that cometh out of the mouth of God." But, lo, no man in this world is so Mark i. Luke iv. happy that he can have his mind satisfied in all points. For I, desiring nothing Nemo ex omni parte more than to be in quiet, that I might freely give my mind to the study of the beatus. holy scriptures, and sometime commune of them with my neighbours, have been so turmoiled and vexed with the cares and troubles of this world for the space of six or seven months, that I have had no leisure almost once to think of the holy scripture. O Lord, what is it to live in this wretched world? any other thing than daily What it is to live in this world. more and more to be plucked away and estranged from thee, and to heap sin upon sin, and provoke thine anger more fervently against us? But now, seeing it hath pleased God partly to deliver me out of the troublous waves of this ocean, and to bring me into an haven of some quietness, I intend to repair unto mine old studies, and to participate them with my neighbours, as I was wont to do heretofore. For I fear much, lest that dissolution and slackness may also be found in them, that these certain months hath not wanted in me; so prone and ready are we to fall from

goodness unto lewdness, if we have not the spur of God's grace to prick us forward. Since I gave them a Nosegay, I never spake unto them but "good even" and "good morrow". Therefore have I now sent for them, by my servant, to come unto me, that I may impart and give them some spiritual treasure for their new-year's gift this holy time of Christmas. I trust they will not tarry long. What do I say, tarry long? Methink I hear their voices even now at the door. It are they.

Neighbours, even with one word, welcome unto you all. *Theo.* Brother Philemon, right heartily we thank you. *Phil.* Will it please you to take the pain for to come with me into my parlour? *Eus.* We follow you gladly. *Phil.* Neighbours, yet once again welcome. I pray you, take every man a chair, and sit down quietly: for I intend to talk with you. *Chris.* We are all set: speak what it shall please you.

Phil. Neighbours and brothers, it is not unknown unto you, how desirous I have been, ever since our first acquaintance, to seek no less your souls' health than mine own. *Eus.* We are not ignorant of this, brother Philemon, and we all give you right hearty thanks for it. *Phil.* I have done nothing but my duty, and I confess myself
Luke xvii. to be an unprofitable servant. Notwithstanding, neighbours, this grieveth me very much, that I have been so negligent these certain months in doing my duty toward you. *Theo.* No duty, brother Philemon. It cometh of your mere goodness, whatsoever ye do toward us. But it is not unknown unto us, how greatly ye have been disquieted with divers businesses for a great space.

Phil. Ye say truth; but now hear the cause of my sending for you. Twelve months past, if ye do remember, neighbours, at this time of the year I made you a Christmas Banquet, which, as I have since perceived, ye have right well digested. The Lent ensuing I called you all to a Potation, whereat I trust ye tasted of that wine which maketh the spirit merry. The May following, at mine instance, full gently ye resorted unto mine house, and, according to the season of the year, I gave you a Nosegay. All these were not for the body, but for the soul, yea, rather both for body and soul. *Eus.* We remember all these things well, neither have we forgotten what you taught us in them.

Phil. It maketh me greatly to rejoice for to hear these things of you. For now
James i. I perceive full well, that ye are no forgetful hearers, but diligent fulfillers of such things as are taught you, and therefore are ye blessed in your act. Well, neighbours, my love toward you is nothing abated. I desire your furtherance in the knowledge of God's word even now so much as I have done heretofore. In consideration whereof I intend at this present to give you a New-year's Gift.

Theo. Can any thing be more welcome to us than such a gift, coming from so dear a friend, and so in time and place? It is now a new year, and men use customably to give gifts one to another, whereby they declare their good will, and wish that all good and prosperous things may chance to their friends all the whole year long. Therefore in giving us this gift we do not only acknowledge your accustomed gentleness toward us, but also confess ourselves to be more indebted toward you, than we may at any time be able to recompense your kindness. *Chris.* Neighbour Philemon, the day passeth away; let us therefore, I pray you, see our New-year's Gift: for there is nothing that can offer itself more welcome to these our eyes. *Eus.* Truth is this, and nothing more true.

Phil. Your New-year's Gift is read in the church on Christmas-day in the morning for the epistle, and it is written of St Paul in the second chapter of his epistle to bishop Titus. *Theo.* I pray you, let us hear it. *Phil.* Behold, take your New-year's Gift: "The gift of God, that bringeth salvation unto all men, hath appeared, and teacheth us that we should deny ungodliness and worldly lusts, and that we should live soberly, righteously, and godly in this present world, looking for that blessed hope and appearing of the glory of the great God and of our Saviour Jesus Christ, which gave himself for us to redeem us from all unrighteousness, and to purge us to be a peculiar people unto himself, and even such as should be earnest followers of good works." How like ye your New-year's Gift?

Chris. It is such one as overcometh all praise. Would God that such new-year's

gifts were given throughout all the world! Then were it well with Christendom. For this New-year's Gift far excelleth all the treasures in the world, seem they never so precious. *Phil.* Now mark well; for in this your New-year's Gift lie more treasures hid than you are ware of. Therefore will I declare it unto you, and note such things in it as I shall think most fit for your profit and edification. *Eus.* Let it so be, I pray you heartily.

Phil. The beginning is this: "The gift of God, that bringeth salvation unto all men, hath appeared."

Chris. So far as I remember, whereas you say, "the gift of God," the common translations have "the grace of God." *Phil.* I know that right well. But I thought it better for our purpose so to turn it as I have done. Neither in so doing do I dissent any thing at all from the truth. For the Greek word *charis* doth not only sound grace or favour, but also a gift, yea, and that such a gift as is freely given without any deserts. *Theo.* Who is this gift, I pray you? *Phil.* Verily, Christ. Christ is our new-year's gift. Christ is given us of God the Father. Christ is that gift of whom the prophet speaketh on this manner: "A young child is born for our sake, and a son is given unto us." Also St Paul: "God hath not spared his own Son, but hath given him for us all: how is it then possible but that he must give us all things with him?" *Eus.* Is Christ freely given unto us? *Phil.* Yea, verily, neighbour Eusebius. Never was there any thing so freely given unto you as Christ is. *Theo.* The goodness then of God the Father appeareth here toward us great and unmeasurable.

Charis, what it signifieth. Isai. ix. Rom. viii.

Phil. It must needs be great and unmeasurable, seeing that he loved us "when we were sinners." "Behold," saith St John, "what a love the Father hath given unto us, that we should be called the sons of God!" And that ye may well know that Christ is the free gift of God, given us without any deserts, call, I pray you, to remembrance the fall of Adam, in whom all we have sinned, and deserved like damnation. What had he done to pacify the wrath of God, and to recover his favour, when God made him this most comfortable promise, "I will set enmity between thee and a woman, between thy seed and her seed; and that self seed shall tread down thy head"? *Chris.* Forsooth, I think very little. *Phil.* Ye might have said, nothing at all, right well, except ye think this somewhat, when he had once offended, to put his head in a bush, and not to knowledge his fault, nor once to dare to come in sight. *Eus.* Ye say truth.

Rom. v. 1 John iii. Gen. iii.

Phil. What had Abraham deserved, when God made him this promise of Christ, saying, "In thy seed all nations of the earth shall be blessed"? Verily, nothing at all: only he believed the promise of God, and it was reckoned unto him for righteousness. "He choosed us," saith St Paul, "in Christ before the foundations of the world were laid, that we should be holy and faultless before him." Again: "We were by nature the children of wrath, even as other were. But God, which is rich in mercy, for his great love wherewith he loved us, even then, when we were dead through sin, quickened us with Christ (for by grace are ye saved), and hath raised us up with him in heavenly things through Christ Jesus; that in times to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesu. For by grace are ye saved through faith, and that not of yourselves: for it is the gift of God, and cometh not of works, lest any man should boast himself." Also in another place: "After that the goodness and love that God our Saviour hath toward men did appear, not of the works of righteousness, which we have done, but according to his mercy hath he saved us by the fountain of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that we, being made righteous by his grace, should be heirs of eternal life according to hope. This is a saying not to be doubted of." Christ himself also saith: "God loved the world so entirely, that he gave his only-begotten Son, that every one that believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world should be saved by him."

Gen. xxii. Gen. iii. Gen. xv. Rom. iv. Gal. iii. James ii. Eph. i. Eph. ii. Tit. iii. John iii. Eph. v. Acts xv. Eph. ii. John iii. Rom. v.

Of these scriptures heretofore rehearsed it is evident, that Christ is freely given unto us of God the Father, yea, and that without our merits or deserts. For when we were

utterly damned, and knew not how to recover any part of our help, God the Father, of his own gracious goodness, gave us his Son Christ to be our Saviour. So that, as the beginning of your new-year's gift is, Christ is unfeignedly the gift of God, freely given us for our great comfort and salvation. *Chris.* It cannot be expressed how much we are bound to God the Father for this his gift, seeing that he gave us, not an angel or any other celestial creature, but his only-begotten Son, even the highest and most precious treasure that he had. *Phil.* Ye will say so, when ye have once heard what a treasure this your gift is unto you, and how many pleasures and commodities ye receive by him. *Eus.* I pray you, let us hear.

Phil. It followeth: "That bringeth salvation unto all men." Behold, your new-year's gift, that God the Father hath given you, bringeth salvation unto all men. It is no idle and unprofitable gift, but commodious and necessary. For it worketh us health and salvation.

The gifts of the world bring many times perdition, destruction, and damnation; but this gift of God bringeth life, health, joy, pleasure, salvation, and an whole sea of good things. "It bringeth salvation," saith the scripture. Note this word "bringeth." As though it should be said, when there was no hope of health, but all things yoked in the bond of desperation, sin bare rule, and Satan triumphed over mankind as his bond-captive, then came the gift of God, which drove sin out of place, vanquished Satan, destroyed the powers of hell, brought salvation to man which looked only for damnation, yea, and that freely, and without any deserts, even of mere grace and pure mercy. O the inestimable excellency of this gift, which both willingly and freely bringeth salvation to mankind! How can it otherwise be? Is not the name of this our gift, Jesus, given him of God the Father, and published by his angel and embassador Gabriel? And what other thing, I pray you, soundeth *Jesus*, than a Saviour? This our gift Christ is a Saviour. "For he saveth his people from their sins." "Fear ye not," saith the angel: "for behold, I shew unto you a great joy, which shall chance to all people. For this day is born unto you a Saviour, which is Christ the Lord, in the city of David." Thus see we that Christ is a Saviour. Therefore may he right well bring salvation, and save so many as believe in him.

What *Jesus* signifieth. Matt. i. Luke ii.

Theo. Is there no salvation to be looked for but only at the hand of Christ? *Phil.* No, verily: ye heard that the gift of God, which is Christ, "bringeth salvation." It is Christ's office alone to save, and besides him is there no Saviour, neither in heaven nor in earth. Whosoever seeketh salvation at the hand of any other but at Christ's alone, he doth not only deceive himself, but also rob Christ of his office, deprive him of his glory, blaspheme his blessed name, tread under foot his most precious blood, and utterly maketh of none effect the whole mystery of Christ's incarnation. *Eus.* It were pity that any man should be of this mind. *Phil.* You say truth. Notwithstanding there have been that have sought health at other besides Christ: would God there were none at this day! St Paul feareth not to say: "If righteousness cometh by the law, then died Christ in vain." Again: "Ye are gone quite from Christ, so many of you as will be made righteous by the law, and are fallen from grace."

All salvation must be looked for of Christ.

Mark well.

Gal. ii.

Gal. v.

Chris. Let us hear it proved by the scriptures, that there is no salvation but by this gift of God, Christ alone. *Phil.* The matter is more evident than it needeth any probation to the faithful; and as for them that are obstinately blind, all the scriptures in the world can profit nothing at all. Notwithstanding, to satisfy your godly desire, of many I will rehearse a few; yea, and those that shall seem most fit for the purpose. *Theo.* I pray you, let it so be.

Phil. Whence shall I take my beginning but of the prophet Esay, whom Christ our Saviour had so oft in his mouth? By him Christ speaketh on this manner: "I am, I am the Lord, and there is no Saviour besides me." Again, in that same chapter: "I am, I am he, which putteth away thine iniquities, yea, and that for mine own sake, and will remember them no more. Put me in remembrance, and let us be judged together. Tell me if thou hast any thing whereby thou mayest be justified. Thy first father sinned, and thy prophets have trespassed against me." Also in another place: "Am not I the Lord? Is there any other God besides me? A righteous God, and such one as saveth; there is none but I alone. Turn unto me, and ye shall be safe,

Christ alone saveth. Isai. xliii.

Isai. xlv.

O all ye coasts of the earth; for I am God, and there is none other." Once again by the same prophet he saith: "I alone have trodden down the wine-press, and there was none at all that did help me." Are not all these scriptures plain enough to declare that Christ is the Saviour, and that there is no salvation but by him only? "There is no Saviour besides me." "I alone put away thine iniquities, yea, and that for mine own sake, and will remember thy sins no more." "A righteous God, and such one as saveth; there is none but I alone." "I alone have trodden down the wine-press." Isai. lxiii.

What can be said more? He that will not be persuaded with these words, and grant that all our salvation cometh by Christ alone, he is a very antichrist. Did not God the Father say, that the seed of the woman should tread down the head of the serpent; that is to say, destroy Satan's power, deliver the faithful out of captivity, set them again at liberty, purchase remission of their sins, obtain the Holy Ghost for them, make them fellow-heirs with him of eternal glory? Who is this seed of the woman? Is it not Jesus Christ, the gift of God? Jesus Christ therefore alone is the Saviour, and he is that "gift of God that bringeth salvation unto all men." For in him are "all nations blessed," as God the Father said to Abraham. Gen. iii. What it is to tread down the head of the serpent. Gen. xxii.

But let us come unto the new testament. We heard before that Christ is called Jesus, that is to say, a Saviour, and that "he saveth his people from their sins." Whereof we may easily gather, that they which will be saved from their sins by any other but by him alone, are none of his people. Christ is that well-beloved Son, for whose sake God the Father is well pleased, and at one with man. Ergo, for Christ's sake, and for none other's, doth God pardon, love, and favour us. Christ "took upon him our sicknesses, and bare away our diseases." Ergo, he it is that healeth, saveth, and maketh whole. Christ crieth: "Come unto me, all ye that labour and are laden, and I shall refresh you." Ergo, Christ easeth, refresheth, and comforteth the comfortless. Christ the Son of man "came to seek and save that which was lost." Ergo, whatsoever is lost and saved again is saved by Christ. Christ is "that true light, which lighteneth every man that cometh into this world." Ergo, they that are not lightened by Christ remain still in darkness. Christ "gave to so many as received him power to be made the sons of God, because they believed in his name." Ergo, they that receive not him to be their Saviour, and believe that their sins are only put away by his name, are not the sons of God. Christ is that "Lamb of God that taketh away the sin of the world." Ergo, there is none other sacrifice for sin but Christ alone. Matt. i. Matt. iii. xvii. Mark i. ix. Luke iii. ix. 2 Pet. i. Matt. viii. Isai. liii. Matt. xi. Luke xix. John i.

"No man goeth up into heaven but he that came down from heaven, the Son of man, which is in heaven." Ergo, so many as go up into heaven go up only by Christ. "He that believeth in the Son hath everlasting life: but he that believeth not in the Son shall not see life, but the wrath of God abideth upon him." Ergo, they alone shall be saved which with a strong faith believe Christ to be their Saviour. "Every one," saith Christ, "that drinketh of the water that I give him shall never more thirst." Ergo, Christ is a sufficient Saviour for so many as repent and believe. Christ is "that living bread which came down from heaven: if any man eateth of that bread, he shall live for evermore." Ergo, he that tasteth Christ aright needeth none other Saviour to give him everlasting life. Christ is "that good shepherd which giveth his life for his sheep." Ergo, so many as are saved are saved by Christ's death. Christ is "the resurrection and life." Ergo, by him we rise out of sin, and obtain life eternal. Christ is "the way, truth, and life: no man cometh to the Father but by him." Ergo, by Christ alone we ascend and go up unto the presence of the Father. "Without Christ we can do nothing." Ergo, without him we cannot be saved. Christ is "the vine: he that abideth in him bringeth forth much fruit." Ergo, he that casteth away Christ, and seeketh any other Saviour, is "that tree which bringeth forth no fruit, and therefore shall he be hewn down, and cast into the fire." John iii. John iv. John vi. John x. John xi. John xiv. John xv. Matt. iii.

"Christ died for our sins, and rose again for our justification." Ergo, by Christ's death are we delivered from our sins, and by his resurrection justified and made righteous. "We being justified by faith have peace toward God, through our Lord Jesus Christ." Ergo, Christ it is which maketh the atonement between God the Father and us. "By the sin of Adam alone came damnation on all men; even so Rom. iv. Rom. v.

by the righteousness of Christ alone came the justification of life upon all men." Ergo, as we were damned by the sin of Adam alone, so are we saved, justified, and preserved
Rom. vi. unto everlasting life, by the righteousness of Christ alone. "Everlasting life is the gift of God through Christ Jesus our Lord." Ergo, so many as obtain everlasting life cometh unto it by the free gift of God; yea, and that for our Lord Jesus Christ's sake.

1 Cor. i. "Christ is appointed of God to be our wisdom, righteousness, sanctification, and redemption." Ergo, by Christ are we made wise, righteous, holy, and the children of
1 Cor. vi. redemption. "We are washed, we are sanctified, yea, we are made righteous through name of the Lord Jesus and the Spirit of our God." Ergo, by Christ's name and
2 Cor. v. the Spirit of God are we made pure, holy, and righteous. Christ, "which knew no sin, became sin for our sake," that is to say, a sacrifice for our sins. Ergo, those
2 Cor. viii. sins that are put away are put away by the sacrifice of Christ. Christ, "when he was rich, became poor for our sake, that by his poverty he should make us rich."
Gal. ii. Ergo, so many as be made rich are enriched by Christ. "If righteousness cometh by the law, then died Christ in vain." Ergo, they that are made righteous are made
☞ righteous by the death of Christ. And whosoever seeketh to be justified by any other means than by the death of Christ, he goeth about to make Christ's death of none effect, and so is he a plain antichrist.

Eph. i. By Christ "we have redemption, and by his blood remission of sins." Ergo, by
Eph. ii. Christ is our ransom paid, and by his blood are our sins forgiven us. Christ "is our peace." Ergo, by him have we tranquillity, quietness, and rest in our consciences.
Eph. ii. iii. By Christ "have we free entrance unto the Father." Ergo, so many as come unto
Eph. iv. Psal. lxviii. the Father come by Christ. Christ "is gone up on high, and hath led away captivity captive, and hath given gifts unto men." Ergo, he it is that giveth remission
Eph. v. of sins. Christ "loved us, and gave himself for us to God an offering and sweet-smelling sacrifice." Ergo, for this sweet and odoriferous sacrifice of Christ God the Father pardoneth our sins. Christ is "the head of the body of the congregation."
Col. i. Ergo, he it is that saveth his members. "It hath pleased the Father that in Christ all fulness should dwell, and that by him all things should be reconciled unto himself, whether they be things upon earth or in heaven, that through the blood of his cross he might make peace even through his own self." Ergo, all they that are reconciled and set at one with God the Father have obtained this by the blood of Christ.
1 Tim. i. "This is a true saying, and by all means worthy that we should embrace it, that Christ Jesus came into the world to save sinners." Ergo, Christ it is that saveth sinners.
1 Tim. ii. "There is one God and one atonement-maker between God and men, even the man Christ Jesus, which gave himself a ransom for all men." Ergo, as there is but one God, so is there but one atonement-maker, and this is Jesus Christ, by whom alone we are redeemed.

Heb. x. "We are sanctified by the oblation of the body of Jesus Christ, done once for all." "With one oblation hath Christ made them perfect for evermore that are sanctified." Ergo, so many as are made holy have obtained that holiness only by the sacrifice of Christ, which he once for all offered on the altar of the cross; so consummate and perfect that there remaineth none other sacrifice for sin." We are not
1 Pet. i. "redeemed from our vain conversation, which we received through the tradition of the fathers, with corruptible silver and gold, but with the precious blood of Christ, as of an innocent and undefiled Lamb." Ergo, by Christ's blood are we redeemed from
1 John i. all vain things wherewith before we were entangled. "The blood of Jesus Christ maketh us clean from all sin." Ergo, by Christ's blood are we made clean and purified from
1 John ii. all our sins. "If any man sinneth, we have an advocate with the Father, Jesus Christ that righteous one, and he it is that obtaineth mercy for our sins; not for our sins only, but also for all the world's." Ergo, so oft as we sin, by our advocate Christ
Acts iv. are our sins put away. "There is salvation in none other but in Christ: neither is there any other name given unto men under heaven wherein they must be saved," but only the name of Christ Jesus. Ergo, whosoever is saved receiveth his salvation only by that name of Christ our Lord.

Acts x. As I may tarry no longer about this matter: "All the prophets," saith St Peter,

"bear witness of Christ, that through his name every one that believeth in him shall receive the remission of sins." If all the prophets bear witness of this thing, who dare be bold once to open his mouth to speak against it, except he be at defiance and open war with God and his Son Jesus Christ, our Lord and Saviour? But with such I love not to meddle. God bless me from them!

Do ye not perceive now, that this gift of God the Father, which he hath freely given you, I mean Christ, is the alone Saviour, and that there is no health, salvation, comfort, and remission of sins to be looked for but only at his hand? *Eus.* We were too much blind if we did not perceive it; ye have made the matter so open with plain and evident scriptures. *Chris.* O Lord, what blindness was there in the world, when some did put the hope of their salvation in stocks and stones, and old rotten bones, in gadding of pilgrimage, in gilding of images, in saints, reliques, and hallowed sticks, and popish pardons, in other men's works, in fancies invented of men, &c.! Yea, there have not wanted which sought salvation in a grey friar's cowl, trusting assuredly that, if they were buried in that, they could by no means be damned.

Phil. All these were greatly deceived. But that ye may know that there can be no saviour but this gift of God, Christ alone, mark a few words that I shall now say unto you.

Reason declaring that Christ alone is our saviour.

First, he that shall be a saviour, and save men from their sins, must be without all sin himself.

Secondly, he must be both God and man.

Thirdly, he must by his innocency deliver us from the curse of the law, yea, and fulfil the law for us, that the adversary may lay nothing against us.

Fourthly, he must by his puissance and power vanquish and subdue all the power of Satan.

Fifthly, he must slay death, that it may have no more power over the faithful.

Sixthly, it must be in his power to give unto his people the Holy Ghost to govern and keep them in a right trade of living.

To conclude, he must be such one, that when they that believe in him do offend and provoke the heavenly Father unto anger, he may at all times be both ready and able to make an atonement between God and the offenders.

If ye can find any such as I have here described, besides Christ, well: I will then also grant that he is a saviour. Until that time will I say with all the prophets, apostles, and our doctor Paul, that this gift of God, Christ Jesus, is the alone saviour, bringeth health, and that there is no salvation to be gotten but only through him. *Theo.* This thing is now more manifest than it may be doubted of, or called into question.

Phil. It followeth in your new-year's gift: "To all men."

To whom Christ is a saviour.

Note, that he saith not to the wicked and damned spirits, which shall never recover their health and salvation, whatsoever the Origenists trifle in this behalf[1], but to all men, yea, and that those only which repent, believe, and lead a good life. For to wicked men and ungodly persons is Christ no saviour, except they repent, believe, and amend. It is not to be passed over lightly, that the scriptures speaketh generally and universally without any exception: "To all men." Christ bringeth salvation to all men. These words prove manifestly, that as Christ is a Saviour, so are all men sinners; and again, that there is no man but that receiveth salvation of Christ, if he be saved. Where are they now that will justify themselves, and sell their merits and good deeds to other? The scripture saith, we be all sinners. "There is no difference," saith St Paul, "all have sinned and want the glory of God." "What is this," saith St Austin, "'and want the glory of God,' but the grace of God the Father by Jesus Christ, which is the glory of God the Father? And what meaneth this, 'they want' or have need," saith he, "but that no man of himself, because he is born carnally, is able to recover the life lost; no, though he bringeth the works of merits, except he be spiritually born anew by our Lord Jesus Christ, which came with the undebted mercy of the Father, and of his own, and of the Holy Ghost, 'to save and

As Christ is a saviour, so are all men sinners. Rom. iii.

Hypo. Lib. iii.

Luke xix.

[1] See before, p. 279, note 4.]

1 Cor. ix. seek that which was lost?' What was lost? Unreasonable beasts? 'Hath God also care for oxen?' Verily, mankind was lost through sin; in consideration whereof Christ being without spot, even of his own free will giving himself to the death and rising again, hath redeemed man from sin and death, even by the largeness of free grace[1]." These are the words of St Austin, which shew evidently what we are of ourselves, and what by Christ.

Psal. cxvi. Rom. iii. Gal. iii. But let us hear more scriptures. "Every man is a liar, God alone is true." "The scripture hath concluded all things under sin, that the promise by the faith of Jesus

Rom. xi. Christ should be given to the faithful." "God hath comprehended all men under incredulity and unfaithfulness, that he might have mercy on all men." Here see we, that all men were found sinners and unfaithful, and that they are saved only by the

Isai. lxiv. great mercies of God. "All our righteousness are as a cloth polluted[2]." We were

Psal. l. Gen. viii. "conceived and born in sin." "The imaginations and thoughts of man's heart are prone

Exod. xxxiv. unto evil even from his young age." "There is no man innocent before God, there is no

1 Kings viii. Eccles. vii. man but that sinneth." "There is not a righteous man on the earth, that doth good,

Isai. ix. and sinneth not." "Every one is an hypocrite and wicked, and the mouths of them

Isai. liii. all have spoken foolishness." "All we have erred and gone astray like sheep: every

Jer. xvii. one hath followed his own fancy." "The heart of man is wicked and inscrutable."

Job xxv. "No man is pure from sin; no, the stars are not clean in his sight: how much more is man filthy and unclean, which is nothing but corruption and a very worm in com-

Prov. xx. parison of God!" "Who is able to say, My heart is clean, and I am pure from sin?"

Matt. xix. Mark x. "No man is good but God alone." "We are all unprofitable servants." "The Lord

Luke xvii. looked down from heaven upon the children of men, to see if there were any one

Psal. xiv. liii. that had understanding or sought after God. But all are swerved, and clean gone out of the way: they are become altogether unprofitable: there is none that doth good,

Psal. v. no, not one. They are corrupt, and become abominable in their studies." "Their throat

Psal. cxl. is like a wide-mouthed grave: they work deceit with their tongues." "The poison of

Psal. x. adders is under their lips." "Their mouth is full of cursing and bitterness." "Their

Prov. i. Isai. lix. feet are swift to shed blood. Destruction and weariness are in their ways: the way of

Psal. xxxvi. peace have they not known." "There is no fear of God before their eyes." How like ye these scriptures? Do they not paint out man in his native colours? What

1 Cor. iv. have we of ourselves to rejoice and boast of?

Chris. We may perceive now right well, that we be all wretched and miserable sinners. *Theo.* If God had not given us his Son Christ to be our Saviour, we had been in a damnable case. *Eus.* We were so pocky and full of diseases, that, if Christ had not been our physician to heal our wounds with his most precious wounds, we had continued still diseased for evermore.

Phil. I am glad ye have learned that all men are sinners, and that therefore they have need of Christ "the gift of God, which bringeth salvation to all men." For this is the first point to know Christ aright. Neither can any man too much deject and cast down himself. For the more man humbleth himself, the more doth he exalt the glorious majesty of God.

But that ye may be without doubt in this matter, I will rehearse certain unto you out of both the testaments, which shall declare that we be all sinners.

Gen. iii. Adam, as ye know, transgressed the commandment of God in paradise, and by his

Gen. ix. transgression made us all bond to eternal damnation. Noe fell into the sin of drunken-

Gen. xix. ness. Lot was not only drunken, but also lay with his own daughters, and so com-

Gen. xx. Exod. ii. mitted the grievous sin of incest. Abraham denied his wife. Moses committed man-

[1] Quid est autem, 'et egent gloria Dei,' nisi gratia Dei Patris per Jesum Christum, qui est in gloria Dei Patris? Et quid est, 'egent'? Id est, nemo idoneus per se, quod carnaliter nascitur, vel operibus meritorum vitam recipit perditam, nisi per Dominum nostrum Jesum Christum spiritaliter renascatur, qui venit Patris et sua sanctique Spiritus indebita misericordia salvare et quærere quod perierat? Quid enim perierat? numquid animalia irrationalia? aut numquid de bobus cura est Deo? Utique humanum genus per peccatum, propter quod se sponte immaculatus morti tradens atque resurgens, gratiæ gratuitæ largitate a peccato vel morte redemit.—August. Op. Par. 1679-1700. Contra Pelag. et Cælest. Hypogn. Lib. II. Tom. X. Appendix, col. 12. These books are not really the work of Augustine. The Benedictine editors seem inclined to attribute them to Mercator.]

[2] Two words are omitted.]

slaughter. David committed both manslaughter and whoredom. Salomon was an idolater. Matthew was a toll-gatherer. The apostles did strive among them, who should be highest and of greatest authority. Mary Magdalene was a grievous sinner. Peter denied and forsook Christ thrice. Paul persecuted the congregation of Christ. What should I make many words? So many as ever were clad with this flesh (Jesus Christ alone except, which was both God and man, and conceived and born without the seed of man, by the operation of the Holy Ghost, of the most blessed and undefiled virgin Mary) were sinners, and so many as are in the same at this day, or shall be unto the world's end, are and shall be sinners, saved only by the free mercy of God through Jesus Christ. "We all offend in many things," saith St James. Here are none excepted. "If we say," saith St John, "that we have no sin, we deceive ourselves, and the truth is not in us." Here St John, which was so holy, virtuous, and dearly beloved of God, numbereth himself among sinners, neither is he ashamed so to do, that all glory may be given to God, and the praise of our salvation to Jesus Christ our Lord and Saviour.

2 Sam. xi. & xii. 1 Kings xi. Matt. ix. Matt. xx. Luke vii. John xviii. Acts ix. James iii. 1 John i.

Chris. If all be sinners without exception, what is then to be said of the most glorious and blessed virgin Mary? Is she also to be reckoned in the number of sinners? *Phil.* I answer with St Austin: "Whensoever there is disputation of sin, all must needs confess themselves sinners, except the holy virgin Mary, of whom, for the honour of the Lord, I will have no question at all when we entreat of sin. For we know that there was given to her more grace than to any other creature for to overcome sin on every part, forasmuch as she deserved to conceive and bring forth him, whom it is evident to have had no sin. Therefore, this virgin except, if we could gather all the saints both men and women, when they lived here, and demand of them whether they were without sin, what do we think that they would answer? as this Pelagian saith, or as John the apostle affirmeth? Verily, were their excellency of holiness never so great in this body, if they might be asked this thing, they would surely cry with one voice, 'If we should say that we have no sin, we deceive ourselves, and the truth is not in us'[3]."

Lib. de natu. et gratia. cap. xxxvi. 1 John i.

Hitherto have I rehearsed the words of St Austin, which, as they except the most blessed virgin Mary from the spot of sin, so do they prove all other without exception to be sinners. Yet this dare I boldly affirm and say, that this most holy, pure, and glorious virgin disdained not to confess Christ to be also her Lord and Saviour. Her words are these: "My soul magnifieth the Lord, and my spirit hath rejoiced in God my Saviour." Behold, she boasteth not her good deeds, she cracketh not of her merits, she swelleth not with her own dignity; but humbly granting herself to be the handmaid of the Lord, ready to do his most godly pleasure and will in all things, she confesseth God to be her Saviour, and not herself nor her own good deeds. If so holy and pure a virgin, which was replenished with all grace, virtue, and goodness, did not boast of her own dignity, worthiness, merits, deeds, and good works, but cleaved to God alone, and sought for salvation at his hand, how wicked and godless are they which seek health at any other, saving at this gift of God, Jesus Christ, "which bringeth salvation to all men"!

Luke i.

Eus. This is godly spoken. Doth Christ therefore bring salvation to all men? *Phil.* To all men that repent, believe, and labour to lead a good life, were they never so grievous sinners before. For Christ "came not to call the righteous," that is, such as will justify themselves by their own good deeds and merits, "but sinners unto repentance." He commanded his apostles after his resurrection to "preach repentance and remission of sins in his name unto all nations." For he is "that Saviour that will

Matt. ix. Luke xxiv. 1 Tim. ii.

[3 Excepta itaque sancta virgine Maria, de qua propter honorem Domini nullam prorsus, cum de peccatis agitur, haberi volo quæstionem; (unde enim scimus, quid ei plus gratiæ collatum fuerit ad vincendum omni ex parte peccatum, quæ concipere ac parere meruit, quem constat nullum habuisse peccatum?) hac ergo virgine excepta, si omnes illos sanctos et sanctas, cum hic viverent, congregare possemus, et interrogare utrum essent sine peccato, quid fuisse responsuros putamus, utrum hoc quod iste dicit, an quod Johannes apostolus? Rogo vos, quantalibet fuerint in hoc corpore excellentia sanctitatis, si hoc interrogari potuissent, nonne una voce clamassent, Si dixerimus quia peccatum non habemus, nos ipsos decipimus, et veritas in nobis non est? —August. Op. De Nat. et Grat. cont. Pelag. Lib. 42. Tom. X. cols. 144, 5.]

have all men to be saved, and to come unto the knowledge of the truth." In the old law
Psal. lxxvi. he was only known and preached to be the Saviour of the Jews, (for "God was known
Psal. cxlvii. but in Jewry, and in Israel was his name great:" "He shewed his word to Jacob, his righteousness and judgments to Israel: he did not so to every nation, neither did he open unto them his ordinances;") but now he is a Saviour to all kind of people.
Matt. x. Christ before his death said to his disciples, when he sent them forth to preach: "Go not among the gentiles nor Samaritans, but go rather to the lost sheep of the house
Matt. xxviii. of Israel;" but after his resurrection he said: "Go throughout all the world, and
Mark xvi. Rom. x. preach the gospel to every creature." "For there is now no difference between the
Joel ii. Acts ii. Jew and the gentile: for one is Lord of all, rich enough for so many as call on him. For every one that calleth on the name of the Lord shall be saved." And this is it
Isai. ix. Matt. iv. that the prophet saith: "The people that walked in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung and risen unto them." This is great consolation and comfort for us, that this gift of God, Christ, "bringeth salvation to all men," so well gentile as Jew; or else had we, which were gentiles, been damned for ever and ever.

Rom. viii. *Theo.* Blessed be God for the riches of his grace, wherewith he hath freely called, justified, saved, and glorified us through Jesus Christ our Lord! Well, neighbours, seeing that Christ is a Saviour and "bringeth salvation to all men," so endeavour yourselves that ye may be found worthy to be of that number which shall receive salvation and be saved. Repent ye of your old wicked living. Believe to have remission of all your sins through the name of Christ. Have no more to do with the world, the devil, and the flesh, but evermore garnish your life and conversation with the fruits of the Spirit, that ye may be fit vessels, into whom God may pour his grace. *Chris.* I beseech God give us grace to do this.

Phil. Now mark what this gift of God hath done. It hath appeared. "The gift of God," saith the scripture, "that bringeth salvation unto all men, hath appeared."

Christ "hath appeared," saith your new-year's gift. In the old law he appeared by figures, types, clouds, and shadows, as by manna, the rock, the paschal lamb, the brazen serpent, &c., which all prefigured Christ, and by them did he appear to the faithful which believed and looked for his coming; but now he hath appeared personally, even in his own flesh. He, that hath been so long looked for, is now come, very God and very man. He hath appeared: he hath been seen and heard. He hath preached. He hath wrought miracles. He hath suffered and died for us. He is risen again, and ascended up into heaven, where he sitteth now on the right hand of God his Father. All this was not fantastically done, but truly and unfeignedly. He appeared very man in the flesh, which he received of the blessed virgin Mary, having his Godhead conjoined with his humanity; so that he was, and is, very God and very man.

Of them that deny the humanity of Christ. *Eus.* There want not now-a-days, as I have heard, which plainly deny that Christ took any flesh of the virgin Mary, and as for that body that he had, he brought down with him from heaven. *Phil.* This is no new heresy, although it be lately renewed by the wicked and pernicious sect of the ungodly anabaptists, but sprung up among the old heretics, shortly after the ascension of Christ. Would God I had sufficient time and convenient leisure to utter my mind fully concerning this matter! But forasmuch as I know and am perfectly persuaded that none of you are addict neither to this, nor any other opinion that they maintain and hold contrary to the rule of the catholic faith, and the determination of Christ's church, I will not labour much in the confutation of this their damnable heresy, but only rehearse certain scriptures unto you, that ye may in few words perceive how greatly they swerve from the verity of God's word.

First, I will rehearse unto you the words of God the Father, spoken to the serpent shortly after the fall of man: "I will set enmity between thee and a woman, between thy seed and her seed. And that self seed shall tread down thy head." This seed to be Christ no man doubteth that is faithful. Mark now, that he calleth Christ the seed of a woman, he meaneth the most glorious virgin Mary. If Christ be the seed of this woman Mary, then did he take his flesh and humanity of her. So doth it

then follow right well, that they err which affirm that Christ brought his body with him from heaven, and took no flesh of this most blessed and undefiled virgin. For how can he be named to be the seed of a woman, if he had no part of her? Can a woman truly say, This is mine own and natural son, when she never brought him forth?

To Abraham also God the Father said: "In thy seed all nations of the earth shall be blessed." "This seed is Christ," as St Paul declareth to the Galatians, which, being born of the virgin Mary, came of the seed of Abraham. Now, if Christ had taken no flesh of Mary, how could he have come of the seed of Abraham? Gen. xxii. Gal. iii.

The prophet Esay also saith: "Behold, a maiden shall conceive and bring forth a son, and his name shall be called Emanuel." Are not these words plain enough? Could this glorious virgin both have conceived and brought forth Christ, and yet Christ have taken no part of her? This had been a marvellous conception and a wonderful birth, seeing that all the scriptures fight against it. Isai. vii. Matt. i. Luke i.

But let us come to the new testament.

St John in his gospel saith: "The Word," meaning Christ, "became flesh, and dwelt among us." As though he should say, The Word, which is the Son of God and the second Person in Trinity, took flesh of the virgin Mary, and became by that means very man for our sake, and lived here among us on the earth, and wrought such things as was the will of his heavenly Father. Mark that he saith: "The Word became flesh," that is, the Son of God became very man. How came this to pass, that he was not only God, but also very man? Verily, inasmuch as he took flesh of that most pure virgin Mary, through the wonderful operation of the Holy Ghost. John i.

St Paul also saith: "Christ was begotten of the seed of David after the flesh." Here St Paul confesseth that Christ had flesh, and was very man, and that he took this flesh of the seed of David, which was Mary the most pure virgin. These words are open enough for them that will see. Rom. i.

A like thing he writeth to Timothy: "Remember that Jesus Christ is risen again from death, of the seed of David." Behold, how he still maketh mention of the seed of David, because he would have us earnestly imprint the humanity of Christ in our breasts, which he received of the virgin Mary. For he did afore see in the Spirit, that there should arise certain false prophets, which should labour to wrest out of our hearts this necessary article of Christ's humanity. 2 Tim. ii.

To the Galatians also he writeth on this manner: "When the time was fulfilled, God sent his Son born of a woman," or rather, as the Greek word *genomenon* soundeth, begotten or made. Christ, by the wonderful and supernatural operation of the Holy Ghost, was begotten and made man of the virgin Mary, yea, and that without the seed of any man. He only received his flesh and manhead of Mary, which, God so working by his Holy Spirit, was so pure, clean, and undefiled, that there was no spot of uncleanness in her at all. And as Christ was begotten of God the Father, God's own Son and very God from everlasting, yea, and that without the company of any woman; so was he begotten, conceived, made, and born very man of the most pure virgin Mary, without the seed of any man; the Holy Ghost did so come upon her, and the power of the Highest overshadowed her. And as Christ received his godhead only of God the Father, so received he his manhead only of the virgin Mary his mother. Whereof we may conclude, that as Christ is very God of God the Father, without any mother, so is he very man of Mary his mother, without any father. Therefore may his godhead be as justly denied, as his manhead and flesh-taking of the blessed virgin Mary. But Christ abideth very God and very man, whatsoever the wicked heretics babble in this behalf. Gal. iv. Luke i.

I will rehearse another text of St Paul to the Hebrews, and make an end of this matter: "He was tempted and made like to us in all things, sin alone except." If he were like unto us in all things, sin alone except, then followeth it that he had a body of flesh as we have, and that there was no difference, but that his most blessed body was without all sin, and our bodies are sinful. For he was born, wrapped in clouts, laid in a manger, fed, circumcised, embraced in arms, grew, was made strong in the spirit, profited in wisdom and age, hungered, thirsted, wept, was weary, rejoiced, Heb. iv.

was moved with wrath and indignation, sorrowed, was heavy, sad, and at the last suffered the most spiteful death of the cross. Are not these very signs and manifest tokens of man? Could he have done these things, if he had had either a fantastical body, or else a body from heaven? Nay verily; for what fantastical or heavenly thing hungereth, thirsteth, weepeth, sleepeth, rejoiceth, &c.? Which all Christ did. A little
Luke xxii. before his passion was he not in such "an agony, that his sweat was like drops of blood trickling down to the ground"? Did he not so greatly fear death, that he desired his Father to withdraw the cup of his passion from him? Are not all these evident tokens of a very man, seeing his flesh so greatly feared death? Seeing then that he was very man, whence had he this body but of the most holy virgin Mary, through the marvellous operation of God's Spirit?

Confounded, therefore, be Manicheus[1], which deny the humanity of Christ. Confounded be Valentius[2], which affirmed that Christ brought his body with him from heaven, and took no flesh of the virgin Mary. Confounded be the anabaptists, and so many as hold and maintain this wicked doctrine, contrary to God's truth. For
1 Tim. iii. John i. Luke ii. Eph. iii. Phil. iii. "God was shewed in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the earth, and received up into glory."

Thus see you, neighbours, that Christ "the gift of God, which bringeth salvation to all men, hath appeared," yea, and that in the flesh, which he received of the most
1 John iii. blessed and pure virgin Mary. "He appeared," saith St John, "that he might take away our sins," and yet was there no sin in him. Again: "For this cause appeared the Son of God, that he might loosen the works of the devil."

But of all these things ye have heard abundantly before; therefore will I go forth with your new-year's gift. It followeth: "And teacheth us that we should deny ungodliness and worldly lusts."

We heard before that Christ, being born of the virgin Mary, brought health and salvation to all men, both Jew and gentile. Here again St Paul teacheth what pleasure he hath done us more. He hath not only brought salvation to us, and by that means delivered us out of the miserable state wherewith we were detained before; but he hath also taught us what we should do, that through our own fault we lose not again the dignity which we have gotten through the free mercy of God. And in this behalf also are we much bound to this our gift. For what doth it profit to have a treasure given us, and to lose it again straightways? Are we not much bound to them which both give us treasures, and shew us also how we may safely keep them, to our great pleasure and comfort? How much then are we indebted to our Saviour Christ, which hath not only given us the treasure of salvation, which of all treasures is most excellent, but also taught us how we shall behave ourselves, that we lose it not hereafter! But let us hear what he hath taught us. *Eus.* I pray you, speak on, for we desire greatly to hear it.

Phil. His doctrine is this: "That we should deny ungodliness and worldly lusts." We hear here none unwritten verities, nor the fancies of men, nor yet old wives' fables and such things as edify not; but those things that have been taught of Moses and the prophets many years before his coming, as we may see in the holy scriptures: therefore may they not be reject and cast away. The old ethnicks hearkened not more to the oracles and answers of Apollo, than we ought to hearken and give ear to the doctrine of this gift of
Deut. xviii. John iii. John vi. John viii. ix. xii. John xiv. Tit. i. Psal. cxlv. Matt. xvii. Mark ix. Luke ix. 2 Pet. i. Isai. lxi. God, Christ our Saviour. For he is that prophet which God promised that he would raise up, and put his words into his mouth; so that whosoever will not hear him, God will be revenged of him. He is "a master sent from God." He hath "the words of everlasting life." He is "the light of the world: whosoever followeth him walketh not in darkness, but shall have the light of life." He is "the way, truth, and life." He is that "God that cannot lie." He is "faithful in all his words, and holy in all his works." We are commanded of God the Father to "hear him." The Spirit of God

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[1 See before, p. 278, note 3.]

[2 Euseb. Pamph. Eccles. Hist. Lib. iv. capp. x, xi. A compendious account of the Valentinian heresy may be found in the Ecclesiastical History of Mosheim, cent. II. part ii. chap. v. 15-17, who refers to several ancient writers for more copious information.]

is upon him, he is sent to preach merry tidings to the poor, that he might heal the broken in heart, preach deliverance to prisoners, and sight to the blind. He is that "good shepherd," whose voice his sheep hear; and "every one that is of the truth heareth his voice." He is that "Lord God, which teacheth us profitable things, and governeth us in the way wherein we ought to walk." Luke iv. John x. John xviii. Isai. xlviii.

Seeing then that he is a Lord of such and so great authority, excellency, and puissance; seeing also he teacheth nothing but truth; again, seeing he hath done so much for us, and tendereth nothing more than our health and salvation, we were not only too much ingrate and unkind toward him, but also very enemies unto ourselves, if we should not with all diligence apply ourselves both to hear him and also to follow and accomplish such things as he teacheth us. Let us therefore hear what he willeth us to do: "And teacheth us that we should deny ungodliness and worldly lusts." Whereas our English translation hath "teacheth," the Greek word is *paideuousa*.

Chris. What signifieth that, I pray you? *Phil.* It signifieth not only to teach, but so to instruct, inform, fashion, and teach, as schoolmasters are wont to do their children, whom they found and received rude, gross, ignorant, and without all good knowledge both of learning and manners. Even such did our schoolmaster and teacher Christ find us, all gross, all rude, all barbarous, all blind, all ignorant, all unlearned, all unmannered, and clean out of fashion. How could it otherwise be? We were "darkness." We walked "in the vanity of our mind, blinded in our understanding, being strangers from the life which is in God through the ignorance that was in us, and the blindness of our hearts," so that we gave over ourselves "unto wantonness, to work all manner of uncleanness with greediness." For Satan, "the god of this world, had blinded our minds, that we should not believe, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto us." But yet for all this our rudeness, ignorancy, and blindness, Christ, that heavenly doctor, doth not disdain us. He is contented to receive us into his school, and to become our schoolmaster, so that we will leave our wickedness, and be contented to be reformed. O what a gentle point is this of our Saviour Jesus Christ, not to disdain us for all our rudeness and ignorancy, but joyfully to accept us, if we will follow the trade of his school! The common saying is, An honest master loveth to have honest servants. Now, who is more honest, pure, godly, innocent, and faultless, than this Master Christ? It becometh then his servants to practise and follow, so nigh as they can, his manners. Therefore the first lesson that his scholars learn in his school is, to "deny ungodliness and worldly lusts." They that intend not to do this, they are not fit scholars for such a schoolmaster, though they brag never so much of his name, and call themselves Christians. For "not every one that saith unto me, Lord, Lord," saith Christ, "shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven." And, I pray you, mark how prettily and handsomely the scripture speaketh: "That we should deny ungodliness and worldly lusts." As though it should say, Although in times past we have both followed and maintained ungodliness, idolatry, false worshippings of God, superstition, confidence in our ownselves and works, and have lived after the lusts of the world and the flesh; yet now, forasmuch as we are come into a new school, and have another schoolmaster and teacher, which teacheth his scholars nothing but virtue, godliness, and all that ever is contrary to vice, it becometh us to deny, forsake, yea, and utterly to forswear all ungodliness and worldly lusts, and whatsoever is contrary to the teaching of this our new schoolmaster, and never to have to do with them hereafter; but studiously, and with all application of mind, to follow the doctrine of this our teacher.

Christ is our schoolmaster.

Eph. v. Eph. iv. 2 Cor. iv. Isai. vi. John xii. Col. i. Matt. vii.

Theo. What is it to deny ungodliness? *Phil.* To deny ungodliness is utterly to forsake, and to cast away, all things that should obscure, deface, or in any point hinder the honour and glory of God. For whosoever will be Christ's scholar, he must first seek the glory of God above all things, as it is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

What it is to deny ungodliness.

Deut. vi. Matt. iv.

Eus. Which are they that hinder the glory of God? *Phil.* Ask ye which, neighbour Eusebius, when "the world is altogether set on wickedness", as St John saith?

1 John v.

John xii. Phil. ii. "They love the glory of men, more than the glory of God," as Christ saith. "All seek their own, and not that which is Jesus Christ's," saith St Paul.

What a sort of idolaters are there in the world, which steal the honour from God and give it to creatures! What a number are fallen from Christ, some putting their trust in popish pardons, some in the merits of other, some in their own works, some in the observances of men's traditions, &c.! What a company also is there, that love worldly things more than God! How does the covetous man embrace and love his riches! so that it is not without a cause said of Christ: "It is more easy for a cable-rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God." How doth the glutton make of his belly, and enfarce it with all kind of dainties! How doth the proud person garnish himself, and delight in precious ornaments! How doth the ireful man set aside all charity and fear of God, and seek to be revenged! Again, what a swarm of wicked persons are there, which dishonour the name of our God by unlawful and abominable oaths! What thing in earth do they leave unsworn by? Yea, what part of the most glorious body of our Saviour Jesus Christ, whereby we receive redemption and salvation, do they leave untouched with their too much detestable oaths? Why do not these wretches call this precept of God to their remembrance: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain"? The wise man also saith: "A man that useth much swearing shall be filled with wickedness, and the plague," that is, the vengeance of God, "shall not go away from his house."

Matt. xix. Mark x. Luke xviii. Exod. x. Deut. v. Eccles. xxiii.

Furthermore, what a flock is there, that hateth God's word and so many as labour to promote and set it forth, calling them heretics, and fellows of the new learning! How little pleasure have these swinish worldlings and voluptuous belly-gods either to read the scriptures themselves or to hear other! Yea, I would there were not which neither will read the most holy bible themselves, nor yet suffer with a glad mind other to read. Against all such doth Christ thunder in the gospel, saying: "Wo be to you, scribes and Pharisees, hypocrites, which have taken away the key of knowledge, and speared the kingdom of heaven before men! Ye yourselves do not enter, nor yet suffer them that come to enter."

Matt. xxiii. Luke xi.

Do not all these, think you, as I may let pass many other, greatly dishonour God and obscure his glory? These are no fit scholars for Christ's school, except they repent and amend. Therefore, as I said unto you before, whosoever will be Christ's scholar, he must first seek the glory of God above all things. He must love God above all things either in heaven or in earth, believe him to be his alone Saviour, and ask and look for all good things of him alone. He must honour his name, and seek the glory thereof in all things that he doth: yea, for the glory of this his God he must be contented not only to bestow his goods, but his very life also, if the honour of God so requireth. He must love the word of God, as the alone treasure of his soul, study in it day and night, talk of it with other, exhort his christian brothers unto the reading of it, rejoice when he see men have a pleasure in it, and encourage them so to continue, and to follow that which they read[1]. They that do this deny ungodliness, and unfeignedly seek the honour and glory of God. *Chris.* I beseech God that we all may have grace thus to do.

Psal. i.

Phil. Forasmuch as we walk not only before God, but also before men, therefore doth your new-year's gift, I mean Christ your schoolmaster, not only teach you to "deny ungodliness," but also "worldly lusts." *Theo.* What meaneth he by that? *Phil.* Even the very same that St Paul doth, writing to the Colossians: "Mortify," saith he, "your members, which are on the earth, fornication, uncleanness, unnatural lust, evil concupiscence, and covetousness, which is worshiping of idols; for which things the wrath of God cometh on the children of unbelief; in which ye walked once, when ye lived in

What it is to deny worldly lusts. Col. iii.

[1 It appears desirable to preserve the following marginal note, which, inserted here in the first edition, was afterwards omitted: "But in Paul's church may a man see the leaves of the bibles torn out, and that no small number; and all because men should have no knowledge of God's word: neither do men love the readers thereof, but seek with all guile to persecute them and to cast them in prison; so that in short time there they die, &c."]

them. But now put ye also away from you all things, wrath, fierceness, maliciousness, cursed speaking, filthy talk out of your mouths. Lie not one to another, after that ye have put off the old man with his works, and put on the new, which is renewed in knowledge after the image of him that made him." Of these words may ye learn what it is to deny worldly lusts. Verily, to mortify all carnal affects, which strive against the Spirit. "For the flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh." But, "they that pertain unto Christ have crucified the flesh with the affects and lusts thereof." "If ye live after the flesh, ye shall die: but if ye mortify the deeds of the body in the Spirit, ye shall live. For whosoever are led with the Spirit of God, they are the sons of God." Here may ye see what pureness both of body and mind God requireth of us, seeing we may not so much as once nourish a worldly and carnal lust in our hearts. How much less then is it lawful for us to accomplish them in deed, and to bring them forth in external act!

Gal. v. Rom. viii.

Hereto pertaineth the commandment: "Thou shalt not covet" or lust. Our Schoolmaster also, in the sermon that he made in the mountain, saith: "Whosoever looketh on another man's wife, lusting after her, hath committed adultery already in his heart." It is not without a cause that Christ teacheth us to deny worldly and fleshly lusts. For if the heart be not refrained from evil concupiscences, and kept clean, it is not possible that we can either speak or do any thing at all that should be good or godly. "For of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of his heart bringeth forth that is good; and an evil man out of the evil treasure of his heart bringeth forth that is evil." "Every tree is known by her fruit." Therefore must we above all things watch that no evil lust creep into our hearts, either through the enticement of the flesh, or the flattering of the world, or yet the crafty suggestion of Satan. "Be sober," saith St Peter, "and watch. For your adversary the devil goeth about like a roaring lion, seeking whom he may devour." If the heart be once corrupt with worldly lusts, then goeth all to havoc, as St James saith: "After that lust hath conceived, she bringeth forth sin; and sin, when it is finished, bringeth forth death." Blessed is that man that can keep his heart free from worldly lusts and unlawful desires. For he is a fit scholar to be in Christ's school; yea, it is an evident token that he hath learned with Christ already, and hath well profited in godly knowledge. And that you may do this, set ever before the eyes of your mind this saying of St John: "Love not the world, nor those things that are in the world. If any man loveth the world, the love of the Father is not in him. For all that is in the world, as the concupiscence of the flesh, and the lust of the eyes, and the pride of the life, is not of the Father, but it is of the world. And the world passeth away, and the lust thereof. But he that doth the will of God abideth for evermore."

Matt. v. Matt. vii. & xii. Luke vi. 1 Pet. v. James i. 1 John ii.

Eus. Is it not lawful for us to covet and desire such things of the world as are necessary for our living? *Phil.* To desire to have meat, drink, and clothe, without the which ye cannot live in the world, it is lawful. Salomon and Jacob prayed for them unto God. Christ also in the Pater-noster taught us to pray on this manner: "Give us this day our daily bread." St Paul also saith: "If any man doth not provide for his household, he hath denied the faith, and is worse than an infidel." Therefore it is lawful both to desire, and to pray, and to make provision for them, so that it be done in faith and of a single heart. For "all the creatures of God are good," as the scripture saith: "God beheld all things that he had made, and they were very good." "All things are pure to them that are pure." "Nothing is to be cast away that is received with thanksgiving." To desire these things, I say, yea, and to have the use and possession of them, ye are not forbidden; but to lust and desire worldly riches with a covetous and insatiable mind, that ye may join house to house, land to land, and farm to farm; to desire to be revenged, when all vengeance pertaineth to God, as he saith, "Vengeance is mine, and I will reward;" to lust after another man's wife, maid, or servant, to desire and lust after dainty meats, that the flesh may be the more prone and ready to sin; this to do ye are forbidden; and if ye do it, ye are cursed of God, as the psalmograph saith: "Cursed be they that turn away

Gen. xxviii. Prov. xxx. Matt. vi. 1 Tim. v. Gen. i. Tit. i. 1 Tim. iv. Deut. xxxii. Rom. xii. Psal. cxix.

from thy commandments." Thus perceive ye, I trust, what is meant by the denying of worldly lusts. *Theo.* We perceive it right well.

James i. *Phil.* Seeing ye do so, neighbours, look ye be no forgetful hearers, but diligent accomplishers of such things as ye know, lest your knowledge turn to your greater damnation. Mortify your carnal affects and worldly lusts. Suffer none of them to creep into your hearts. Call to God for help without ceasing, that ye may be able through his grace to suppress all evil affects, concupiscences, lusts, and desires. Keep your heart so pure, that nothing may come from you but pureness, virtue, and godly Rom. vi. innocency. Remember, that "so many as are baptized in Christ Jesus are baptized into his death. They are buried together with him by baptism into death, that as Christ was raised up from death through the glory of the Father, so they likewise Col. iii. should walk in a new life." "If ye be risen again with Christ, seek for those things that are above, where Christ is sitting on the right hand of God. Provide for those things that are above, and not upon the earth. For ye are dead, and your life is hid with Christ in God." If ye do these things, and follow the teaching of your schoolmaster Christ, so that ye deny ungodliness and worldly lusts, then shall ye shew yourselves to have been good students in the school of Christ, and ye shall take forth a new lesson, which here followeth.

Chris. What is that? *Phil.* Even this: "And that we should live soberly, righteously, and godly, in this present world."

Eus. This is a godly lesson. *Phil.* Labour therefore the more diligently to remember it. Before ye heard how ye must forsake sin; now ye are taught to practise virtue and godliness. For it is not enough to cease from doing evil, except we also do good, Psal. xxxiv. Isai. i. as the psalmograph saith: "Depart from evil, and do good." Also the prophet: "Cease to do evil, learn to do good." Therefore, as before we were taught to decline from evil, so are we here monished to do good and to embrace virtue. And in this our lesson, which I now last rehearsed, we are taught how to behave ourselves both toward ourNote. The description of a christian man's life. selves, our neighbours, and God, in this world. We must live "soberly" toward ourselves, "righteously" toward our neighbours, and "godly" toward God. Here is the whole life of a christian man, painted, described, and set forth in few words. To live so that we neither offend ourselves, our neighbours, nor God, is not this the whole sum of the christian religion? What is the duty of a christian man more to do?

What it is to live soberly. *Chris.* What is it to live soberly? *Phil.* The Greek word *sophronos* soundeth on such manner, that to live soberly should seem to be so purely, discreetly, modestly, temperately, and sagely to institute our life, that our conscience should never accuse us of any evil, but testify with us that we live and do all things godly. He that thus liveth, liveth soberly. For there is a certain sobriety so well in the mind as in the body. There is also a certain drunkenness so well in the mind as in the body. Likewise as the body is recounted sober and in safe estate so long as it is not distemperate with the superfluity of meats and drinks; so in like manner, so long as the mind is not troubled with vicious affects, but remain in her native purity, it is recounted sober. So that we are here taught not only to live soberly, modestly, and temperately concerning the body, but also the mind. For a christian man must have a special respect to the mind, which being drunken with vices, what doth the sobriety of the body profit? If I keep my body sober, and in never so good temperance, and my mind be drunken with wrath, ire, contention, desire of vengeance, whoredom, unclean thoughts, and such other carnal affects and worldly lusts, what doth it profit? Therefore, as the body is to be kept from drunkenness, so must the mind be from vices. Then shall we be truly sober, and live well toward ourselves.

But, forasmuch as this time of christmas men universally are most of all given to banqueting, voluptuous eating and drinking, so that the christian sobriety and moderate temperance is forgotten with many, and gluttony and drunkenship bear chief rule; therefore I desire you, brothers, by the tender mercies of God, that ye live Luke xxi. Godly admonitions against surfeiting and drunkenness. soberly, "and beware of surfeiting and drunkenship." Use a sober and temperate diet. Overcharge not your stomachs with too much eating and drinking. Let other glory in their christmas banquets, made for the belly; have you your whole rejoicing, plea-

sure, and delight in "that meat which perisheth not, but abideth into everlasting life." John vi.
"Make no provision for the flesh to fulfil the lusts thereof." Rom. xiii.
"Be not drunken with wine, wherein is excess." Eph. v.
"Cast away the works of darkness, and put on the armours of light. Walk honestly as in the daylight, not in banqueting and drunkenness, not in chambering and wantonness, nor yet in strife and envying; but put ye on the Lord Jesus Christ." Rom. xiii.
Remember that we live not to eat, but eat to live. And nature is contented with a little: whatsoever is superfluous is sinful and damnable.

Remember, that Adam and Heva did fall through gluttony. Remember that Noe, when he was drunken, was uncovered in his tent, and lay with his privities bare. Gen. iii. Gen. ix.
Remember that Lot, being drunken, committed incest with his own daughters. Gen. xix.
Remember that, when the children of Israel had sat down to eat and drink, they fell straightways unto idolatry, and worshipped the golden calf. Exod. xxxii. 1 Cor. x.
Remember that Ammon, the brother of Absolon, was slain at a banquet when he was drunk. 2 Sam. xiii.
Remember that Judith xiii.
Holofernes being drunk was slain of a woman.
Remember that at a banquet it was granted, that St John Baptist should lose his head, and yet no cause why, but a little envy, and because he would tell the king truth, wherewith the flatterers that were about him could not away. Matt. xiv.
Remember that the rich glutton, which fared daintily every day, was buried and thrown down into hell. Luke xvi.
Remember that the occasion of "the wickedness of Sodom was pride, fulness of meat, abundance, and idleness." Gen. xviii. Ezek. xvi.
All these be terrible histories against gluttony and drunkenship.

Again, what diseases come thereof! How many sorrows and troubles do they bring to man's body! Let us hear what Salomon saith: "Where is wo? Where is sorrow? Where is strife? Where is brawling? Where are wounds without a cause? Where be red eyes? Even among those that be ever at the wine, and seek out where the best is." Therefore keep no company with wine-bibbers and riotous eaters of flesh; for such as be drunkards and riotous shall come to poverty. Jesus, the son of Sirach, also saith: "Be not greedy in every eating, and be not too hasty upon all meats. For excess of meat bringeth sickness, and gluttony cometh at the last to an unmeasurable heat. Through gluttony have many perished, but he that dieteth himself temperately prolongeth his life." Prov. xxiii. Ecclus. xxxvii.

Therefore, good neighbours, that we may eschew all these great perils, let us cast away all gluttony and drunkenness, live soberly, practise moderate temperance, and so embrace christian sobriety, that we may be sober both in body and mind. So shall we be the more able to do our duty toward our neighbours.

Theo. Truth it is. For he that cannot order himself well toward himself, shall evil do his duty toward his neighbour. I pray God give us grace first to look upon ourselves as we ought to do, and afterward to behave ourselves toward our neighbours as it becometh us. *Phil.* This is a godly desire. We are taught of Christ our schoolmaster not only to live "soberly," which concerneth ourselves, but also "righteously," which toucheth our neighbours.

Eus. What is it to live righteously? *Phil.* To do to every man as we are bound by the commandment of God. For the office of righteousness is to give every one his own. This our lesson, that we should live righteously, comprehendeth all the second table of the ten commandments. For justice and righteousness requireth that we honour our father and mother, reverence them, and do for them whatsoever lieth in our power. It requireth of us that we also have in honour all temporal magistrates, and so many as be our superiors. It requireth again, that we give to the ministers of God's word double honour, that is to say, both an hearty external reverence, and also all things that are necessary for their living, that their most godly exercises may not be letted. It requireth that we slay no man, nor do no man no harm; but walk charitably toward all men, speak and report well of all men, help, comfort, and succour them, yea, though they be our extreme enemies, and seek our death. For the commandment of our Schoolmaster is this: "Love your enemies, pray for them that curse you, do good to them that hate you, &c." It requireth that we commit none adultery, but that "every man have his own wife, and every woman her own husband." It requireth that we do no theft, nor steal any thing from our

What it is to live righteously.
Exod. xx. Deut. v. Matt. xix. Mark x. Rom. xiii. 1 Pet. ii. 1 Tim. v.
Matt. v.
1 Cor. vii.
1 Thess. iv.

neighbour, nor bribe away his goods unjustly, nor deceive him in bargaining; but help him, maintain him, succour him, and do for him unto the uttermost of our power, that he may want no good thing. It requireth that we bear no false witness against our neighbours, nor obscure his good name, nor yet do any thing at all that may turn him to displeasure; but both think and speak of him gently, friendly, and charitably, interpreting all things unto the best, and covering his faults where there is hope of amendment. It requireth of us, that we do not covet our neighbour's house, wife, servant, handmaid, nor any thing that is his; but that we wish well unto him and to all that he hath, being contented with that that God hath given us, be it little or much. To be short, to "live righteously" is to do unto other as we would they should do unto us. He that doth these things aforesaid liveth righteously, and behaveth himself toward his neighbour as he is bound by the commandment of God.

Prov. x. 1 Pet. iv.

Matt. vii. Luke vi.

Chris. Now have we learned our duty both toward ourselves and our neighbours. Let it now be declared unto us, I pray you, how we ought to behave ourselves toward God. *Phil.* Christ our Schoolmaster teacheth us not only to live "soberly and righteously," but also "godly."

What it is to live godly.

Theo. What is it to live godly? *Phil.* To live godly is to believe that there is but one true and living God, to cleave unto him as the foundation of all goodness, to look for all health and salvation at his hand, to love him with the whole mind, heart, power, and soul, to call upon his most blessed name, to praise him in all kind of fortune, to seek his glory above all things, and to serve him according to his word. *Eus.* Blessed is that man to whom it is given thus godly to live.

Phil. Neighbours, now have ye learned the whole trade of Christ's school, and what he teacheth. His doctrine is this: that ye should "deny ungodliness and worldly concupiscences, and that ye should live soberly, righteously, and godly." Look therefore that ye follow this teaching, and practise it in your daily conversation, that ye may be found no forgetful hearers, but fervent doers of such things as ye have heard and learned. Deny ungodliness, and forsake all that ever is contrary to God's honour, praise, worship, and glory. Mortify your carnal affects and worldly lusts. Become new men in your living. Away with the works of darkness, and on with the fruits of the Spirit. "Put on the armours of light, and cast away the works of darkness." "Be no longer darkness, but light in the Lord." "Shine in the world as great lights." "Glorify God in your body and in your spirit, which are God's." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Live soberly, modestly, temperately, discreetly, and sagely toward yourselves. Do nothing whereof your conscience may either condemn or accuse you. Live righteously toward your neighbour. Do none otherwise unto him, than ye would he should do unto you. Live godly toward God. Seek his glory in all things, and worship him according to his word, and not after your blind fancy and fleshly imagination. Thus doing, ye shall shew yourselves scholars not altogether unworthy such a schoolmaster.

Col. iii.

Rom. xiii. Eph. v. Phil. ii. 1 Cor. vi. Matt. v.

But ye must note, that all these things must be done "in this present world", as your new-year's gift hath. For this is the time of grace, favour, comfort, and remission of sins, as God saith by the prophet: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is that well-accepted time: behold, now is that day of salvation." "Seek the Lord while he may be found." In this world there is time of mercy, favour, and grace: here is it lawful to lament our sins: here may we undoubtedly believe, trust, and obtain remission of our sins. After this life there remaineth nothing but either everlasting pain or eternal glory, as St Cyprian saith: "When we go once out of this world, there is no more place of repentance, there is no more satisfaction to be made. For life is here either lost or gotten: here is provision made for eternal health with the worshipping of God and the fruit of faith. Let no man discourage himself because of the multitude of his sins, or by the reason that he hath been so long a sinner, thinking that by this means he shall obtain health the less. For so long as we are in this world there is no repentance too late. There is a way to obtain favour, and they that seek and understand

Isai. xlix. 2 Cor. vi.

Isai. lv.

Contra Demet. Tractu. primo.

the truth shall soon come by it[1]." Therefore in this world must we "deny ungodliness and worldly lusts." In this world must we "live soberly, righteously, and godly." So doing, we may with a good and free conscience do that which followeth.

Chris. I pray you, let us hear what it is. *Phil.* "Looking for that blessed hope and appearing of the glory of the great God and of our Saviour Jesus Christ."

A good servant needeth not to fear his master's coming. For in his absence he hath been faithful and diligent to do that thing which his master willed him to do. Therefore may he lawfully, even with joy and gladness, look for his master's return. So likewise a christian man that walketh in the way of the Lord, and doth that which he is appointed by the law of God, and seeketh above all things the accomplishment of his master's will, may with a free, glad, and merry conscience look for the coming of Christ at the day of judgment, which shall be terrible to the wicked, but comfortable to the faithful. And, verily, so many as hope to be saved at that great day ought so to behave themselves in this world, that they may with joy at all times look for it. And they ought to be so much the more diligent, seeing the time is uncertain when it shall be. "Of that day and time," saith Christ, "knoweth no man, no, not the angels which are in heaven, neither the Son himself, save only the Father." "Take heed, watch, and pray, for ye know not when that time is." "As a man which is gone into a strange country, and hath left his house and given authority to his servants, and to every man his work, and commanded the porter to watch. Watch, therefore; for ye know not when the master of the house will come, whether at even, or at midnight, whether at the cock-crowing, or in the dawning; lest if he come suddenly, he should find you sleeping. And that I say to you, I say to all, Watch."

Acts i. Matt. xxiv. xxv. Luke xii. xix.

It is to be noted, that the scripture calleth that a "blessed hope," wherewith we hope and look for the glorious coming of our Lord and Saviour Jesus Christ unto the judgment. And not without a cause. For although a christian man be never so greatly vexed in this world, yet when he casteth the eyes of his faith upon that day, and hopeth that Christ shall come and give him eternal glory according unto his faith, this maketh him blessed, joyful, quiet, and merry, and contented with a glad heart, patiently, and thankfully to bear whatsoever cross God layeth on his back. "We are saved through hope," saith St Paul. "Dearly beloved," saith St John, "we are now the sons of God, and it hath not yet appeared what we shall be. But we know that, if he once appear, we shall be like unto him, for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." "The hope of saints is full of immortality," saith the wise man.

Rom. viii. 1 John iii. Wisd. iii.

It followeth: "and the appearing of the glory of the great God, and of our Saviour, Jesus Christ." At Christ's coming into this world he came altogether poorly. He was born of a poor maid in a stable, wrapt in simple clouts, and laid in a manger among brute beasts. He was brought up homely, lived hardly, not having where once to rest his head. All the time of his life he was of such ignominy among the bishops, priests, head rulers, scribes, Pharisees, and Sadducees, that at the last they put him unto the most spiteful death of the cross, as a pestiferous malefactor, a deceiver of the people, a teacher of new learning, an enemy to our mother the holy church, &c. But when he shall appear again and come unto the judgment, his appearing shall be glorious, his coming shall be royal, victorious, and triumphant. He shall not come humbly, and simply, as a base person, but like a great and almighty God, like a Lord full of all puissance, might, and power, terrible to the wicked, and amiable to the faithful. He "shall come in his glory, and all the holy angels with him; then shall he sit upon the seat of his glory, and there shall be gathered before him all nations." He shall shew himself to be a great God, and such one as none is able to be compared unto him. It shall well be known at that time, that he was and is the true Son of God, and that very true Messias which was promised of God by the prophets, what-

Phil. ii. Matt. xxvii. Luke xxii. Mark xiv. John xviii. Matt. xxv.

[1] Quando istinc excessum fuerit, nullus jam pœnitentiæ locus est, nullus satisfactionis effectus: hic vita aut amittitur, aut tenetur; hic saluti æternæ cultu Dei et fructu fidei providetur. Nec quisquam aut peccatis retardetur aut annis, quo minus veniat ad consequendam salutem. In isto adhuc mundo manenti pœnitentia nulla sera est. Patet ad indulgentiam Dei aditus, et quærentibus atque intelligentibus veritatem facilis accessus est.—Cypr. Op. Oxon. 1682. Ad Demetr. p. 196.]

soever the wicked Jews say unto the contrary. Then shall it be manifest to all men, that the gods of the gentiles are devils, and that there is no other God but this our God alone. Then shall they that are the adversaries of his truth, and enemies of his most holy gospel, know how greatly they have erred, blasphemed the divine verity, persecuted his faithful servants, maintained pernicious doctrine; yea, then shall they receive a reward worthy their wickedness and tyranny. He shall shew himself such a great God, that it shall lie in his power to give to the faithful everlasting life, and to the wicked eternal damnation. "O, great is the Lord and worthy very much to be praised, and there is no end of his greatness," saith the psalmograph. Needs must our Lord God be great, seeing he replenisheth both heaven and earth with the majesty of his glory. No place is there any where but that his power reacheth unto it. "Heaven is my seat, and earth is my footstool: what house will ye build for me, saith the Lord? or what place is it that I should rest in? Hath not my hand made all these things?"

Psal. cxv. Wisd. i. iii. & v. Matt. xxv. Psal. cxlv. Isai. lxvi. Acts vii.

But it is to be noted, that Christ is not only called a "great God," but also a "Saviour," yea, and that "our Saviour." So that at the day of judgment he shall not only appear a great and mighty God to all men, but also a bounteous and merciful Saviour to the faithful, as St Paul witnesseth: "Our conversation is in heaven," saith he, "from whence we also look for a Saviour, even the Lord Jesus Christ, which shall change our vile bodies, that they may be fashioned like unto his glorious body, according unto the working whereby he is able to subdue all things unto himself." Again: "When Christ, which is our life, shall shew himself, then shall ye also appear with him in glory." This great God is Christ our Saviour, and not Mary, Peter, James, Michael, Francis, Dominic, Austin, or any other. He shall both save and lead his people with him into eternal glory. For as he shall say to the wicked, "Depart and go away from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels;" so shall he say to his faithful people, "Come, ye blessed children of my Father, inherit the kingdom which was prepared for you from the beginning of the world." O sweet saying, more full of joy and comfort than it can be expressed!

Phil. iii. Col. iii. Matt. xxv.

Chris. Lord, I beseech thee for thy great mercies so to assist us with thy Holy Spirit, that we may so walk before thee in this life according to thy most holy word, that we may be found in the number at that day of thy blessed children, to whom thou of thy free grace shalt give that most glorious inheritance. *Phil.* Your desire is godly. Ye shall hear more of your new-year's gift, for it beginneth to draw unto an end. *Eus.* I pray you, let us hear.

Phil. "Which gave himself for us to redeem us from all unrighteousness."

That there can be no Saviour for us but Christ alone, these words prove manifestly, forasmuch as none other but he only gave himself for us to redeem us from all unrighteousness. "Was Paul crucified for us? Or were we baptized in the name of Paul?" What saint at any time thought himself so pure, immaculate, and without all spot of sin, that he durst presume to die for us, and to avouch his death to be an oblation and sacrifice for our sins to God the Father?—except peradventure we will admit for good payment these and such like blasphemies, which were wont full solemnly to be sung in the temples unto the great ignominy of the glorious name of God, and the dishonour of Christ's most precious blood: *Jesu bone, per Thomæ merita, nostra nobis dimitte debita. Et a trina morte nos suscita.* Again: *Jesu bone, per Thomæ vulnera, Quæ nos ligant, relaxa scelera.* Item, *Thomæ cedunt et parent omnia, Pestes, morbi, mors, et dæmonia, Ignis, aer, tellus, et maria. Thomas mundum replevit gloria. Mundat lepra conspersos maculis, Solvit mortis ligatos vinculis*[1]. I let pass many more, which are very easy to be searched and found out. What are, if these be not, blasphemies? What obscure the price of Christ's death, if these wicked sentences do not? Ah, Lord! what blindness occupied the world, when such wicked doctrine crept in and was received into the church, and made in a manner of equal authority with the holy

1 Cor. i.

[1 Thomas a Becket, the well-known archbishop of Canterbury in the reign of Henry II., is referred to. The invocations in the text, with others of the like import, may be found Portifor. seu Breviar. ad us. Eccles. Sarisbur. Par. 1510. In Translat. S. Thom. Mart. vii. Jul. Lectt. vi—ix.]

scripture! O Satan, great is thy craft, unsearchable is the subtlety of thy wicked imaginations.

Chris. Here are some of us, which understand not the Latin tongue. English therefore the aforesaid sentences. *Phil.* I will do it in order. "O good Jesu, forgive us our debts through the merits of Thomas. And raise us up from the three-fold death. O good Jesu, release us of our sins, which bind us, through Thomas' wounds. All things give place and obey Thomas, pestilences, diseases, death, and devils, fire, air, earth, and the seas. Thomas filled the world full of glory. He maketh clean lepers. He looseneth them that are bound from the bonds of death." How say ye to this gear? Is it not good stuff?

Eus. Let God be but a little merciful unto me, if I have either heard or read more pestilent and abominable blasphemies than these are. Is this any other than as Lucifer said, "I will climb up into heaven, and make my seat above the stars of God: I will sit upon the glorious mount toward the north: I will climb up above the clouds, and will be like the Highest of all"? Is not this the office of God to forgive us our debts for the merits of Christ? Doth it not pertain unto God to raise us up from death? Are not our sins only released for Christ's wounds' sake? Is not all power given unto Christ both in heaven and in earth? Are not all things in the hand of God, to do with them whatsoever his most godly pleasure shall be? Is it not God alone that looseneth the sinful from the bonds of death? How then can these things be justly ascribed to a mortal creature begotten, conceived, and born in sin, yea, and as some judge of him, a traitor both to God and his prince? Is a sinner fit to pay a sinner's ransom? Is a traitor a convenient person to make means for another traitor unto a king whom both of them have offended? What prince can away with the sight of them?

Isai. xiv.

Matt. xxviii.

Phil. Ye say truth. It therefore followeth well that neither Thomas, Francis, Dominic, Austin, nor any other creature, neither in heaven nor in earth, were they never so holy, and suffered they never so great pains, could be our Saviour, but Christ alone, that pure and immaculate Lamb of God, "which gave himself for us," as your new year's gift saith, "to redeem us from all unrighteousness." Mark that he saith: "Which gave himself for us."

The gentleness of Christ toward us.

These words express the unspeakable kindness of Christ toward us, seeing that, when we had deserved no such gentleness, he was contented to come down from the glory of his Father, and to become man for our sake, yea, and to give himself unto the death to reconcile us unto God the Father, and to make an atonement between him and us. He "gave himself for us." He suffered death willingly. It was not the violence of the Jews, that drew him unto his passion, but his own voluntary will. The fervent and brenning love, that he had in his breast toward mankind, caused him to take the death upon him, and to suffer those most cruel pains. So that he did all things willingly, as the prophet saith. He was offered, because it was his pleasure, and he did not once open his mouth. Christ himself also saith: "Therefore doth my Father love me, because I put my life from me, that I might take it again. No man taketh it from me, but I put it away of myself. I have power to put it from me, and have power to take it again."

Isai. liii.

John x.

Thus see we, that Christ without any compulsion suffered death for our sake. He gave himself, and no angel, nor any other creature neither in heaven nor in earth, for us, for us, I say, men, although never so grievous sinners, if we repent, believe, and amend. O most precious and incomparable gift! "There is one God," saith St Paul, "and one atonement-maker of God and men, even the man Christ Jesus, which gave himself a ransom for all men." Christ gave himself for us, wherefore? "To redeem us from all unrighteousness."

1 Tim. ii.

Theo. What is it to redeem us? *Phil.* To redeem us is to buy us again, when we are lost, to pay our ransom, to satisfy for our sin, to deliver us out of captivity, to bring us home again to our true owner, to restore us to our old liberty, to set us again in that favour, wherein we were with God the Father, before we offended. All this hath Christ, and none other, done for us, by his most precious blood. The shedding of his blood was the perfect and wholly sufficient ransom for all our sins, as St John

What it is to redeem us.

1 John i. Heb. ix. saith: "The blood of Jesus Christ maketh us clean from all sin." "By his own blood," saith St Paul, "entered Christ once for all into the holy place, and found everlasting Heb. x. redemption." Again: "We are made holy by the oblation of the body of Jesus Christ Col. i. done once for all." Item: "By Christ have we redemption, and by his blood remission and forgiveness of our sins." By the blood of Christ's cross are "all things pacified and set at a stay, that either be in earth or in heaven."

What unrighteousness signifieth. *Chris.* Hath Christ by his blood redeemed us from all unrighteousness? *Phil.* Yea, verily. *Chris.* Let me ask you one question, what do ye understand by unrighteousness? *Phil.* Unrighteousness is here taken for sin, and for all that we offend God with. From Of original sin. all this hath Christ redeemed us. *Chris.* I have heard some say that Christ only redeemed us from original sin, and that as for all other sins we must make amends and satisfy for them ourselves by our own works and merits.

Phil. This is not far from their opinion, which hold that there is no remission of those sins that be committed after baptism. But as that is an heresy, so is this no Search the Potation for Lent. godly doctrine. Of the remission of sin after baptism we talked the last Lent abundantly in our Potation: therefore, leaving that, I will shew and prove now unto you that Christ hath "redeemed us from all unrighteousness," as your new-year's gift saith, and that by his blood we are delivered not only from original sin, but also actual, venial, mortal, call them by what name ye will, so that they which offend repent, believe, and take a new life upon them. Only the sin against the Holy Ghost, which hath desperation and obstinate malice to her companions, is irremissible and never forgiven, forasmuch as it Matt. xii. excludeth repentance, faith, and amendment of life, as Christ witnesseth: "Every sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that speaketh against the Holy Ghost, it shall Mark iii. not be forgiven him, neither in this world, nor in that world to come." Again: "All sins shall be forgiven to men's children, and blasphemies, wherewith soever they blaspheme: but he that blasphemeth the Holy Ghost shall never have forgiveness, but 1 John v. is guilty to everlasting damnation." This is the sin which St John calleth the "sin unto death," for the which he would that no man should pray. Of these words it is evident, that all sins shall be forgiven men, if they repent, believe, and amend, besides the sin against the Holy Ghost. But now let us see by what means these sins are forgiven; whether for our deeds and merits, or for Christ's blood's sake: and so shall we easily perceive, whether Christ by his death hath delivered us only from original sin, or rather from all other universally. *Eus.* This is it that we would gladly hear.

Isai. xliii. *Phil.* By the prophet Esay Christ speaketh on this manner: "I am he, I am he, which put away thine unrighteousnesses, yea, and that for mine own sake, and I will remember thy sins no more." Mark that he saith "unrighteousnesses" and "sins" in the plural number, because no man should pick a cavillation, and say, that Christ only putteth away one offence, which is the original sin. St Paul in our new-year's gift saith, "Christ gave himself to redeem us from all unrighteousness." And by the prophet Christ saith, that he putteth away our unrighteousnesses and sins. Is it not all one? Do they not tell both one tale? So see we that it is no new doctrine to say, that Christ putteth away all our sins both original, actual, venial, mortal, &c.

They that affirm the contrary derogate not a little the virtue and glory of Christ's Phil. iii. death, and are very they whom St Paul calleth "the enemies of the cross of Christ, 2 Pet. ii. whose end damnation is, whose god their belly is," &c. These are those "false prophets and lying teachers," which, as Peter prophesied, should come, and "privily bring in damnable sects, denying the Lord which bought them." Are not they very enemies of Christ's cross, and do they not utterly deny Christ, which teach, that Christ by his passion, blood, and death did only put away but one sin? and that for those, which we commit after baptism, we ourselves must satisfy and make amends, so that for them there is no remission and forgiveness to be asked of God the Father for Jesus Mark well. Christ's sake? What any other thing is this than to make ourselves equal with Christ, yea, to exalt ourselves above Christ, and to hold that our good deeds and merits be of greater price and more value than the death and blood of Christ? For this doctrine, I grant, teacheth that Christ is a Saviour, but yet that he saveth only from original sin,

which we received of our first father Adam; so that by him we are delivered but from one sin. It teacheth again, that we ourselves are saviours, forasmuch as we save ourselves through our good deeds and merits from all those sins which we commit after baptism.

Now let us see, whether Christ be the better Saviour or we ourselves, and whether there is more salvation in the death of Christ, or in our good works. Christ by his death saveth only from one sin, which is original. We save ourselves from many and innumerable sins (for seven times in a day sinneth the righteous) which we commit after baptism. Ergo, we are better saviours than Christ, and there is more virtue of salvation in our works than in the blood and death of Christ. So that Christ is but a quarter saviour, and we make up the whole. O pernicious and devilish doctrine! Who hath ever opened his mouth to speak blasphemies against the Most Highest, if they do it not which maintain this wicked and damnable doctrine?

But let us hear more scriptures. Esay the prophet saith: "Unfeignedly he," that is to say Christ, "hath taken upon him our sicknesses, and borne our sorrows." Again: "He was wounded for our wickednesses, and broken for our mischievous and ungracious acts." Behold, how universally the scripture speaketh, "our sicknesses," "sorrows," "wickednesses," "mischievous and ungracious acts." Are all these but one sin? If they be many, ergo, Christ delivered us from many. If he delivered us from many, ergo, not from original sin alone. To what point are the authors of this wicked doctrine become now? with what eyes do these owls and blind andabates[1] look upon the holy scriptures? with what spirit doth they search the mysteries of God? Isai. liii. Matt. viii. 1 Pet. ii.

Let us hear what the psalmograph saith: "Praise the Lord, O my soul, and all that is within me, praise his holy name. Praise the Lord, O my soul, and forget not all his benefits: which forgiveth all thy sins, and healeth all thine infirmities: which saveth thy life from destruction, and crowneth thee in mercy and loving kindness." David here boasteth not himself of his good deeds, neither cleaveth he unto them as the authors of his salvation; but he falleth unto the praise of the Lord, and magnifieth him for his benefits, confessing that whatsoever he hath, being either good or godly, cometh of God and not of himself, and therefore is he worthy all praise, honour, and glory. He acknowledgeth that God forgiveth him all his sins, and healeth all his infirmities. Where is any exception here, I pray you? God forgiveth all: what remaineth then behind to be forgiven? Is original sin only now forgiven through Christ? Moreover he saith, that God saveth his life from destruction, and crowneth him in mercy and loving kindness. Are not these words plain enough? He granteth that God preserveth him from damnation; again that God crowneth him, that is to say, giveth him eternal glory even of his own free mercy and tender goodness. What would we have more? God forgiveth us all our sins, healeth all our infirmities, saveth our life from destruction, crowneth us in mercy and loving kindness: what can he do more to shew himself a Saviour, and that there is none that saveth from sins, be they original, actual, venial, or mortal, but he alone? Psal. ciii.

Theo. He is twice unkind to God and his Son Christ, that cannot brook these things. *Phil.* Ye say truth; but let us come unto the new testament.

When Gabriel came unto the most blessed virgin Mary, and shewed her that she should conceive through the operation of the Holy Ghost, and bring forth Christ that true Messias, and anointed King, which was so long looked for; among all other things he said to Joseph, after that Mary was perceived to be with child, and he minded to go from her privily: "Joseph, the son of David, fear not to take Mary thy wife unto thee; for that which is conceived in her cometh of the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Here are two notable things to be marked. One is, that Christ is called Jesus, which, as ye heard before, is by interpretation, a Saviour. Another is, that it is he that saveth his people from their sins. His name declareth him manifestly to be a Saviour. And because no man should think that Christ is called a Saviour, only because he saveth us from the danger of the original sin, therefore the angel speaketh here in the plural Matt. i.

[1] Andabates: fencers, who fought on horseback, hoodwinked.]

number, and saith that "he shall save his people from their sins," and not from their sin original alone. If Christ saveth us from sins, ergo, he saveth us from more sins
John i. than one. St John Baptist also pointing Christ with his finger, said: "Behold that Lamb of God, which taketh away the sin of the world."

Chris. This text among other have I heard rehearsed for the establishment of this opinion, that Christ redeemed us only from original sin. *Phil.* There is no text that maketh more against it. But we will ponder every word of this sentence.

First, St John saith, "Behold," whereby he declareth that he will shew a new, strange, and wonderful thing. Was not this a thing both strange and to be wondered at, to see one in so vile fashion, so beggarly apparelled, so of no substance, having so slender a guard to wait upon him, and so little worship, honour, and reverence shewed unto him, to be the Saviour of the world, and very him that should reign over all nations and kingdoms? This was a strange thing to the gross Jews and fine Pharisees, which thought that he should come into the world with great pomp and glory, subduing other nations to them by martial armours, and even by strong hand
Zech. ix. Matt. xxi. and mighty power; when notwithstanding the scripture saith: "Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting on an ass," &c. Therefore I think St John might say unto them, "Behold," twice, or they would hearken unto him once in such a case, or at the least believe him.

But let us see, what St John intendeth to shew us. "Behold," saith he, "that Lamb of God." By these words, "that Lamb of God," he setteth forth very much the dignity of Christ, and sheweth that there is a special respect to be had unto him, and that we ought to cast our eyes upon him as our alone Saviour, and upon none
Exod. xii. 1 Pet. i. Eph. v. other. For he is that Lamb of God, which was prefigured by the paschal lamb, with whose blood they that are sprinkled are safe and without all jeopardy of slaying. The other lamb was taken out of the flock; but this lamb is the Lamb of God, given us
1 Cor. i. of God to be a sacrifice for our sins, to be our "wisdom, righteousness, sanctification, and redemption."

It followeth: "Which taketh away the sin of the world." Christ is that "Lamb of
1 John i. God, which taketh away the sin of the world." "The blood of Christ maketh us clean
Heb. x. from all sin." "By the offering up of the body of Jesus Christ done once for all are we sanctified and made holy." But note that St John saith: "Which taketh away." He useth here the present tense, and not the preter nor yet the future, which declareth that the virtue of Christ's death abideth every one, and that it is of as much strength now as ever it was, and that by it our sins are daily forgiven, no less than they were at the very hour of his death, when our ransom was paid. For his blood crieth not
Gen. iv. for vengeance, as the blood of Abel, but for grace, mercy, favour; and the dignity of it is so great, that it is never said nay, but obtaineth whatsoever it asketh; so that, as St John saith, Christ that pure and immaculate Lamb of God doth still daily and continually take away—what? verily, the sin of the world. Now, if Christ taketh away sin daily and continually, so followeth it well that he taketh away more sins than the original sin.

What is meant by this word *sin*. *Chris.* They that allege this sentence for their purpose stick very much to this, that St John nameth "the sin of the world," and not sins; so that he seemeth to speak of one sin only, which, say they, is original sin. And thus do they conclude that Christ taketh away only the sin original. *Phil.* A wise conclusion and a pretty. They conclude before they have made their argument aright. That St John saith "sin" hindereth nothing our purpose, if it be truly understand. For by this word, "sin," doth St John understand the whole lump of sin that is in the world, whether it be that which we committed in Adam, or else those which after our baptism, through the raging carnal affects that are in us, we commit in thought, word, or deed. All this whole lump of sin, that is to say, all that ever is contained under this word, "sin," or yet pertaineth unto sin, doth Christ that Lamb of God at all times take away. What authority of the scripture can be recited more open and evident against them? *Chris.* Ye say truth. But let us hear more scriptures, that we may be throughly satisfied in this point.

Phil. When Christ hanging upon the cross had paid a sufficient ransom for our

sins by the shedding of his most precious blood, he commended his spirit into the hands of his heavenly Father, and bowing down his head, said, *Tetelestai*, that is to say, Every thing is now consummate, perfect, and fully finished. The sacrifice for sin is offered, and a plentiful ransom is paid, so that now all sacrifices, all oblations for sin cease. This one sacrifice, this one oblation, which I have made upon the altar of the cross, finisheth and maketh perfect all things, so that there remaineth after this none other sacrifice for any kind of sin. Hereto agreeth the saying of St Paul: Christ our bishop "abideth for ever, and hath an everlasting priesthood, so that he is able to save even at the full them that come unto God by him, ever living, that he may make intercession for us." Again: "Christ by his own blood entered into the holy place once for all, and found everlasting redemption." Item: "With one oblation hath Christ made them consummate and perfect for evermore that are sanctified." John xix. Heb. vii. Heb. ix. Heb. x.

Thus see we, that all things are throughly finished, made consummate and perfect by Christ, so that there is no more sacrifice for sin left behind to put away sin; but if we will have remission of our wickednesses, we must run with the feet of our mind to that sacrifice which Christ offered once for all upon the altar of the cross, that he might put sin to flight for evermore. Now, if Christ had put away only original sin by his death, then had he not made all things perfect. For he had left more sins unforgiven, than were forgiven by his death. How great and infinite is the number of those sins which we commit after baptism, in comparison of this one original sin! This were but a slender consummation and making perfect, so to leave us in more sins than we were found. But Christ saveth at the full. He maketh them perfect for evermore that are sanctified. The virtue of Christ's sacrifice is so great and of so much dignity before God the Father, that it lasteth ever in full strength to put away sin, yea, and that not only before, but also after baptism.

Eus. Let us hear what St Paul saith to this matter. *Phil.* Paul, as a good and faithful servant, doth agree with his Master, ye may be sure. Notwithstanding, I will give you a taste of his doctrine concerning this matter. *Theo.* Let it so be, I pray you.

Phil. To the Romans he saith on this manner: "God setteth forth his love toward us, in that Christ died for us when we were yet sinners. Much more then shall we be saved from wrath by him, seeing we are now made righteous through his blood. For if we were reconciled unto God by the death of his Son when we were yet enemies, much more shall we be saved by him now that we are reconciled." Here St Paul proveth, that as we are reconciled to God the Father by the death of his Son Christ, so are we also by him saved from all wrath and displeasure that should fall upon us. Are not these words plain enough? At baptism we are purged through Christ's blood from original sin, and all other that we have committed before, so that we are reconciled to God and recounted for righteous. Now by Christ also are we preserved from the wrath of God, which we deserve through the wickedness which we do after baptism. Hereof then may we gather that Christ is not only a Saviour unto us before, but also after baptism. So may we conclude, that by Christ's death we are not only redeemed from original sin, but also from all other, by whatsoever names they be called. Rom. v.

Again, he saith: "It is not with the gift as with the sin. For if through the sin of one many be dead, yet much more plenteously came the grace and gift of God upon many by the favour that belonged unto one man, Jesus Christ. And the gift is not only over one sin, as death came through one sin, of one that sinned. For the judgment came of one sin unto condemnation, but the gift to justify from many sins." Do not these words evidently shew, that by Christ we are justified and made righteous from many sins? If from many sins, then not from one sin alone.

Again, to the Corinthians: "First of all I delivered unto you that which I also received, how that Christ died for our sins, according to the scriptures." Mark that St Paul saith, "for our sins," and not "for our sin," wherewith we all offended in Adam. 1 Cor. xv. Isai. liii. Rom. v.

To the Colossians also he writeth on this manner: "By Christ we have redemp- Col. i.

tion, and by his blood remission of sins." Note, by Christ's blood we have remission of sins, not only original, but also actual, mortal, venial, &c., and not by the works which we do after baptism, as though it lay in our power to fulfil the law, to satisfy the will of God, to appease the divine wrath, and to obtain everlasting life. For all these things chance unto us by Christ, and are obtained for us by Christ's death, and not by any works or merits of man; as St Paul saith: "If righteousness cometh by the law, then died Christ in vain."

Gal. ii. Again: "We know that man is not justified by the works of the law, but by the faith of Jesus Christ, and we believe in Christ Jesu, that we might be justified by the faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law."

Gal. v. Item: "Ye are gone quite from Christ, as many of you as will be made righteous
Rom. x. by the law; yea, ye are fallen from grace." Again, in another place: "They not knowing the righteousness of God, and labouring to establish their own righteousness, were not obedient to the righteousness of God. For Christ is the perfection of the law unto justification for every one that believeth."

Rom. xi. Once again: "If salvation cometh of grace, then is it not of works; else were grace no grace. But if it come of works, then is grace nothing."

All these sentences teach us, that we are delivered from all our sins by Christ and his righteousness, and not by our own works and deservings.

Col. ii. Moreover, St Paul saith: "When ye were dead through sins, and the uncircum-
Rom. v. Eph. ii. cision of the flesh, God quickened you with Christ, and forgave us all our sins, and put out the hand-writing that was against us contained in the law written, and that
Gen. iii. Luke xi. John xii hath he taken out of the way and fastened it to the cross, and hath spoiled rule and power, and hath made a shew of them openly, and triumphed over them in his own person." "God hath forgiven us all our sins, through Christ," saith St Paul here. Where is any exception? If there be more sins than the original sin, as there are, them also hath God the Father forgiven us through Jesus Christ our Lord.

Heb. i. To the Hebrews again he writeth: "Christ in his own person purged our sins, and is set on the right hand of the majesty on high." From our sins hath Christ
Heb. ix. made us clean, and not from one sin only. "Christ was offered once for all to take away the sins of many." All shall not be saved, for all do not believe; but many shall be saved, and they have not only original sin, but also all their other sins taken away by Christ.

Heb. x. Again: "Every priest is ready, daily ministering, and oftentimes offereth one manner of offerings, which can never take away sin. But this man Christ, when he had offered for sins one sacrifice, which is of value for ever, sat him down on
Psal. cx. the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool. For with one offering hath he made perfect for evermore them that are sanctified." St Paul here compareth Christ, the everlasting bishop and priest, with the priests of the old law. He shewed that they offered sacrifices daily, and yet could they never put away sin by them. No marvel; for they were only shadows of good things to come. But this our head priest Christ hath offered but one sacrifice, not for the original sin only, but "for sins", saith he; and yet is it of so great virtue and strength, that it is of value for ever, the power of it never decayeth, it abideth in full strength, so long as any sin remaineth, so that it needeth not oftentimes to be offered, as the sacrifices of the old law were. For with this one sacrifice, which was the oblation of his body, hath he made them for ever so perfect that are sanctified, that they need none other sacrifice to make them holy and acceptable in the sight of God. All that have had their sins forgiven them from the beginning of the world until this day, or shall have unto the end of the world, have had, and shall have all their sins forgiven them through this one sacrifice of Jesus Christ. And that ye may know this to be true, consider this one thing that I shall now say unto you. Who was more faithful than Abraham, more dearly beloved with God than David, more holy than John Baptist? Yet could neither they, nor none other enter into heaven,
Eph. v. until Christ had suffered his passion and offered his body "a sweet-smelling sacrifice for us unto God the Father."

Thus have I opened unto you the mind of St Paul concerning this matter.

Eus. His sayings prove manifestly, that we are redeemed by Christ not only from original sin, but also from all other.

Phil. You say truth. Well, ye shall hear now the minds of the other apostles.

St Peter saith: "Christ his own self bare our sins in his body on the tree, that we, being delivered from sins, should live unto righteousness." Note, how Peter agreeth in every point with his fellow Paul. He stiffly affirmeth that Christ his own self, and none other, "bare our sins in his body," and not our original sin alone. By his stripes we were made so whole, that there remained not so much as a scar of all our sores, botches, and wounds. 1 Pet. ii. Isai. liii.

St John also saith, "The blood of Jesus Christ maketh us throughly clean, yea, and that from all sin." Can any thing be spoken more generally? If the blood of Jesus Christ maketh us clean from all sin, what remaineth there behind, I pray you? So followeth it that both the sin original, actual, mortal, venial, and what not, is washed away by Christ's blood. Again: "If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all wickedness." This one text alone of St John is able to subvert, overtopple, and throw down all the building, shores, and props, wherewith these sleighty daubers uphold their enterprises. "If we confess our sins," saith he. If which we? If we that profess the christian religion, and yet through our fragility and weakness of nature have offended God after our baptism, contrary to our vow and promise made thereat; if we, I say, after that we have fallen, confess our sins, God is faithful and righteous—what to do? to forgive us our sins. Note, "our sins," and "to make us clean from all unrighteousness." What sin is it then, I pray you, from the which he doth not make us clean? This sentence must needs be understand of them which offend after baptism. Now, saith St John, although we sin after baptism, yet let us not despair, but rather repent, bewail our sinful living, detest our wicked manners, turn unto God, and confess our sins unto him. If we do this, doubt we not but that God, which is faithful in performing his promise (he hath promised them that come unto him with a faithful and repentant heart remission of their sins), and righteous in forgiving the penitent and sorrowful sinner, and in condemning the wicked, which continue in his ungodliness without any confession of his fault and amendment of life, will forgive us our sins, yea, and make us clean from all unrighteousness. 1 John i. 1 John i.

These words prove manifestly, that God forgiveth our sins after baptism, if we repent, confess, and amend. Whereof cometh this? of the merits of our works, or rather of the free grace and mere mercy of God, purchased for us by Jesus Christ, for whose sake the wrath of God the Father is pacified, and he is well pleased and fully contented with man? Verily, for Christ's sake doth God shew to us this exceeding and great mercy in forgiving us our sins, whensoever we call unto him with a contrite and sorrowful heart, as St John proveth by the words that follow: "My little children, I write these things unto you, that ye should not sin. And if any man sin, we have an advocate with the Father, Jesus Christ, that righteous one. And he is that sacrifice which appeaseth God's wrath, and satisfieth (so soundeth the Greek word *Hilasmos*) for our sins, not for our sins only, but also for all the world's." As though he should say: My little children, I have declared unto you that, although we sin after baptism contrary to our profession, yet that there is grace, favour, mercy, and forgiveness of sins laid up for us in store, if that we repent, confess our faults, and intend unfeignedly to amend our lives. I have not done this to engraff in you a vain hope, and to encourage you to have the more pleasure, and to remain in your old wickedness; but I write these things unto you that ye should not sin. I have set forth the kindness of God toward you, that ye should endeavour yourselves to live worthily of it. But forasmuch as there liveth no man in this world which sinneth not, and seeing we cannot walk so purely but that at some time we must needs fall; therefore, because ye should not despair, but be assuredly persuaded that there remaineth health for you with the Lord God, I certify you, that we have one which is our advocate with the Father, which pleadeth our matter before the throne of the divine majesty, which is ready to help us, which ceaseth not making intercession for us until 1 John ii.

he be heard; and this is, not such one as hath also offended, but Jesus Christ that righteous one, which is godly, innocent, undefiled, pure, clean, faultless, immaculate, and so without all spot of vice, that even for his own dignity, worthiness, and innocency, he is worthy to obtain whatsoever he asketh. And I say moreover unto you, that not our own works, nor the merits of other, but that righteous one Christ, is that very sacrifice, which appeaseth God's wrath whom we have provoked unto anger with the sins which we do commit after baptism, and satisfieth for our sins. Yea, he maketh not only a sufficient and plenteous amends for our sins, but also for all the whole world's; I mean, so many as repent them of their wicked living, confess their faults, believe, desire forgiveness, and labour to lead a new life.

What will we have more? Doth not St John declare here evidently that our sins, whensoever they be committed or done, are forgiven us of God through Jesus Christ, which is our advocate, and that sacrifice which appeaseth God the Father's wrath, and plenteously satisfieth for our sins? So doth it then manifestly appear, that Christ hath not only redeemed us and satisfied to God the Father for original sin, but also for all other.

1 John ii. But let us yet hear more what he saith. "I write unto you, little children, that your sins are forgiven for his name's sake." Ergo, our sins, and not one sin alone, are forgiven us, not for our own works and merits, but for Christ's name, that is to say, 1 John iv. for the dignity, worthiness, excellency, merits, and deservings of Christ. Again: "In this thing appeared the love of God toward us, that he sent his only-begotten Son into the world that we should live through him. In this is love, not that we loved God, but that he loved us, and sent his Son to be a sacrifice both to appease his wrath and to satisfy for our sins."

What do I? Paper, ink, pen, and time shall first want unto me than I shall may be able to rehearse all the testimonies wherewith it is evidently proved, that Christ hath not only by his most blessed and precious blood redeemed us from original sin, as some wickedly dream, but also from all other, by whatsoever name they be called, the sin of the Holy Ghost excepted; and that, whensoever we repent, believe, and amend, God the Father forgiveth us also those sins which we commit after baptism, not for our own deeds, works, and merits, which be more unpure than they may be able to stand in the Deut. iv. Heb. xii. sight of God, which is "a consuming fire," a jealous God, "great in strength, judgment, Job xxxvii. and righteousness," and with whom there is none innocent, but for the "sweet smelling Exod. xxxiv. Eph. v. sacrifice," which Jesus Christ his well-beloved Son offered for our sins upon the altar of Heb. ix. x. the cross once for all, whose virtue and strength abideth so perfect for evermore, that by it the sins of so many as with a truly faithful and repentant heart come unto God, are forgiven, forgotten, and never more remembered.

And thus see you that Christ is a perfect Saviour, which, as your new-year's gift saith, hath by his blood redeemed us from all unrighteousness, that is to say, from all sin, both original, actual, mortal, venial, &c., yea, and that not only before but also after Acts iv. baptism. So that, as St Peter saith, "there is salvation in none other," but only in Christ Jesus. "Neither is there any other name given to men under heaven, wherein we must be saved."

Chris. We have now heard it evidently proved by the holy scriptures, that we through Christ are delivered from all sin, both original, actual, mortal, venial, &c. So that all the whole glory of our salvation is to be given and ascribed unto God alone; Hos. xiii. as he saith by the prophet: "O Israel, thy destruction cometh of thyself, but thy health and salvation cometh only of me." This thing maketh all saints and the truly faithful Psa. cxv. to say: "Not to us, O Lord, not to us, but to thy name give the glory for thy mercy and truth's sake."

Phil. Well, thus have ye heard grossly and rudely, but yet faithfully and truly uttered of me, what the holy scriptures do determine concerning the remission of sins by Christ; and that by him we are not only delivered from original sin, as some wickedly dream, but also from all other, by whatsoever name they be called. Now, because ye shall not think that I wrest the scriptures, whom all men ought to handle reverently and incorruptly, I will rehearse a saying or two unto you of the doctors.

Lib. ii. cap. viii. Hesychius saith: "Not one sin only, but many are forgiven us through the sacrifice

of Christ, which is the only-begotten Son of God[1]." If not one sin only, but many are forgiven us through the sacrifice of Christ, it followeth then, that by Christ's death we are not only redeemed from original sin, but also from all other. Hereto agreeth the saying of St Ambrose: "The grace of God through Christ hath justified men not from one sin alone, but from many, by giving them remission of sins[2]." "Not from one sin only," saith St Ambrose, "hath God of his grace through Christ justified and made us righteous, but from many, by giving us remission of sins." Now gather who lust. The words are plain enough. But I will rehearse St Austin, one of the best among the ancient doctors, and most faithful expositor of the holy scriptures. St Austin, writing against the Pelagians and Manichees, hath on this manner: "What is this to say, 'of one fault unto condemnation,' but that fault wherewith Adam offended? And what is it to say, 'from many faults to justification,' but that the grace of Christ hath not only loosened that fault, wherewith infants be bound, which had their beginning of that one man; but also many faults which, after that men come to age, they add and put unto it through their evil manners[3]?" Here saith St Austin plainly, that the grace of Christ hath not only loosened, delivered, and made us free from original sin, wherewith we all offended in Adam, but also from all other, which we afterward commit, as we grow in age.

In Rom. v.

Ad Hilarium. Ep. lxxxix.

I could rehearse many more authorities both of this doctor and other, which mainly fortify this matter; but because I will not be tedious unto you, I let them pass, trusting that with these aforesaid ye are fully satisfied. *Theo.* Yea, verily, neighbour Philemon, or else our hearts were more than twice stony.

Phil. Although this ungodly doctrine be raised up now again in this our time of the anabaptists, yet hath it had always fautors and maintainers long before our days; insomuch as we read, that a certain man called Peter Abelhard was counted for an heretic, and compelled of St Bernard to recant in the council of Senon[4], because he taught this and such like things. If his doctrine had been godly and agreeable to the holy scriptures, he had never been so handled.

Alas, good neighbours, what are we of ourselves, that we dare so depress and thrust down that death of Christ, and so exalt ourselves that, he by his passion saving us from one sin, we should presume to save ourselves by our own works and merits from many? This is a presumption too much to be detested. This is a standing in our own conceit more Lucifer-like than it may be suffered of any christian heart. "To the Lord our God," saith the prophet, "be righteousness, but to us and to our fathers confusion of face." "As touching the righteousness which is in the law, no man could once rebuke me," saith St Paul; "but those things, which were vantage unto me, I counted loss for Christ's sake. Yea, moreover, I think all things but loss for the excellency of the knowledge of Christ Jesu my Lord, for whom I have counted all things loss, and do judge them but dung, that I might win Christ, and be found in him, not having mine own righteousness, which cometh of the law, but that which is by the faith of Christ, namely the righteousness which cometh of God in faith, to know him and the virtue of his resurrection, and the fellowship of his passion."

Bar. i. 15.

Phil. iii. Acts ix. Gal. i.

How cleaveth St Paul unto Christ! How rejecteth and casteth he away his own righteousness, which he had by the outward keeping of the law, that he might through

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[1] Non unum nobis tantum peccatum, sed multa ex unigeniti sacrificio sunt donata, id est totius generis humani remissio.—Isych. Presb. Hieros. in Levit. Lib. Septem. Basil. 1527. Lib. II. cap. viii. fol. 47.]

[2] Gratia vero Dei per Christum non ex uno delicto, sed ex multis justificavit homines, dando illis remissionem peccatorum.—Ambros. Op. Par. 1686-90. Comm. in Epist. ad Rom. cap. v. 15. Tom. II. Appendix, col. 57. This commentary is certainly not the genuine work of Ambrose. It has by many been ascribed to Hilary the deacon; but it would appear uncertain by whom it really was written.]

[3] Quid est enim, ex uno delicto in condemnationem, nisi illo delicto, quo deliquit Adam? Et quid est, ex multis delictis in justificationem, nisi quia Christi gratia non solum illud unum delictum solvit, quo obstringuntur infantes ex illo uno homine procreati, sed etiam multa delicta, quæ cum creverint homines, addunt malis moribus suis?—August. Op. Par. 1679-1700. Ad Hilar. Epist. clvii. 11. Tom. II. col. 546.]

[4] The chief errors of Peter Abelard may be found collected under fourteen heads: Bernard. Op. Par. 1690. Vol. I. Tom. II. cols. 640-4. Immediately following is Bernard's refutation of them in an epistle addressed to pope Innocent II. cols. 644-58. For their condemnation see Concil. Senon. A.D. 1140. in Concil. Stud. Labbei. Lut. Par. 1671-2. Tom. X. cols. 1018-24.]

faith be made righteous in Christ! How little esteemeth he his own goodness, so that he may know the virtue of Christ's resurrection and the fellowship of his passion! All Paul's delectation[1] and pleasure is in Christ and in Christ's death, as he saith in another
Gal. vi. place: "God forbid that I should rejoice in any thing, but in the cross," that is to say, the death and passion, "of our Lord Jesus Christ."

If so noble and worthy apostle had all his delight in Christ, and in Christ's merits, so that, for Christ's sake and to win the righteousness of Christ, he esteemed his own righteousness so vile as the dung, what shall we wretches then say? Shall we lift up our bristles, and open our mouth to speak blasphemies against the Most Highest? Shall we so trust to our works, that we shall seek more salvation in them than in the
Isai. lxiv. Lord Christ? "All our righteousnesses," saith the prophet, "are as a cloth polluted[2]."
Isai. liii. "All sort of us have erred as sheep: every man hath followed his own trade." "Every
Isai. ix.
Prov. xx. one is an hypocrite, a dissembler, and wicked." "No man is able to say, My heart is
Eccles. vii. clean, I am pure from sin." "There is not a righteous man on earth that doth good
Rom. iii. and sinneth not." "All have sinned, and want the glory of God." Seeing we are all in this case, how dare any man avouch himself to be so pure, and his works to be so good and perfect, that by them he is able to satisfy for his sins committed after baptism?

Eus. Ye say truth. Methink that those men, which are of this opinion, know neither God nor themselves aright. *Phil.* Truth it is. For if they did know that as God is good, righteous, holy, perfect, faultless, and without all spot of sin, so they of themselves are evil, unrighteous, imperfect, sinful, and hedged round about with the filthiness of sin, and if any goodness they have, it cometh of God; and therefore have they nothing whereof they may rejoice, for it is God's, and not theirs; they would not stand so much in their own conceit, nor crack so much of their purity and cleanness. If the stars be not pure in the sight of God, and the angels be not clean and faultless before him, how then dare a wretched mortal creature, which sinneth daily and heapeth wickedness upon wickedness, so avance himself, that he dare presume to stand right up and with an open face before God, which is a consuming fire, and hateth so many as work wickedness, and to take upon him to satisfy for his sins by his own righteousness? If they would assay to go down into themselves, and could search the bottom of their
Jer. xvii. heart, which is "wicked and inscrutable," they should there find such heaps, lumps, and dunghills of sin, that they would be ready to despair and to undo themselves; so far is it off, that they would justify themselves, or take upon them to be their own saviours by their deeds, works, and merits. The consideration of the divine Majesty,
Psal. cxliii. and the true knowledge of himself, made David to pray on this manner: "O Lord, enter not into judgment with thy servant; for no man that liveth shall be justified in
Psal. cxxx. thy sight." Again: "O Lord, if thou shouldest mark our wickednesses, O Lord, who were able to abide it? But there is mercy with thee." "Let Israel therefore trust in the Lord. For with the Lord there is mercy and plenteous redemption. And he shall redeem Israel from all his sins."

Chris. God give us grace to have the true knowledge of God, and of ourselves! So shall we unfeignedly ascribe and give unto God all the glory and praise of our creation, vocation, justification, redemption, salvation, glorification, and whatsoever goodness we have more, and freely confess that we are saved of the great and undeserved grace of God through Jesus Christ our Lord and Saviour.

Phil. I beseech God it may so come to pass. Thus have I accomplished your desire, neighbours, in proving by the scriptures and the ancient doctors, that Christ by his death hath not only redeemed, delivered, and set us free from original sin, but also from all other, and that the sins which we commit after baptism be not forgiven of God the Father for the dignity and worthiness of any works which we do, but for the excellency of the sacrifice, which Christ once for all offered upon the altar of the cross, the virtue and strength whereof abideth in so full power, that it is able to save so many as repent, believe, and labour to lead a good and innocent life for evermore.

[1 The reading of the earlier edition is here followed: the folio has *declaration*.]

[2 Two words are omitted.]

Neither have I spoken these things to discourage any man from doing good works, but for to set forth Christ to be a perfect Saviour against the wicked doctrine of the anabaptists, which now begin to creep in among us unto the great dishonour of God, the extreme blasphemy of Christ's most precious blood, and noisome perturbation of the holy catholic church. And as I may knit up all this matter in few words, know, good brothers, that in Adam all we were damned; so that through his wickedness we were begotten, conceived, and born in sin, yea, and "by nature the very sons of wrath." Eph. ii.

Now, to be delivered from this miserable state whereinto we were cast by Adam, we of our own wit, policy, wisdom, holiness, righteousness, &c., could invent no means, but so still remained in the danger of everlasting damnation. Therefore God, moved with pity toward mankind, even of his own free mercy and goodness, without any of our deserts, sent down his only-begotten Son Jesus Christ into this vale of misery, which for our sake took flesh of the most holy and pure virgin Mary, through the operation of the Holy Ghost, became man, and at the time tofore appointed he offered voluntarily his most blessed body an acceptable and sweet-smelling sacrifice to God the Father, which was and is of so great virtue and power, that by it alone all our sins are put away, not only that which we committed in Adam, but those also which we ourselves in process of time do perpetrate and commit. Now so many of us as are baptized in the name of the Father, of the Son, and of the Holy Ghost, and have taken upon us a new life, forsaking the world, the devil, and the flesh, with all their pomps and works, have at the very time of baptism all their sins forgiven them, and are so clearly redeemed, delivered, and made free from all unrighteousness, be they young or old, as though they had never committed any of them at all. And this is it that St Paul saith: "Christ loved the congregation, and gave himself for it, to sanctify it, and cleansed it in the fountain of water through the word, to make it unto himself a glorious congregation without spot or wrinkle, or any such thing, but that it should be holy and without blame." Eph. v.

Now if, when they be once baptized, and grown up in age, they, through either fragility or ignorancy, do again offend and break the law of God, contrary to their profession and vow made at baptism, then have they an holy anchor to fly unto, which is repentance; so that, if they truly repent, be sorry for the faults committed, bewail their sinful living, mortify their carnal affects, slay their worldly lusts, banish their devilish concupiscences, confess their wickedness, fly unto the mercy of God, believe to have forgiveness, and take a new life upon them; God the Father will surely forgive them their sins, be they never so great or many, yea, and that for the dignity of that one sacrifice which his only-begotten Son offered once for all upon the altar of the cross. So that, if repentance and amendment of life come, Christ's sacrifice serveth to put away sins for ever and ever. But as the blood of Christ is sufficient to pacify the Father, although one man had committed so many offences, as all the world hath done or shall do unto the very end of the world; so likewise is there no salvation laid up for him in store, which will not repent nor cease to sin, although Christ should suffer an hundred thousand times. For Christ is a Saviour to penitent sinners, and not to the wicked and ungodly. And as "there is no damnation to them that are engraffed in Christ Jesu, which walk not after the flesh, but after the Spirit;" so is there no health nor salvation to them that live after the flesh, though they babble never so much of Christ, of Christ's passion, blood, and death, of the remission of sins, of the mercy of God, of the gospel, of the sweet promises of God, and of everlasting life. "God hath not called us, that we should be unclean, but holy and virtuous." "God," saith St Peter, "sent his Son to be a beneficial Saviour unto you, that every one of you should turn from his wickedness." But of this we will speak more hereafter. Rom. viii. 1 Thess. iv. Acts iii.

Therefore, brothers, whensoever ye perceive that ye offend God in any thing, despair not, fly unto repentance, be sorry for your sinful living, bewail your wicked manners, thirst after strength to do the will of God, confess your sins from the very heart, call for grace, desire mercy, and pray unto God that he will forgive you your faults; and he will undoubtedly remit and forgive you all the faults, sins, and trespasses, that ye ever committed against him, for the love that he beareth toward his Son, our Lord and

Saviour, Jesus Christ, which, as your new-year's gift saith, "hath redeemed us from all unrighteousness," that is to say, both from original sin and all other.

Eus. Brother Philemon, we shall never be able to recompense this your kindness, which so gently at our request hath declared this matter unto us concerning the remission of sins through Christ. I beseech God give us all grace, so to institute and order our life that we may be found in the number of them whose sins are put away by this most holy sacrifice of Christ's blessed body, whose wickednesses are washed away by Christ's most precious blood. *Chris.* Amen. For then shall we be sure not only
Rom. vi. to be delivered from all our sins, but also to enjoy everlasting life, which is "the gift of God through Jesus Christ our Lord."

Phil. We will go forth with your new-year's gift, and make an end. It followeth: "And to purge us a peculiar people unto himself."

Christ gave not himself only unto death for "to redeem us from all unrighteousness," but also "to purge us a peculiar people to himself." For as he hath redeemed us by his death, so hath he purged, purified, and made us clean by his blood, as St John
1 John i. saith: "The blood of Jesus Christ maketh us clean from all sin." For what intent hath he thus purged and made us clean? Verily, that we should be "a peculiar people unto himself."

What it is to be the peculiar people of God.

Chris. What is meant by that, I pray you? *Phil.* To be the peculiar people of God is to be chosen out of the company of the unfaithful and wicked people, and to be consecrated, dedicated, and wholly given to serve God, to seek his glory, to magnify his most blessed name, and to do all things according to his word, as the Jews in times past were chosen away from the gentiles to be the people of God, to serve him,
1 Pet. ii. and to walk in his holy ordinances. "Ye are a chosen generation," saith Peter, "a royal priesthood, an holy nation, and a peculiar people, that ye should shew forth the virtues of him, that called you out of darkness into his marvellous light; which in times past were not a people, yet are now the people of God; which were not under mercy, but now have obtained mercy."

Of these words may we learn unto what end Christ hath redeemed and purified us by his blood. Verily, that we should be a peculiar people to himself. Then are we here taught, that we may no more from henceforth serve the prince of darkness, be conversant in his court, wear any longer his cognisance, fulfil any more his pleasure and will; but wholly give ourselves to serve God, which is the prince of light, yea, and
John i. "the true light itself, which lighteneth every man that cometh into this world." What nation willingly serveth a strange prince? what faithful and honest servant forsaketh a gentle and loving master, and runneth unto a tyrant? How unseemly then were it for us, which before were in so miserable a case, and delivered from it only by the goodness and free heart of our Lord and Master Jesus Christ, to forsake him, and to
Eph. v. run back again unto the powers and rulers of darkness! We are now "light in the Lord;"
John i. shall we become darkness again? We are now "the sons of God;" shall we become the
Eph. ii. "children of wrath" again? We are now the beautiful "spouse" of Jesus Christ; shall
Rev. xxi. Eph. ii. we be made the harlot of Satan again? We are now "no more guests and strangers, but
Acts i. v. citizens of the saints, and of the household of God;" shall we become captives and bond-
1 Pet. ii. servitors to Satan's court again? We are now by Christ "made priests and kings;" shall we fall from this dignity, and become villains and abjects again? We are now the
Tit. ii. peculiar people of God, sanctified unto his use, and unto the working of those things that make unto his glory; shall we neglect our dignity, worship, and honour, as I may so speak, fall away again from our master, and so behave ourselves, that this
Prov. xxvi. 2 Pet. ii. proverb may worthily be objected and laid against us, "The dog is returned unto his vomit, and the sow after she hath washed herself is gone again unto her old wallowing in the mire"? Therefore, seeing that Christ by his blood hath purified and purged us "a peculiar people unto himself," let us manfully fight under the standard of our captain against Satan the prince of darkness; let us seek the glory of our Master; let us observe such precepts as he hath commanded; let us reverence, fear, honour, worship, and love him above all things; let us not suffer his most precious blood to be shed in vain; let us so behave ourselves, that it may evidently appear that we be no unkind nor unthankful persons, but evermore walk worthy this kindness and tender

compassion. This thing shall come to pass, if we be such, as the end of your new-year's gift painteth.

Eus. What is that? *Phil.* "Even such as be earnest followers of good works." Of good works.

If we will shew ourselves to pertain unto Christ, to be his people, to be wholly addict unto him, we must be "earnest followers of good works;" we may no longer loiter nor play the idle lubbers; we must work earnestly, and, as the Kentish men say, "a good." For "Christ hath redeemed" us from all unrighteousness, not that we should continue still in our old wickedness and ungodly conversation, but that we should be his "peculiar people" chosen out to serve him and to work his most godly pleasure, again, that we should be "earnest followers of good works."

And here is answer to be made to them which say, 'If Christ hath redeemed me from all unrighteousness, made me clean by his blood from all my sins, purchased freely by his death for me eternal life, and made a perpetual agreement between God the Father and me, what need I to work? what can my works profit? what shall my labours avail me? Christ hath done enough for me. Christ is my sufficient Saviour. Christ hath made all things so perfect, that nothing can be added thereunto. Therefore let us be merry and take no thought.' O filthy swine and careless dogs! Because Christ hath done that for them, which they could not do for themselves, behold how willingly they cast themselves into hell-fire. Who treadeth the blood of Christ under his foot, if these belly-gods do it not? Who defaceth the price of Christ's death, and the glory of his resurrection, if these filthy swine-heads do it not? Who dishonoureth God's most holy word, if these epicures do it not? But let these swill-bellies well know, that they have no part of Christ, of Christ's passion, blood, and death, nor yet of none of all his merits so long as they continue in this their wicked and too much detestable purpose, crack they never so much of Christ, of Christ's blood, of faith, of the gospel, of the christian liberty, &c. They shall go to the devil headlong without any mercy for all Christ, Christ's blood, faith, gospel, christian liberty, and whatsoever they can allege more, if they have time and convenient leisure to do good works, and yet will not. Who was ever saved without good works, having opportunity to work? An objection. The answer. Note.

Ye object and lay against me the thief. Very thievishly done. For what leisure had he to work? Neither do I know whether the way of health was ever preached unto him, or not, although he was not utterly void of good works. For he, being at the point of death, bewailed his wretchedness, lamented his sinful manners, confessed his wickedness, repented him of his abominable living, turned to Christ, knowledged him to be the Son of God, and the Saviour of the world, and desired him to remember him when he came into his kingdom. If this man had had leisure, undoubtedly he would have shewed forth his repentance and faith by doing external good works. Therefore the example of him helpeth nothing your sluggish and dissolute manner of living, which have both read and heard Christ many times preached to you, and yet are ye never the better. Only ye persuade yourself well of Christ and Christ's merits, but all in vain. For he is no Saviour to those sinners, which live without all fear of God; but to such as repent, believe, and labour earnestly to bring forth good works, from the number of the which ye seem to be no less far, than the west is from the east. "Christ hath redeemed us," saith the scripture, "that we should be his people, and earnest followers of good works." We must be his people and earnest followers of good works, or else have we no redemption by Christ, as St John Chrysostom witnesseth: "Neither baptism," saith he, "nor forgiveness of sins, nor knowledge, nor the communion of the sacraments, nor the holy table, nor the fruition of the body, nor the partaking of the blood, nor any of these things shall may be able to profit us, except we have a life which is right, very pure, yea, and free from all sin[1]." What will these idle lubbers say to these words Of the thief. Luke xxiii. To whom Christ is a saviour. Tit. ii. In dic. Apost. Nolo vos ignorare.

[1 Ἀλλὰ τίνος ἕνεκεν τούτων ἡμᾶς ἀνέμνησεν ὁ μακάριος Παῦλος; διὰ τὴν αἰτίαν, ἣν ἐξ ἀρχῆς εἶπον ὑμῖν, ἵνα μάθῃς, ὅτι οὔτε βάπτισμα, οὔτε ἁμαρτημάτων ἄφεσις, οὐ γνῶσις, οὐ μυστηρίων κοινωνία, οὐ τράπεζα ἱερά, οὐχ ἡ ἀπόλαυσις τοῦ σώματος, οὐχ ἡ κοινωνία τοῦ αἵματος, οὐκ ἄλλο τούτων οὐδὲν ἡμᾶς ὠφελῆσαι δυνήσεται, ἐὰν μὴ βίον ὀρθὸν καὶ θαυμαστὸν, καὶ πάσης ἁμαρτίας ἀπηλλαγμένον ἔχωμεν.—Chrysost. Op. Par. 1718-38. Hom. in illud *Nolo vos ignorare*, &c. Tom. III. p. 238.]

of the golden-mouthed doctor? Where are all their proud cracks become of Christ, his blood and merits? All these profit nothing at all without a good life.

Chris. It standeth christian men in hand, therefore, to be earnest followers of good works. *Phil.* Ye say truth, chiefly if they intend to be saved. But let us hear the scriptures. When God promised Abraham that he would bless them that did bless him, and curse them that did curse him, and that in his seed all nations of the earth should be blessed, and that he would multiply his seed as the stars of the firmament, and make him a Father of many nations, and that he would be his defender and his sufficient great reward; he made a covenant with him, because he would have him shew gentleness again, and said: "I am the God omnipotent: walk before me, and be perfect." As though he should say: I am the God almighty, omnisufficient, all good, all holy, all righteous, all wise, all liberal, all plenteous, all merciful, and have need of nothing, but freely giveth to all men all things, whatsoever are necessary either for the body or for the soul; and so replenished with all things, that I am able and sufficient in all points to satisfy the lawful desires of all creatures; yea, I have all things so in my power, that nothing that good is can be given to any man, but of me alone, and whatsoever I am or have, it is for the profit of thee and of thy posterity. Alonely walk before me, and be perfect; take me alone for thy omnisufficient Saviour, fly unto no other, as though there were in me a certain insufficiency, but cleave to me alone with all thy heart; attempt nothing but that is pleasant in my sight, order thy life in all points according to my holy will; let thy conversation be innocent, blameless, pure, honest, right, and all good; and so will I be thine almighty God, thy puissant defender, and thy sufficient great reward.

Gen. xv. xvii.

Gen. xvii.

This covenant hath God made not only with Abraham, but also with all his posterity, that is, so many as are faithful. Now, if we be of the seed of Abraham (I speak of the spiritual, and not of the carnal generation), then doth God require of us also, that we walk before him and be perfect, that we stedfastly cleave unto him by strong faith, as the only and sole author of all goodness, and so institute our life, that we may breathe nothing but purity, innocency, holiness, and integrity, all the time of our life in this world. Thus doing, God will be our God, yea, our almighty God, our strong defender, and our sufficient great reward, no less than he was Abraham's. Therefore as Abraham walked before God, so let us do. By this means shall God be no less beneficial to us than he was to Abraham. "If ye were the sons of Abraham," saith Christ, "ye would do the works of Abraham."

John viii.

Eus. Of all these matters, and how we ought to walk before God and be perfect, ye taught us full godly in the Nosegay, which ye gave us. *Chris.* It was our second flower, called "Pure Innocency." *Phil.* I remember it well, and I am glad ye have not forgot it. I will therefore haste unto the other scriptures. "When St John Baptist saw many of the Pharisees and Sadducees coming unto his baptism, he said unto them, O ye generation of vipers, who hath shewed you that ye should fly from the wrath to come? Bring forth therefore fruits worthy of repentance, and be not of this mind to say within yourselves, Abraham is our father. For I say unto you, that God is able to bring it to pass, that of these stones there may rise up children to Abraham. The hook is now laid at the root of the tree. Therefore every tree that bringeth forth not good fruit shall be hewn down and cast into the fire."

• Search the Nosegay in the second Flower. Matt. iii. Luke iii.

Theo. This is a terrible saying for all them that are not earnest followers of good works. *Phil.* Certes, as it profited the Pharisees and Sadducees with the other Jews nothing at all to boast themselves of Abraham, except they did the works of Abraham; so likewise it avantageth us nothing at all to crack of God, of Christ's blood, passion, merits, faith, &c., if we do not good works. This sentence abideth alway true: "Every tree that bringeth forth not good fruit shall be hewn down and cast into the fire." If we be not like unto those trees, which are planted by the rivers' side and bring forth their fruit in due season, surely we shall be hewn up and cast into hell-fire. For how dare we look for any kindness at the hand of God, and do nothing that he commandeth? David saith: "I, being as a fruitful olive-tree in the house of God, have trusted in the mercy of God for evermore." David confesseth here that he trusted in the mercy of God; but he addeth that he was in the house of God, that is to say, the

Psal. i. Jer. xvii.

Psal. lii.

congregation of Christ, as a fruitful olive-tree, which, as Pliny writeth, is never without green leaves and fruit[1]. Lib. xv.

Eus. You taught us this also in the Potation for Lent, declaring to us what the procession on Palm-Sunday signifieth, with all the ceremonies pertaining thereunto. Search the Potation for Lent.

Phil. So see ye then that, if we will be holpen by the mercy of God, we must be as fruitful olive-trees, and bring forth plenty of good works, and never cease from doing them; or else our hope and trust is but vain. Christ saith: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. For many shall say unto me at that day, Lord, Lord, have not we prophesied in thy name, and cast out devils by thy name, and wrought many miracles through thy name? But then shall I say unto them, I know you not: depart from me, ye workers of iniquity." Here are we taught, that to profess God by our mouth, to call upon his name, to talk of Christ, of faith, of the gospel, and of all the divine mysteries, yea, to work miracles and to cast out devils by the power of Christ's name, shall avail nothing at the day of judgment, except we lead a good life in this world, and work the good pleasure of God. "For the kingdom of God is not in word, but in power," saith St Paul. "He that hath my commandments," saith Christ, "and keepeth them, he it is that loveth me." "If any man loveth me, he will keep my word, and my Father shall love him, and we will come unto him, and dwell with him. He that loveth not me keepeth not my words." Here Christ measureth our love that we bear toward him by keeping his word. If we keep his word, then love we him; but if we keep it not, then love we him nothing at all. Matt. vii. Psal. vi. 1 Cor. iv. John xiv.

Again he saith: "I am the vine, and ye are the branches. He that abideth in me, and I in him, bringeth forth much fruit." Let us not flatter ourselves. If we abide in Christ, we bring forth much fruit. If we bring forth no fruit, then abide we not in Christ. If we abide not in Christ, then are we none of Christ's. So followeth it, that as withered branches we shall be gathered and cast into the fire, and there burn for ever. John xv.

St Paul saith: "Not they which hear the law are righteous before God, but they that express the law in deeds, shall be counted righteous." Although no man be able, so long as he liveth in this world, to fulfil the law so throughly, as the purity thereof requireth; yet is it our office to labour unto the uttermost of our power to fulfil the law, and, where we perceive that we are not able to bring to pass with so great cleanness of heart that which the spirit of the law requireth, to bewail our weakness, to desire strength, and to pray unto God that Christ, which is "the end and perfect fulfilling of the law," may supply that which wanteth in us. Rom. ii. Mark well. Rom. x.

Again he saith: "We are buried with him by baptism into death, that as Christ is risen again from death through the glory of the Father, so we should walk in a new life." And a little after: "Recount yourselves to be dead unto sin, but living unto God through Jesus Christ our Lord. Therefore let not sin reign in your mortal body, for to obey it through the lusts thereof: neither give ye your members as instruments of unrighteousness unto sin, but give yourselves unto God, as they that are alive from death, and give your members as instruments of righteousness unto God." Again in that same chapter: "As ye have given your members servants to uncleanness and to iniquity, even from one iniquity unto another, so now give your members servants unto righteousness, that ye may be sanctified." All these sentences declare unto us, how pure, innocent, and faultless our living ought to be. If it be the contrary, our profession profiteth us nothing at all. Rom. vi.

In another place also he saith: "If any man be in Christ, he is a new creature;" that is to say, wholly changed from his old manners unto new. He hath "no more fellowship with the unfruitful works of darkness," but so composeth and appointeth his living, that he may appear to be "the light of the world." 2 Cor. v. Eph. v. Matt. v.

Again: "They that are of Christ have crucified the flesh with the affects and lusts Gal. v.

[1 See before, p. 114, note 1.]

thereof. If we live in the Spirit, let us walk in the Spirit." "For the flesh lusteth against the Spirit, and the Spirit against the flesh." All they therefore which live
Eph. ii. according to the appetite, lust, and desire of the flesh, pertain not unto Christ. "We are the workmanship of God, created in Christ Jesus unto good works, which God
Search the Banquet in the fourth dish. hath prepared that we should walk in them." Behold, God is our maker, and we be made anew in Christ Jesus unto good works. So many therefore as apply not themselves to do good works are not engraffed in Christ, but remain still members of Satan.

Eph. iv. Item: "I, being prisoner, exhort you in the Lord, that ye walk worthy your calling wherein ye are called, with all lowliness, and meekness, with softness of mind, suffering one another by charity, studying to keep the unity of the Spirit through the bond of peace." Here see we with what virtues we ought to garnish our life, that we may walk worthy our vocation and calling. How far then are they out of the way, which defile themselves with all kind of abominable vice!

Eph. v. "Be ye," saith St Paul, "the followers of God, as well-beloved children, and walk in love, as Christ hath loved us." If it be our duty to be the followers of God, so must we practise his goodness, and follow his innocency and purity, so much as lieth in our power, or else we are not the sons of God. Our celestial Father is pure and holy; and shall we his children be profane and unholy? Our heavenly Father is good, godly, merciful, patient, and all spirit; and shall we his sons be evil, wicked, rigour-
Lev. xix. ous, impatient, and all flesh? "Be ye holy," saith he, "for I am holy." "Ye shall
1 Pet. i. Matt. v. be perfect," saith Christ, "as your heavenly Father is perfect."

Phil. i. Moreover, St Paul writeth: "Be ye pure, and such as no man can be offended with you, against the day of Christ, filled full of the fruit of righteousness, which chanceth through Jesus Christ unto the glory and praise of God."

Phil. ii. Again: "Do all things without grudging and disputation, being such that no man can complain of you, and pure, the sons of God faultless in the midst of a froward and crooked nation, among whom shine ye as lights in the world, holding fast the word of life."

It is not without a cause, that your new-year's gift teacheth us to be earnest followers of good works, seeing that so great purity and cleanness of life is required of us. Wo worth those filthy swine, which wallow and tumble themselves in all kind of fleshly uncleanness, unto the great slander of Christ's gospel!

Col. iii. Item: "Mortify your earthly members, whoredom, uncleanness, covetousness," &c.
1 Thess. iv. "For God hath not called us unto uncleanness, but unto sanctification." "All ye are
1 Thess. v. the sons of light," saith he, "and the sons of the day: we are not of the night nor yet of darkness. Therefore let us not sleep as other do, but let us watch and be sober." Seeing that we are no more the world's, seeing also we have given over Satan and the flesh, with all their works, pomps, and pleasures, it becometh us so to walk in all our life and conversation, that we be not found like Satan's servants, nor the voluptuous worldlings, nor yet any such as live after the flesh and not after the Spirit, but pure, clean, honest, faultless, godly, and, as I may so speak, even like another Christ.

1 Pet. i. St Peter also saith: "Give not yourselves to your old lusts, wherewith ye were led when ye knew not Christ, but as he that called you is holy, so be ye also holy
Lev. xix. in all your conversation; for it is written, Be ye holy, for I am holy." Here are we taught to forsake our old sinful living, and to fashion ourselves like unto the manners of God, which is holy, righteous, perfect, and abundantly good in all things.

1 John i. Furthermore, St John saith: "If we say that we have fellowship with Christ, and yet walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's own Son, maketh us clean from all sin." This text proveth manifestly, that we have no fellowship with Christ, so long as we walk in darkness, that is, in sinful living; again, that the blood of Christ profiteth us nothing at all, except we walk in the light of God's word, and labour to fulfil his holy precepts. For saith St John:
1 John ii. "By this do we know that we have known him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth

is not in him. But he that doeth his word, truly in him is the love of God perfect. By this do we know that we are in him. He that saith he abideth in him ought to walk even as he walked."

Of this and all the other texts, which I have hitherto rehearsed, we may easily learn what is our duty, and how earnestly we ought to seek occasions for to do good. Seeing we are the people of God, yea, his peculiar and out-chosen people, we must needs shew ourselves earnest followers of good works, or else have we no fellowship with Christ. God the Father is not our Father, neither are we Christ's brothers, nor yet fellow-heirs with him, if we seek not to lead a godly and virtuous life.

Let us never crack of the justification of faith, of the free mercy of God, of Christ's passion, blood, death, merits, &c. except we lead a life worthy the kindness of God. Let us never rejoice that we are delivered from the power of Satan, sin, death, and hell. For so long as we continue in our old sinful living and wicked manners, we pertain not unto Christ, but are the bond-slaves of Satan and very firebrands of hell. For as the good priest Zachary, father to St John Baptist, saith: "God hath performed the oath, which he sware to our father Abraham for to give us, that we, delivered out of the hands of our enemies, might serve him without fear all the days of our life in holiness and righteousness." Hereto agreeth the saying of St Paul: "The blood of Christ, which through the everlasting Spirit hath offered himself pure to God, shall purge your conscience from dead works for to serve the living God." Here learn we, that Christ hath delivered us from the power of our enemies, that "we should serve him in holiness and righteousness all the days of our life." Now, if any be not given to the service of God, surely he is not free, but abideth still the miserable captive and bond prisoner of his enemies. Let all men therefore take heed, and prepare themselves to lead a godly life, that they may be earnest followers of good works; or else neither their baptism, nor Christ, nor yet any thing that ever Christ did, shall profit them any thing at all.

Luke i.

Heb. ix.

Chris. O good Lord, how greatly be many deceived, which put their trust in Christ and crack much of faith, and yet continue still abominable livers, thinking, notwithstanding all this their great wickedness, to be saved! *Phil.* To repentance, faith, and amendment of life, mercy is never denied. But be not you deceived, neighbours. "For not they which hear the law are righteous before God, but they that express the law in deeds shall be counted righteous." "Be ye the doers of the word, and not the hearers only, deceiving yourselves." *Theo.* God give us grace thus to do, that we may "garnish the doctrine of God our Saviour in all things." *Eus.* Amen, I beseech thee, good Lord.

Rom. ii.

James i.

Tit. ii.

Phil. Verily, there are many causes, yea, and those urgent and necessary, why christian men should bring forth good works, if they did consider their vocation and calling well.

First, because it is the will of God, and God hath commanded so by his holy word. For what child accomplisheth not his father's will for the love that he beareth toward him? What servant fulfilleth not his master's commandment, if he do but only fear him? How much more then ought we, which have so loving a Father, and so puissant a Lord and beneficial a Master, for the love and reverent fear that we bear toward him, shew ourselves obedient to his holy will, and fulfil it to the uttermost of our power! Where either fear or love of God is, there must the fulfilling of God's law needs follow. If it doth not, never let us confess ourselves either to fear or love God truly. "The son honoureth his father, and the servant his lord. If I then be your Father, where is my honour? And if I be your Lord, where is my fear? saith the Lord of Hosts." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," saith Christ, "but he that doeth the will of my Father which is in heaven." The holy scripture commandeth us to "repent," and to "bring forth fruits of repentance." And Christ saith: "As my Father gave me commandment, so I do." Again: "I have not spoken of myself, but he that sent me, that is to say, my Father, he gave me commandment, what I should do, and what I should speak." A christian man therefore must do good, because it is the commandment and will of God.

Causes why we ought to do good works.

Mal. i.

Matt. vii.

Matt. iii.

John xii.

Secondly, we ought to do good works, that God may be glorified through them,

Matt. v. 1 Pet. ii. as Christ saith: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Also St Peter: "See that ye have an honest conversation among the heathen, that they which backbite you as evil doers may see your good works, and praise God in the day of visitation." For what greater dishonour can there be done to God, than to profess the name of God, and ignominiously to deface and obscure the glory of it through our wicked and ungodly conversation? Isai. lii. "Their rulers do unrighteously, saith the Lord, and by this means my name is blasphemed continually even all the whole day long." St Paul also saith: Rom. ii. "The name of God is evil reported for you among the heathen." Again, what greater honour can there be given to God of us, than to lead a godly life, and to express the manners and livish image of our heavenly Father in all our life? By the one God is dishonoured, by the other he is greatly honoured, praised, and magnified.

Thirdly, it is our duty to do good works, that we may be certain that our faith is right, true, livish, and working. For as there is not a more certain argument and sure token that a tree is good, than by bringing forth good fruit; so is there not a better probation that our faith is true and christian, than when we work the will of God, and bring forth the fruits of the Spirit. When we work the will of God, and fashion our life according to the rule of Christ's gospel, then may we be certain that our faith is right, and that we are the sons of God and fellow-inheritors with Jesus Christ. Neither need we doubt of any thing that God hath promised in his holy scriptures, but believe stedfastly that we shall have all things according to his promises, inasmuch as we bring forth the fruits of faith. But if we live still carnally, and do the filthy works of the flesh, as drunkenship, whoredom, theft, covetousness, &c. then have we no cause to rejoice, nor yet to boast of our faith. For the true faith worketh great and marvellous things, as we may see in Abraham, which truly believed in God, and therefore wrought many godly works. Gen. xii. xxii. He obeyed the word of God, he left his own native country, he was contented at the commandment of God to kill and offer his own son, and to whatsoever the Spirit of God moved him to do. Of this nature are so many as truly believe. They that thus work not have not Abraham's faith, neither are they the sons of Abraham. John viii. For Christ said to the Jews: "If ye were the sons of Abraham, ye would do the works of Abraham." Therefore, after that we are persuaded of the goodness of God toward us, and believe faithfully that God, for his promises' sake which he hath made us in Christ's blood, will be bounteous and merciful unto us, we must note that the scripture commandeth works to be done of the faithful. For after that we be once justified by faith before God, we must express that faith, which is known to God alone, by external and outward works, that we may appear righteous both before God and man. Neither is there any better sign or more manifest argument, as I said before, that our faith is right, true, and livish, than when it produceth and bringeth forth good works; even as there is not a more manifest probation that a tree is good, than by the bringing forth of good fruit. A faithful man therefore is not compared Psal. i. without a cause of the psalmograph to "a tree planted by the rivers' side, which Psal. lii. bringeth forth her fruit in due season." "I, being like a fruitful olive-tree," saith David, "in the house of God, have trusted in the mercy of God for ever and ever." A christian man is compared to a green olive; for he is ever full of fruit and never barren, alway green and never sear, ever working and never idle. He that truly believeth hath no need of laws to compel him to do good works, as the scripture saith: 1 Tim. i. "The law is not given unto a righteous man, but unto the unrighteous and disobedient," &c. For of his own free will (so livish and mighty in operation is faith when God giveth an occasion) he will bring forth good works, even the fruit of faith unto the glory of God and the health of his neighbour. "The sons of God are not content Chrysostom. to sit idle," saith Chrysostom, "but the Spirit provoketh them to take some great Gregory. and commendable work in hand." Hereto agreeth the saying of St Gregory: "The love of God is never idle, for it worketh great things, if it be the love of God indeed; but if it ceaseth to work, then is it no love[1]." The unfaithful is like unto a dead

Note when we have the true faith.

[1] See before, page 208, note 1.]

stock, which bringeth forth no fruit at all, but is unprofitable altogether, and therefore shall he be "hewn down and cast into hell-fire." To be short in this matter, they that are fruitful, and bring forth good works, pertain unto the church of God; and they which are unfruitful, and bring forth no good works, belong unto the church of the devil (for there is a double church), and shall be cursed as the fig-tree was. Matt. iii. Matt. xxi.

Fourthly, we ought to do good works, that we may win our neighbour also unto Christ, as St Peter writeth: "You wives, be ye obedient to your husbands, that they also which obey not the word may be won by the conversation of their wives without the word, while they consider your chaste and pure conversation joined with reverence." For as Christ came not into this world to win the favour of his eternal Father for himself, but whatsoever he did was done for us; so in like manner whatsoever we do, we must do it also for our neighbours, to win them unto Christ, to make them professors of Christ's gospel, and the perfect children of God our Father. "Let the same affection be in you," saith St Paul, "that was in Christ Jesus, which, being in the shape of God, thought it not robbery to be equal with God. Nevertheless he made himself of no reputation, and took on him the shape of a servant, and became like unto men, and was found in the figure as a man: he humbled himself, and became obedient unto the death, even the death of the cross." 1 Pet. iii. Phil. ii.

Fifthly, we must do good works, that the mouths of the ungodly may be stopped, as St Peter saith: "This is the will of God, that by well doing ye should stop the mouths of foolish and ignorant persons." "Do all things without murmuring and disputing," saith St Paul, "that ye may be faultless and pure, and the sons of God without rebuke in the midst of a crooked and perverse nation, among whom see that ye shine as lights in the world, holding fast the word of life." Verily, if it were ever expedient that christian men should lead a godly life, it is at this time most necessary. For when the adversaries of God's truth see them that profess the gospel of Christ live dissolutely, not fast, not pray, not give alms, not mortify the affects of the flesh, but lead a more ungodly life than the other sort do, then blaspheme they the gospel, then call they the word of God heresy, then hate they extremely, persecute, prison, condemn, and utterly destroy so many as cleave purely to the doctrine of Christ. And all this come to pass through the wickedness and ungodly conversation of the gross gospellers, the railing readers of the scripture, the jay-like janglers of God's word, and brainless babblers of the gospel, which babble much of God's truth, and yet live no part thereof. O what a great hindrance is this to God's most holy word! God give us grace both to love and live the gospel. 1 Pet. ii. Phil. ii.

Finally, we ought to do good works, seeing it is none unprofitable service, neither shall our labour be lost in so doing, but we shall highly be rewarded for doing of them, not only in this world, but much more plenteously in the world to come. "Rejoice and be merry," saith Christ to all that do good works, "for great is your reward in heaven." Again: "He that receiveth a prophet in the name of a prophet, he shall receive the reward of a prophet. And he that receiveth a righteous man in the name of a righteous man, he shall receive the reward of a righteous man. And whosoever shall give to one of these little ones a cup of cold water to drink only in the name of a disciple, verily I say unto you, he shall not lose his reward." Also in another place: "Whosoever shall give to you a cup of water to drink in my name, because ye are of Christ, verily I say unto you, he shall not lose his reward." "Every man shall bear his own burden." "All of us must stand openly before the judging-place of Christ, that every one may receive according to that which he did when he was alive, whether it be good or evil." "Christ, the Son of man, shall come in the glory of his Father with his angels, and then shall he give to every one according to their works." "The hour cometh in the which all that are in the graves shall hear the voice of Christ, and they that have done good shall come forth into the resurrection of life, and they that have done evil into the resurrection of damnation." To them that have done the works of mercy shall everlasting glory be given at the day of judgment, and to the unmerciful eternal damnation. So that they which do good works in this world, shall receive a glorious and everlasting reward in the world to come. Of this had St Paul a certain assurance, when he said: "I have Matt. v. Matt. x. Luke x. Mark ix. Gal. vi. 2 Cor. v. Rom. xiv. Matt. xvi. John v. Matt. xxv. 2 Tim. iv.

fought a good fight, and have fulfilled my course, and have kept the faith. From henceforth is laid up for me a crown of righteousness, which the Lord, that is a righteous Judge, shall give me at that day; not to me only, but unto all them that love his coming."

Thus much have I spoken concerning good works, and here have ye now your new-year's gift complete and perfect.

Theo. Blessed be God for this our new-year's gift, which is more precious than gold, pearl, and precious stone. God mought give you an heavenly gift for this your new-year's gift, wherewith this day ye have enriched us!

Phil. The christian love and tender affection wherewith I love you all, hath moved me to do that I have done. If I have done you any pleasure to the rejoicing of your spirit, I am glad. If I have not in all points satisfied your desire and expectation, yet accept my good will. For he is not altogether to be blamed which intendeth well, although all things do not throughly answer to his intent.

Well, neighbours, I will now knit up in few words that I have spun in many, and shew you briefly the whole effect of your New-Year's Gift.

Christ and all that ever he hath is ours.

Ye have learned, that Christ is the gift of God, freely given you of God the Father for your new-year's gift. So that not only he, but all that ever he hath, inasmuch as he is man, is ours, his fasting, watching, praying, his mercy, goodness, purity, innocency, his passion, blood, death, resurrection, and all that ever he hath besides; all is ours. God hath given us all thing with him, as St Paul saith.

Rom. viii.

This gift of God, Christ, our new-year's gift, hath appeared no more by types, figures, clouds, and shadows, but in his flesh. He hath taken flesh of the most holy and pure virgin Mary, and is become very man for our sake, "like unto us in all things, sin alone except."

Heb. iv.

Joel ii. Acts ii. Rom. x.

And that we may know that he is a precious gift unto us, he bringeth health unto all men, not only unto the Jews, but also to the gentiles; so that "whosoever calleth on the name of the Lord, he shall be saved," be he Jew or gentile, free or bond, noble or unnoble. For he is the alone Saviour: none saveth but he alone;

Acts iv.

"neither is there any salvation but in him alone, nor yet any name given unto men under heaven wherein they must be saved," but in his name alone.

Moreover, ye have learned that he is not only a Saviour and "bringeth salvation to all men," but he is also a schoolmaster unto us. For he teacheth us, that first we should "deny ungodliness and worldly lusts," and afterward "live soberly, righteously, and godly in this present world." Whatsoever vice hath reigned in us in times past, we must now utterly put it away from us, were it idolatry, false worshipping of God, superstition, confidence in ceremonies, despising of God's word, swearing by his most blessed name, breaking of the Sabbath day, &c.; or else uncleanness, carnal affects, worldly lusts, devilish motions, whoredom, theft, covetousness, drunkenship, gluttony, wrath, contention, blood-shedding, &c. and garnish our lives with all kind of virtues, sobriety, justice, godliness, purity, innocency, patience, long-suffering, charity, peace, goodness, faith, temperance, meekness, and with all the other fruits of the Spirit; that with good consciences and free hearts we may "look for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ," which willingly and without any compulsion gave, no angel nor man, but himself for us, "to redeem us from all unrighteousness," that is to say, from all sin, both original, mortal, venial, or any other, so that we repent, believe, ask mercy, and amend our sinful living, and "to purge us a peculiar people unto himself," to do him service and none other, and even such as without any feigning or cloked holiness should be earnest followers, not of their own wills, fancies, and fleshly pleasures, but of good works, even such works as God commandeth and are accepted before him, and not such as dame Good Intent, and her sister Blind Zeal, imagineth and inventeth of their own brains without the authority of God's word.

Gal. v.

Thus have ye, neighbours, in few words, that ye received before in many. What now remaineth, but that, seeing God the Father hath shewed us so great kindness by his Son Jesus Christ, we do as the new-year's gift teacheth us; that is to say, "deny

ungodliness and worldly lusts, live soberly, righteously, and godly in this present world, and be earnest followers of good works," that we may with a good conscience and merry heart "look for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ?"

Remember that to be called a christian man availeth nothing, except we live according to our name and profession. Remember that to read the scriptures, and to have the knowledge of them, profiteth nothing at all, except we fashion our life according to the doctrine thereof. Remember that to crack of faith and of our justification by it is nothing to the purpose, except we bring forth the fruits of faith. Remember that to glory of our salvation purchased by Christ availeth nothing, except we change our old living and become new men. Remember that all the benefits of Christ serve only for them which repent, believe, and lead a godly and innocent life. All other, as they have no part of Christ, so remain they still the bond captives of Satan, and shall, if they amend not, be committed unto hell-fire for evermore.

Therefore, neighbours, take heed, refuse not to walk in the light of God's word. "Walk while ye have light, lest darkness overwhelm you. While ye have light, believe in the light, that ye may be the children of light." While ye "have time, do good unto all men." "Night shall come, when no man shall be able to work." "Now is the time of grace, now is the time of health." Therefore, neighbours, stand not idle all day, work manfully in the Lord's vineyard. Be not like unto that unprofitable servant, which hid up the treasure of his master in the ground, lest ye be cast into the utter darkness, where weeping and gnashing of teeth shall be; but apply the talent that ye have received unto the glory of God and the profit of your neighbour. Be not barren and unfruitful as the fig tree was, lest ye also be cursed. Be not like the five foolish virgins, which had lamps, and no oil in them, and therefore could not they enter into the marriages with the bridegroom, but were speared out. Be not like the gross and unthankful Jews, which when they were delivered out of Egypt, the house of bondage, desired to be there again among the greasy flesh-pots. Be not like to Lot's wife, which looked back unto the filthy Sodomites; but be like unto Christ, and so many as be the followers of him, as St Paul saith: "Be ye the followers of me, as I am of Christ." Be "earnest followers of good works." Walk worthy the gospel of Christ, and so shew yourselves faithful in all things, that ye may "garnish the doctrine of God our Saviour." What should I say more unto you? "Be faithful unto the death, that the crown of life may be given unto you." For "he that continueth unto the end, he shall be safe."

John xii. Isai. xlix. 2 Cor vi. Matt. xx. Matt. xxv. Matt. xxi. Mark xi. Matt. xxv. Exod. xvi. xvii. Num. xx. Gen. xix. 1 Cor. xi. Tit. ii. Phil. i. Rev. ii. Matt. x.

And here also I make an end, desiring you "by the tender mercies of God," and by the precious blood of Jesus Christ our Saviour, "that ye receive not the grace of God in vain," but so behave yourselves in all things, as it becometh the servants of God. So may ye be sure to "receive the crown of life, which the Lord hath promised to so many as love him." Amen.

Rom. xii. 2 Cor. vi. James i.

Now, neighbours, here have ye your New-Year's Gift, although homely, yet godly. If it had lien in my power better to have given you, better ye should have had. But, I pray you, accept my good will for this time. If God at another time give me better, be ye sure that ye shall not want your part of it.

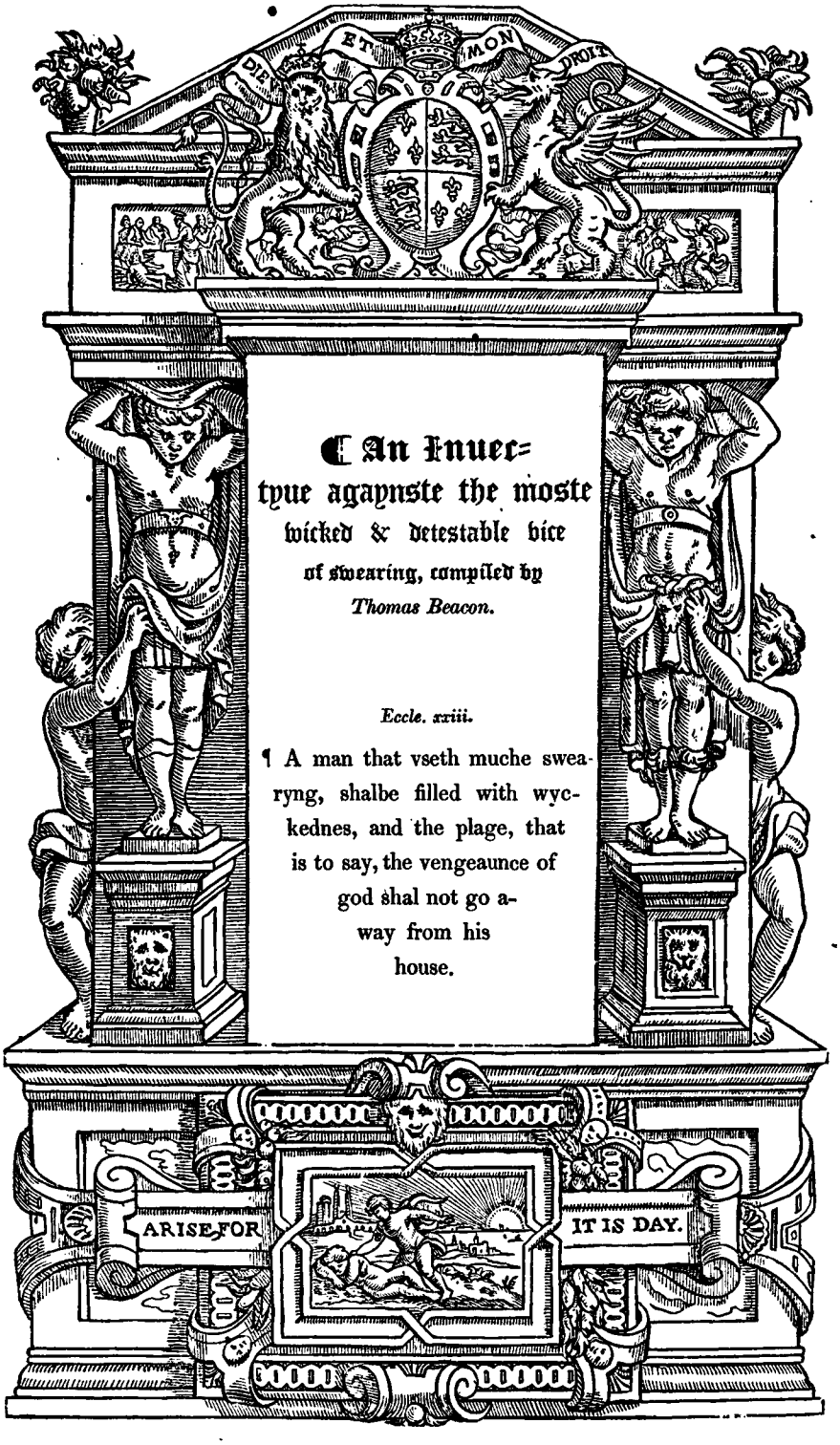
Eus. Neighbour Philemon, we thank you right heartily, and we again, unto the uttermost of our power, give both ourselves and all that ever we have unto you, not only to desire, but also to commandment.

Phil. I know the good hearts of you all toward me. I pray you, vouchsafe to come with me into my hall, and we will drink and be merry together in God, as the time of the year and the common custom require. *Theo.* We follow you gladly. Blessed be God for our New-Year's Gift.

Chris. Amen.

Give the glory to God alone.

Virescit vulnere virtus.


DIEU ET MON DROIT
¶ An Inuec=
tyue agaynste the moste
wicked & detestable vice
of swearing, compiled by
Thomas Beacon.
Eccle. xxiii.
¶ A man that vseth muche swea-
ryng, shalbe filled with wyc-
kednes, and the plage, that
is to say, the vengeaunce of
god shal not go a-
way from his
house.
ARISE FOR
IT IS DAY.

AN INVECTIVE

AGAINST THE

MOST WICKED AND DETESTABLE VICE OF SWEARING,

COMPILED BY

THOMAS BECON.

THE INVECTIVE SPEAKETH.

Lamentably do I now proceed,
Of mine author sent at this season,
In a sad and lamentable weed,
To make my complaint and lamentation.

Lament I must both day and night,
To behold the great abomination,
Which through swearing in all men's sight
Is now used without lamentation.

Lament all christian hearts do, I am sure,
To hear God and his creatures each one
So wickedly blasphemed without cure,
And yet no man maketh lamentation.

Lament, O ye swearers, lament, lament,
And look ye cease from this great abusion;
For if to do thus ye be not now bent,
In hell shall ye make full sore lamentation.

Lament your sins, and take me to you,
For to leave your great abomination
I will teach you, yea, and all thing true,
That ye may be free from lamentation.

Lament, if ye will not in hell fire,
But enjoy the divine fruition;
Look that ye accomplish my desire,
So shall ye be free from lamentation.

TO THE

RIGHT WORSHIPFUL MASTER RICHARD SKOTTE[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

GOD the Father saith by his prophet: "Cry, cease not. Lift up thy voice as a trump, and shew to the people their wickedness, and to the house of Jacob their sins." Isai. lviii.

That this is chiefly spoken to them that are preachers and ministers of God's word, there is no man that is but meanly learned, ignorant thereof. For it is their duty to cry, and not to cease. It is their duty to exalt and lift up their voice as a trump. It is their duty to shew unto the people their wickednesses and sins. It is their duty to preach the gospel to every creature. It is their duty to preach repentance and remission of sins in the name of Christ unto all nations. It is their duty to give meat to the Lord's family and household in due time. It is their duty to feed christian people with doctrine and knowledge. It is their duty to comfort the weak, to bind up that is broken, to bring again that is cast away, to seek up that is lost, and to cherish all the flock of Christ. It is their duty to cast away ungodly and old wives' fables, and to exercise themselves unto godliness. It is their duty to be an example of the faithful in word, in conversation, in love, in spirit, in faith, in purity. It is their duty to rebuke them that sin before all men, that other may have fear. It is their duty to shew themselves commendable to God, workmen that need not to be ashamed, justly dividing the word of truth. It is their duty not to strive, but to be gentle and peaceable toward all men, ready to teach, suffering the evil with meekness, informing them that resist, if God at any time give them repentance to know the truth. It is their duty to preach the word, to be fervent both in time and out of time, to reprove, to rebuke, to exhort with all softness and doctrine. It is their duty to watch in all things, not to shrink in afflictions, to do the work of an evangelist, to make their ministration commendable even unto the uttermost. It is their duty to be faultless, as the stewards of God; not high-minded, not angry, not drunken, not fighting, not given to filthy lucre, but maintaining hospitality, studious of good things, sober, righteous, godly, temperate, and holding fast that faithful word which is according to doctrine, that they may be able to exhort

Matt. xxviii. Luke xxiv. Matt. xxiv. Luke xii.

1 Tim. v. Ezek. xxxiv.

1 Tim. iv.

1 Tim. v.

2 Tim. ii.

2 Tim. iv.

Tit. i.

[1] Richard Skotte, or Scott, was the son of John Scott, of Scott's Hall, in the county of Kent, and Anne, only daughter and heiress of Reg. Pimpe of Nettlested. The family name, it is stated, was originally Balliol, their ancestors being near of kin to the competitor for the crown of Scotland. In order however to avoid the jealousy of Edward I. this appellation was exchanged for one denoting their extraction and country, viz. Scott. The first of the family of whom we have any account as settled in Kent was Sir William Scott, knight, marshal of England, who died in 1350, and was buried in the church of Braborn, in which parish they seem to have continued till Henry the Sixth's reign, when Sir William Scott (sheriff of the county in 1429) removed to Scott's Hall. For several successive generations the Scotts appear to have lived in much reputation, being generally knights, sheriffs, and representatives in parliament for Kent, and also holding other offices of yet greater distinction. Thus Sir John Scott was governor of Calais, comptroller of the household, and of the privy council to Edward IV. Sir William Scott, K.B., his son, was warden of the Cinque Ports and lieutenant of Dover Castle in the reigns of Henry VII. and VIII. Richard Scott, to whom the "Invective against Swearing" is inscribed, married Mary, the daughter of George Whetenhall, of East Peckham. By her he had children. His daughter Anne was married to Marmaduke, son of William Darell of Pageham, Sussex, from whom are descended in a direct line the baronets of that name of Richmond in Surrey. Richard Scott had two remarkable nephews, sons of his elder brother, Sir Reginald —Raynold, author of the Discovery of Witchcraft (see Wood's Athen. Oxon. Vol. I. p. 297), and Sir Thomas Scott, who in 1588, the year of the Spanish armada, was appointed commander-in-chief of the Kentish forces. The day after he received the letters of the council, so great was his influence in the county, he was enabled to collect 4000 armed men. He died in 1594.]

by wholesome doctrine, and to overcome them that speak against it. It is their duty
1 Pet. v. to feed the flock of Christ, so much as lieth in their power. To be short, it is their duty to shew themselves dispensators of the divine mysteries on such manner, that they may seem and appear unto all men to have taken their power to edify, and not to destroy. For they are "the light of the world," to shew men how they ought to walk. They are "the salt of the earth," to savour such as be unsavoury.

But, alas! "the light of the world," I mean priests, is now so dim, that it sheweth almost no light at all. Men that walk in darkness cannot perceive how to walk, the priests are so wrapped about with the works of darkness. "The salt of the earth," I mean the priests, is so unsavoury, that it cannot suck out the corrupt humours. The people that are diseased cannot be healed, the priests themselves are so feeble, weak, infirm, sick, and wounded on every part.

Moreover, the priests, which should be overseers of the people, are all blind, as
Isai. lvi. the prophet saith: "They are all without knowledge: they are dumb dogs, not able once to bark: they have a pleasure to look upon vain things, they give themselves to sluggishness, they lie snorting all day, yea, they are unshamefaced dogs, that have never enough. The shepherds themselves are without all knowledge. All follow their own ways: every one of them is given unto covetousness, even from the highest to the
Isai. lviii. lowest." God saith, "Cry, cease not:" but they turn cat in the pan, and say, Cease, cry not. God saith, "Lift up thy voice as a trump:" but they say, Whist! not a word; lest we be suspect to be fellows of the new learning. God saith, "Shew unto the people their wickednesses, and rebuke their sinful living:" Nay, by St Mary, say they, all thing save that. It is good sleeping in an whole skin. He is not wise that will cast himself into trouble, when he may live in rest. O Lord, have mercy upon us!

By this means is it come to pass that virtue is so little regarded, and vice so universally used. Wo be to those priests which neglect their office, flatter the people, and suffer them to live in all wickedness! For they are the authors of all evil. They are the occasion that so many souls perish. They cause that so much mischief and abomination reigneth now-a-days. Their negligence, their silence, their dissolute living, cause that God's word is so evil regarded among many, and that so great wickedness suppresseth the honour of the christian religion.

Is it any marvel? We see that the body withereth away, perisheth, and decayeth, if it wanteth corporal sustenance. Is it then to be thought that the soul can be in
Matt. iv. Deut. viii. safe estate, if it wanteth her meat, I mean the word of God? Christ saith: "Man shall not live with bread alone, but with every word that cometh forth from the mouth
Prov. xxix. of God." Salomon also saith: "When the preaching of God's word faileth, then perish the people and come to nought." We find this true every day more and more; for the longer we live, the more wickedness do we see reign. It pitieth a christian man's heart to behold the face of this world.

What ungodliness, superstition, hypocrisy, dissimulation, swearing, pride, envy, drunkenship, gluttony, fornication, adultery, whoredom, covetousness, and an whole sea of evils hath overflowed the world! And all this is come to pass through the sleepy negligence of curates; neither can there as yet be perceived any amendment. The priests go forth still to neglect the office of preaching God's word, and the people remain still in their old blindness, not caring much though they never hear one word of the holy scripture preached unto them in all their life: so little pleasure have the poor seely souls in it, because they know not what a precious treasure the most holy word of God is.

What then remaineth but that one of us monish, teach, and exhort another? as
Col. iii. St Paul biddeth: "Teach and monish ye one another." For if one layman were no more merciful to another than the priests are for the most part, surely the greatest part of the world should, I think, run headlong unto the devil for want of knowledge.

Wherefore, I exhort all men, of what degree and sort soever they be, charitably to monish one another when they see any man offend, and rebuke him by the scriptures
Phil. ii. of God, that we may "shine in the midst of a froward and crooked nation, as great lights in the world, pure, faultless, and such as no man can complain of, holding fast

the word of life." Let us "suffer no sin to reign in this our mortal body," but mortify all things that strive against the Spirit. Let us so watch and give diligence to ourselves, that neither Satan, nor the world, nor yet the flesh, may have any interest in us. Let us hate, detest, and abhor sin, as the most grievous pestilence and pestiferous poison that can chance unto us. Rom. vi.

But above all things, as Christ and James monisheth us, let us "not swear at all, neither by heaven, nor by earth, nor yet by any thing that is contained in them." If any of us at any time shall chance to hear another swear and pollute the name of our Lord God by vain, idle, and unlawful oaths, let us charitably monish the offender, exhort him to cease from his swearing, and move him unto the praise of God and of his most holy and blessed name. For surely, if there were no more sins committed in England but only the blaspheming of God and of his creatures by vain swearing, it were enough to bring final destruction unto this realm; from the which I beseech God long to preserve it, and give the inhabitants thereof grace to correct and amend their sinful manners. Matt. v. James v.

And, to the intent that men may know how great offence it is before God vainly to swear, I have made this "Invective against Swearing," which here followeth; wherein, as in a clear mirror, they shall unfeignedly perceive and see what great damnation hangeth over the heads of all swearers, and that it is not possible for them to escape the most grievous vengeance of God, except with all haste they repent, forsake their detestable manner of swearing, and earnestly fall unto the hearty praises of God.

This mine Invective I dedicate to your good mastership, to whom I confess myself more indebted and bound, than my poor beggary shall ever may be able to recompense your most kind and free gentleness, desiring you for your accustomed humanity to accept this my little gift with the mind wherewith I have offered it to you, and to take it as a testimony of my faithful and serviceable heart toward you. I was the gladder to dedicate this my little treatise to you, because I have in times past perceived, and still daily do, how greatly ye desire that all men should live according to their profession at baptism, that through their good works they may garnish the doctrine of our Lord and Saviour Jesus Christ. Neither is it unknown unto me, what a fervent and godly affection you bear toward the holy scripture, and how desirous ye are that "the word of Christ should dwell in" christian men "richly with all wisdom," as St Paul saith. These be the singular and great gifts of God, which he hath wrought in you by his Holy Spirit, and are manifest signs and tokens that ye are the child of salvation, inheritor of eternal glory, and one of Christ's flock, seeing ye are so earnestly bent both to hear and practise the word of God in your daily manners. For Christ saith: "He that is of God heareth the words of God." Again: "My sheep heareth my voice." Col. iii. John viii. John x.

God mought vouchsafe to increase these his gifts in you daily more and more,
unto the glory of his most blessed name, and the salvation of your soul,
in whom I desire to your right worshipful mastership, and
to the good gentlewoman your wife, all good, lucky,
and prosperous things. Amen.

THE

INVECTIVE AGAINST SWEARING.

WHENCE shall I take my beginning, while I lament the corrupt manners of this most wretched world, more aptly and fitter for the purpose, than of the prophet Jeremy, and with weeping tears and sorrowful heart cry out with him, saying: "O who shall give my head water enough, and a well of tears for mine eyes, that I may weep night and day for the slaughter of my people?"

Jer. ix.

The prophet doth not here bewail them that have their bodies slain with sword, or with any other kind of violence; but he lamenteth the too much wretched and damnable state of such as are slain in their souls with the multitude of sins, (for whatsoever the sword is unto the body, even the very same is sin unto the soul,) as it manifestly appeareth by his words that follow. For he calleth them "adulterers, and a company of wicked transgressors." "They bend their tongues like bows," saith he, "to shoot out lies. As for the truth, they may nothing away withal in the world. For they go from one wickedness unto another, and hold nothing of God. They are so false and crafty, that every one had need to keep himself from another. No man may safely trust his own brother; for one brother undermineth another, and one neighbour beguileth another, yea, one dissembleth with another, and they deal with no truth. They have practised their tongues to speak lies, and have taken great pains to do mischief. They have set their stool in the midst of deceit, and for very dissembling falsehood they will not know the Lord." "Their tongues are like sharp arrows to speak deceit. With their mouth they speak peaceably to their neighbour, but privily they lay wait for him."

These words of the prophet declare evidently, that he bewaileth them that are slain in their souls, by the reason of the manifold wickedness wherewith they are wounded inwardly, and slain, that is to say, cast away from the favour of God, and condemned unto perpetual death, except they repent, believe, and amend. So likewise I at this time, using the words of the prophet, do not lament such as have tasted the death of the body and are gone, but them that are yet alive in this world as concerning their bodies, but dead through sin as touching their souls. These I lament, these I bewail, these I sorrow and sigh for both day and night. These make me to lay aside all mirth and joy, and to walk as one desolate and comfortless. These cause me to wish that I, being one and a private person, might be banished, yea, cursed from Christ, so that so great a multitude might be saved. My faith is that I am written in the book of life, and numbered among the vessels of mercy; notwithstanding, would God I might be wiped out, so that these that are slain in the soul through sin might be saved! What one man having but a kernel of christian salt in his breast wisheth not so? Who desireth not rather being one person to be damned, than so great a number should perish? What need I rehearse here the tender affection of Moses, Christ, and Paul, which they bare toward the salvation of other, whom all we ought to follow? Moses, when the Israelites had offended God for worshipping of the golden calf, prayed for them on this manner: "Forgive them, O Lord, this fault, or else wipe me out of the book wherein thou hast written me." Christ by the prophet saith: "Judge, I pray you, betwixt me and my vineyard. What more could have been done for it, that I have not done?" St Paul wished himself to be banished from Christ for his brethren and kinsfolk as pertaining to the flesh, which are the Israelites. Certes, he is no true christian man, that provideth for his own salvation, and careth not for the health of other.

Rom. ix.

Exod. xxxii. Phil. ii. Rom. ix. Isai. v.

Rom. ix.

Hom. vii. in Gen.

"God," saith Chrysostom, "will not that a christian man should be contented with himself alone, but that he also edify other, not by teaching only, but by living and

conversation also[1]." "Charity," saith St Paul, "seeketh not her own." Again: "Let no man seek his own, but the profit of other." This made all the holy fathers in times past to be so desirous of the health of other, that they wished even with the loss of their own health the salvation of their christian brothers. Who being of their mind, and godly inspired, wisheth not the same at this hour? For even as the prophet Hieremy did lament the wickedness of the people which lived at that time, even so, I am sure, do so many as are godly-minded bewail the ungodliness that reign among us at this day. For consider what sin and how manifold reigned at that time, even the very same, with a great heap more, reigneth, yea, and triumpheth, in these our days; so greatly hath wickedness prevailed and gotten the uppermost hand.

1 Cor. xiii. Phil. ii.

Jer. ix.

Vice greatly increased.

If I should descend and go down into the great ocean and main sea, which overfloweth the whole world with the abundance of all evils, so should I never be able to sail and pass through. I will therefore, at this time, take upon me only to search the several sea of one sin only, although it may seem to be both great, large, broad, deep, bottomless, and not able to be sailed through of any man; and shew how many dangers and grievous perils abide them that presume to pass in that cruel and fierce sea. And this sin is the most wicked and detestable vice of swearing, which now reigneth so greatly in every place, that I fear all admonitions, exhortations, warnings, and counsels, are frustrate and vain; so evil is a naughty and perverse custom, so rare a thing is it to heal that pock which is rooted by the bone. Notwithstanding, although some peradventure shall laugh at this my labour, as a song sung to them that are deaf-eared; yet forasmuch as my trust is that all which be entangled with this vice are not of a desperate mind, nor so overwhelmed with the waves of this unmerciful sea, but that they may be called again and brought unto amendment, even for their sake, and to win their souls unto glory, will I speak somewhat in this matter, and declare how greatly the abominable sin of swearing is to be detested and abhorred of every true christian heart. Therefore I shall most entirely desire all faithful christian people, that shall read this my work, to mark diligently whatsoever they shall here find, and to repose it in the bottom of their hearts, as a grave and weighty matter pertaining unto the health of their souls. If any man will not amend after this our admonition, his damnation fall upon his own head. For I am free from his blood, and have done my duty in this behalf.

Say not but that ye are warned.

After that God had brought his people the Israelites out of Egypt, minding to institute and appoint a new public weal, that should be governed after his device and appointment, he ordained certain ceremonies and ordinances, which they should observe, and by the observance thereof shew and outwardly declare their obedient heart toward him. Among all other for the right institution of their life, he gave them by his servant Moses ten commandments, which by no means they might transgress, except they would fall into his great displeasure, wrath, and indignation. To the keepers of those commandments he promised all good, fortunate, and prosperous things; but to the transgressors, and such as brake them, he threatened all troubles, grievous and painful things, as we may see in the books of Moses and of the other prophets.

Deut. xxviii.

Among all other he gave a commandment, which is this: "Thou shalt not take the name of thy Lord God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

As though he should say, 'Behold, I am the Lord thy God, which have done thee many great and singular pleasures. I have made thee like unto mine own similitude, likeness, and image. I have preserved thee from eternal damnation, unto the which thou hadst made thyself bound through the offence of thy first father Adam, which he committed in paradise. I have fed thee in thy mother's womb. I have nourished thee hitherto. I have sent thee thy health, and saved thee from all dangers. And now at the last also, even of mine own mere mercy and free goodness, I have delivered thee out of Egypt, that land of servitude and extreme bondage, even out of the hands

Gen. iii. Rom. v.

Exod. xiv.

[1 Οὐδὲ γὰρ ἑαυτῷ μόνον ἀρκεῖν ὁ Θεὸς βούλεται τὸν Χριστιανόν, ἀλλὰ καὶ ἑτέρους οἰκοδομεῖν, οὐ διὰ τῆς διδασκαλίας μόνον, ἀλλὰ καὶ διὰ τοῦ βίου καὶ τῆς ἀναστροφῆς.—Chrysost. Op. Par. 1718-38. In cap. i. Genes. Hom. viii. Tom. IV. p. 62.]

Exod. xvi. xvii. of that thy most cruel and unmerciful enemy Pharao. I feed thee with meat from heaven. I give thee drink out of the hard and stony rock; and now I haste with all main to lead thee into the land of the Canaanites, even such a land as floweth with milk and honey, and aboundeth with all good things, where (thine enemies cast out before thy face) thou shalt live and reign like a most wealthy prince and ruler of the earth. Look therefore that thou keep my commandments and ordinances. Hear my voice. Fly the voices of strangers. Look thou have none other gods besides me. Take me for thine one and alone God. Fear, honour, and worship me alone. Love me with all thy heart, mind, strength, power, soul, &c. Hang on me. Seek for all good things at my hand. Believe me to be that God alone, which am omnisufficient, plenteous to give, and needy of nothing. Make thee no graven image unto the likeness of any thing in heaven, earth, or elsewhere. Do no reverence nor honour unto them. But, above all things, look thou take not the name of me thy Lord God in vain. For if thou so do, verily thou shalt not escape unpunished. I will be revenged of thy wickedness. For by no means will I suffer my name to be polluted and defiled with thine abominable and unlawful oaths. And that thou mayest take my name into thy mouth with honour, and reverence it when it is named, remember that I am a Lord, terrible in aspect, great in power, righteous in judgment, ready to take vengeance on the wicked, and such one as am a consuming fire, and by no means can suffer iniquity: and as for the workers thereof, I hate, detest, and utterly abhor. Again, thou art a miserable, wretched, and vile sinner, begotten, conceived, and born in sin, full of all filthiness, wicked in all thy thoughts, words, and deeds, deserving at every hour by thine abominable living to be cast into hell-fire, were not I called away from taking vengeance by my great mercy and long-suffering. What art thou then, O man, which being so vile, wretched, sinful, and stinking, darest presume to take my name, which am King above all kings, and Lord above all lords, into thy polluted mouth, seeing it is "a name that excelleth all other," seeing also that unto it "every knee that is in heaven, earth, or hell, bow and give reverence unto it;" again, seeing that the dignity, greatness, and virtue thereof can by no means be comprehended? Use not therefore my name unreverently, but magnify, laud, praise, honour, and worship it both day and night. Fly unto it as unto a strong bulwark and holy anchor in all thine adversity. Seek for remedy, aid, and succour of all thy diseases at the goodness of that. If thou dost otherwise, know that I am the living God, into whose hands it is a dreadful thing to fall. For I will visit thee with most grievous afflictions. I will punish thee with many intolerable diseases upon thy body in this world. I will smite thee, thy wife, thy children, thy cattle. All that ever thou hast will I bring to nought. Of all men living will I make thee most vile and wretched. Whatsoever thou goest about shall not prosper, but come to an evil end. So that in this world my vengeance, that is to say, corporal plagues, shall fall upon thee, and after this present life shalt thou without fail be cast into utter darkness, where weeping and gnashing of teeth shall be, where the fire shall never be quenched, where thy torments shall never have end, where the worm that gnaweth thy conscience shall never die.'

Exod. xx. Deut. v.

A comparison between God and man. Job xxxvii. Exod. xv. Deut. iv. Heb. xii. Psal. vi. Matt. vii. Psal. li. Gen. vi. viii.

Phil. ii.

Heb. x.

Matt. xiii. Isai. lxvi.

Whose eyes send not forth large fountains of tears to hear these things? Yea, whose heart fainteth not for distilling of bloody tears, to hear so great and so grievous threats, yea, and that from the mouth of God, which is "the self truth," which "cannot lie," which is "faithful in all his words"? What man is so infected with the abominable sin of swearing, that doth not now tremble, shake, and quake for fear, to hear what grievous and intolerable pains abide him? Who hath an heart so indurated and hardened through the detestable and vicious custom of swearing, which is not now ready to cease from henceforth so wickedly to abuse the most holy and blessed name of God, and to honour, reverence, and worship it ever after? "Thou shalt not take the name of thy Lord God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

John xiv. Tit. i. Psal. cxlv.

God hath given ten commandments, yet have none of them all comminations and threats subjoined expressly unto them but two only, which are the second and the third; one for idolatry, the other for the unjust usurpation and unlawful using of the

name of God; whereby he manifestly declareth, how great the sin of idolatry and of swearing is in his sight above all other vices. Idolatry and swearing are the most grievous sins.

Who is now so at defiance with the christian religion, and so little esteemeth the glory of the most excellent name of God, that he will not cease from his wickedness of swearing, and learn from henceforth to glorify the most blessed name of God, if not for love, yet for fear of the most grievous and intolerable plagues that shall undoubtedly fall upon him? "Thou shalt not take the name of thy Lord God in vain." God speaketh these words with a marvellous great and vehement emphasis, because he would have us imprint this his precept in our memory.

And because we should hearken the more unto it, he addeth a threat, and saith: "For the Lord will not hold him guiltless that taketh his name in vain." This is a grievous threat, and shaketh all the parts of a christian man's body that is led with any fear at all toward God. Now let us learn what it is to take the name of our Lord God in vain, that we fall not into that sin, and receive a reward worthy our wickedness.

To take the name of God in vain is to call God a witness in unjust and trifling matters, vainly to swear by his most blessed name, to take it in our mouths without a necessary and urgent cause, and to obscure the glory of it through wicked and ungodly oaths. All they that thus do shall not escape unpunished. O Lord God, how many are there at this time that transgress this holy precept! How many call God a witness in unjust and trifling matters! How many pollute and defile (that in them is) the glory of God's most blessed name! How many swear continually, not only by God, and all that ever he made,—again, not only by his dearly-beloved Son our Lord and Saviour Jesus Christ, but also, (with honour and reverence I speak it,) by all the holy members of his most glorious body! How common an oath now-a-days is God's flesh, God's blood, God's heart, God's body, God's wounds, God's nails, God's sides[1], and all that ever may be rehearsed of God! O wickedness! O abomination! What part of Christ's most blessed body do these wicked and abominable swearers leave unrent and untorn? They are much worse than the Jews, which cried, *Tolle, tolle, crucifige eum:* Away, away, to the gallows with him, crucify him, torment him, leave not one part whole of him! For they only cried upon Pilate to have him crucified; but these swearers themselves crucify him, rent, and tear him. The Jews crucified him but once, and then their fury ceased; but these wicked caitiffs crucify him daily with their unlawful oaths, neither doth their malice and cruelness cease at any time. St Austin saith: "They sin no less which blaspheme Christ reigning in heaven, than they which crucified him walking on the earth[2]." Yea, there want not which have so great pleasure in swearing, that they think themselves no men except they face, crack, and brag out their matters with large and shameless oaths. They judge it a point of elegancy, civility, and good nurture, to interlace their talk with abundance of oths. They recount him an ass, a dastard, and an hob of the country, that cannot swear valiantly; so greatly hath vice prevailed, so greatly hath wickedness rooted herself in the hearts of men, so little authority beareth virtue and godliness now-a-days in the world.

What it is to take the name of God in vain.

John xix.

In Matt.

The man of occupation feareth nothing at all to swear by God, and to call him a witness in a vain and trifling matter, when he buyeth or selleth any thing, so that he may get but a penny by this means. O Lord, what doth it profit a man to win all the whole world, and to lose his soul? How customably is this heard daily among them that be buyers and sellers: 'By God's soul, man, take it unto thee, and say not but that thou hast a friendly pennyworth. For by the blessed body of God thou hast it as good cheap as ever I bought it.' And yet are all together stark lies. But let it be granted that their oath were true, is it therefore convenient that in worldly matters, and for every light trifle, we should thus abuse the name of God, whom we

Men of occupation.

O extreme abomination

[1 Two words are omitted.]

[2 It is probable that there is an error in the reference. The editor has not been able to discover the exact words quoted in any of Augustine's sermons, or other expositions, on St Matthew. The following passage, however, contains nearly the idea of the text: Qui sunt inimici Dei? Fratres, forte illos solos putatis inimicos Dei qui blasphemant? Sunt quidem et ipsi, et atroces isti qui nec lingua nec cogitationibus malis parcunt injuriis Dei.—August. Op. Par. 1679—1700. Enarrat. in Psal. xci. 10. Tom. IV. col. 987.]

What truth and faith ought to reign among christian men.

ought never to have in our mouths without great reverence, and for urgent and weighty causes? There ought to be so great sincerity, faithfulness, truth, and singleness among christian men, that yea, yea, nay, nay, should be sufficient. But, alas! there is so much craft, deceit, subtlety, falsehood, and doubleness, reigning in the world at this time, that none dare trust another, no, though they promise never so fair, except they swear; no, nor then neither, except they have them bound in black and white, as they say. O Lord, unto what point are we come, when all truth and credence is so far banished from the bounds of Christianity, that there is more faith and trust given to an obligation, or such other trifle, than to the word and promise of a christian man? It is even as the prophet saith: "There is no truth upon the earth, but swearing, cursing, and lying." "Every man is a liar." Every man that liveth is nothing but vanity, neither is there any trust in him. "Do ye think," saith Christ, "that the Son of man shall find any faith on the earth, when he shall come?" Verily I think but a little; which is an evident token that the day of the great and terrible judgment is not far off.

Exŭlat fides. He that feareth not to blaspheme the name of God will not let to deceive his neighbour. Hos. iv. Psal. cxvi. Rom. iii. Luke xviii.

Dicers and carders.

Moreover, how is God rent and torn by blasphemous oaths, not only among men in bargaining, buying and selling, chopping and changing, &c., but also in playing and idle matters! How will the dicer swear rather than he will lose one cast! How will the carder tear God on pieces rather than he will lose the profit of one card! How will they that stand by and behold forswear themselves, for the love that they bear to one of the parties!

Men of law.

Again, how deeply do men of law swear unto their clients that they have laboured their matters earnestly to the judges, when many times they have not spoken one word, but still prolong the matter, that their avantage may be the greater!

Priests and beneficed men.

How doth the priest swear, that if it had not been for the love of such and such an honest man, and for the good report that he hath heard before of the parish, he would never have been parson of it! And yet it is not unknown that the most part of them love their parishioners so dearly, that after they be once sure of their benefice they care not although they never see none of them after, so that they may have the avantage of the benefice,—except peradventure, of their devotion, it be at harvest, when the tithe-barns are full, or else at Easter, to search how good the Easter-book will be that year. This once done, hence go they again, and leave a Sir John Lack-latin in their stead, which teacheth not much more than the hill moveth. The wolf may come, and easily rent, tear, and devour the poor sheep. For the shepherd hath gotten the milk and wool, and he is gone. He hath licked the fat from his parishioners' beards, and hath taken his journey, take thought for the flock who listeth. *O pastor et idolum derelinquens gregem!* "O shepherd and idol that thus forsaketh his flock!" But, alas! what consciences have these men, which take so much and do so little? If they will reap carnal things, so must they sow spiritual things, saith the scripture. "The labouring ploughman," and not the idle lubber, "must receive of the fruits," saith St Paul. "They that rule well are worthy double honour, chiefly they that labour in word and doctrine." For "the Lord hath ordained, that they which preach the gospel should live of the gospel." "Wo be to me," saith St Paul, "if I preach not the gospel!"

John x. Zech. xi. 1 Cor. ix. 2 Tim. ii. 1 Tim. v. 1 Cor. ix.

Shall these good men then, and God will, escape free, seeing they do nought, and yet receive so great fruits, commodities, and rewards? "What do we, O ye shepherds?" saith St Gregory: "how may we be bold to receive wages, and yet be no workmen? We take the profits of holy church for our daily stipend, and yet do we labour nothing at all in preaching for the everlasting church. Let us consider and weigh, what great damnation it is to take here the reward of labour, and to do nothing for it. Behold, we live of the oblation of the faithful, but what do we labour for the souls of the faithful? we take for our stipend whatsoever the faithful have offered to redeem their sins; and yet do we not once shew any diligence against those sins either by the study of prayer or preaching[1]." Let beneficed men, which give so little attend-

Hom. vii. super illud, Dignus est operarius, &c.

[1 Sed quid nos (quod tamen sine dolore dicere non possum) quid nos, o pastores, agimus, qui et mercedem consequimur, et tamen operarii nequaquam sumus? Fructus quippe sanctæ ecclesiæ in

ance upon Christ's flock, mark well the foresaid words of the holy doctor, and consider with themselves whether they may justly receive so much and do so little for it or not. Again, the same doctor saith: "The priests, to whom the Lord's people are committed, must watch with great diligence upon the Lord's sheep, that they be not rent and torn with the bitings of the wolf, that is to say, with the motions of the devil." God give them grace once to be priests and shepherds, not only in name and apparel, but also in work and truth!

Dist. xviii. can. Oportet.

Among serving men also, above all other, what wicked and detestable oaths are there heard! If there be any of that sort which fear God and love his word, and therefore abstain from vain oaths, how doth his company lout him! Look, what an ass is among a sort of apes, even the very same is he among his fellows. They think him not worthy to wear a sword and buckler, that cannot face out the matter with plenty of oaths. He that can swear best and soonest give a blow, he is counted an hardy fellow, and fit to do a gentleman service; when, to say the truth, of all men he is most wretch and coward, and most of all unapt to do such a gentleman service, as loveth God and his holy laws. Yea, such pestilent swearers and filthy blasphemers of God and his creatures ought all honest and virtuous gentlemen to put out of their houses, lest they bring the vengeance of God upon their whole family, wife, children, servants, &c. If they know that any man have been in that place, where the plague reigneth, and would come into their houses, they spear the gates against him, they shut him out; by no means will they suffer him to enter. And why? Verily, because they will not have the plague brought in among them, lest they should be infected and so die. Alas, for pure pity! to die we are all born, and die we must at one time or other, whether it be by the plague or otherwise; and therefore it may seem that the death of the body ought not so greatly to be feared: why then rather do they not put out of their houses these pestiferous caitiffs, which through their abominable swearing infect all their family, not only their bodies, but their souls also, and provoke God to pour out his most fierce and grievous plagues upon them? Is not this the saying of the wise man: "The man that useth much swearing shall be filled with iniquity, and the plague," that is to say, the vengeance of God, "shall not go away from his house[2]"?

Serving men.

Ecclus. xxiii.

Awake, therefore, O ye gentlemen, awake, and ye men of nobility, awake: suffer no swearers in your houses: eschew them more than a venomous serpent: feed a dragon sooner in your house than any such one as hath pleasure in swearing. For as touching the one it only hurteth the body, the other destroyeth the bodies and souls of so many as be under you, and daily provoke the vengeance of God against you and all that ever ye have in town, field, or elsewhere. "He that toucheth pitch," saith Jesus Sirach, "shall be defiled of it: and he that keepeth company with them that are proud shall learn pride." Likewise they that accompany such as be swearers and blasphemers of God's most holy name, must needs prove like unto them, and therefore run into like damnation. Away therefore with such out of your houses, except they will amend. Maintain none that shall bring the plague of God upon your house. Suffer not the tender breasts of your children to be poisoned in their young age with the pestilent and damnable communication of these abominable swearers. But above all things look that ye yourselves have the name of God in so great reverence and honour, that by no means ye abuse it at any time by your vain oaths unto the evil example of your family.

An admonition for gentlemen.

Ecclus. xiii.

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stipendio quotidiano percipimus, sed tamen pro æterna ecclesia minime in prædicatione laboramus. Pensemus cujus damnationis sit, sine labore hic percipere mercedem laboris. Ecce ex oblatione fidelium vivimus, sed quid pro animabus fidelium laboramus? Illa in stipendium nostrum sumimus, quæ pro redimendis peccatis suis fideles obtulerunt; nec tamen contra peccata eadem vel orationis studio vel prædicationis, ut dignum est, insudamus.—Gregor. Magni Papæ I. Op. Par. 1705. In Evangel. Lib. 1. Hom. xvii. 8. Tom. I. col. 1499.]

[2 Oportet sacerdotes, quibus Domini populus commissus est, cum magna animi constantia vigilare super dominicas oves, ne lupinis morsibus, id est diaboli stimulis, lanientur.—Id. in Decret. Gratiani. Par. 1583. Decr. Prima Pars. Dist. lxxxi. can. 23. cols. 491, 2.]

Parishioners. Again, when the common sort of people in a parish are gathered together at any time to make merry, as the custom in many places is to do, chiefly on the Sundays, and other holy days at afternoon, when they ought rather to be occupied in fervent prayers, or else in the reading or hearing of the holy scriptures, what shameful and wicked oaths do they swear! When they are once set upon the ale-bench, and well whittled[1] in their brains through the many cups that have been filled in, how fall they then to swearing! What part of Christ's most blessed body is left untorn? He is taken for jolliest fellow that can best swear. I let pass their other filthy talk, drunkenship, and excess. O wickedness! Are these christian men? Not much before, they were in the temple, and full solemnly went up and down pattering with a pair of beads in their hands; and when the priest read the gospel, although they understood not one word, yet of custom they stood up like men; and when the priest named Jesus in the gospel, and they saw him, for the reverence of it, make courtesy, they also full mannerly bowed their knees, as devout persons, pretending by that means, that they have the name of Jesus among them in great honour: yet straightways go they unto the alehouse, and by their wicked oaths do they there the greatest dishonour to the name of Jesus that can be done in the world. These people may well be resembled to those Jews, which in despite stripped Christ, and put on him a purple robe, and platted a crown of thorns and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying: *Ave, rex Judeorum:* "Hail, king of the Jews." God amend these crooked customs!

Children. Furthermore this damnable use of swearing hath so greatly prevailed among them that profess Christ, that it is also crept into the breasts of young children. It is not a rare thing now-a-days to hear boys and mothers tear the most blessed body of Christ with their blasphemous oaths, even from the top to the toe. What marvel is it then, though they be abominable swearers, when they come to age? But whence learn they this? Verily, of their parents and such as bring them up. Cursed be those parents, which so behave themselves either in word or deed, that they give any occasion of evil at all unto their children. Great is their damnation. The blood of their children shall be required at their hands. Better were it for such fathers and mothers, if they had a mill-stone tied about their necks and so to be cast into the sea, than blasphemously to abuse the name of God unto the evil example of their children.

Is it any marvel therefore, though we be so greatly plagued, seeing the name of God is so much blasphemed among us now-a-days of every degree and age? How can we be bold to say, that we believe in God, when we live nothing according unto his word? With what forehead may we be bold to call upon the name of God in our adversity, seeing we without all honour and reverence do so shamefully abuse it with ungodly oaths? How may we hope that Christ's body was offered up to God the Father a "sweet smelling sacrifice" for our sins, when we so unreverently swear by it? How may we boldly say, that all our iniquities be washed away by Christ's blood, when it shameth not us wickedly to swear by it, and to obscure the virtue of it by our unlawful oaths, so much as lieth in our power? With what countenance shall we be bold, at the dreadful day of judgment, to behold and look upon the most glorious face of the everlasting and righteous Judge Christ, whose honour we have so oft defaced with our vain and idle swearing?

Eph. v. Heb. ix. 1 John i.

The world and God's word judgeth diversely of swearers. Undoubtedly these swearers and blasphemers of the name of God are in a far worse case, than they appear before the world. The world, by the reason of the long custom and continuance thereof, think it no sin idly to swear, neither doth it judge them that are swearers to be in any worse case than the other sort be; but the word of God judgeth otherwise of them. God's word declareth them to be the most grievous enemies of God, of his most blessed name, of Jesus Christ his Son, and of his most bitter passion. God's word uttereth them to be the children of wrath, firebrands of hell, captives of Satan, and right heirs of eternal damnation. God's word sheweth manifestly, that they have no part of the celestial heritage, but are already judged to hell-fire, if they do not in this life repent, bewail their wretchedness, confess their abomination, desire

[1] Whittled: sharpened, drunken.]

mercy, and believe faithfully to have forgiveness. For heaven and earth shall pass away, but the word of the Lord abideth for ever. Therefore this commination and threat, which accompanieth the commandment, must needs be true, and come to pass: "The Lord will not hold him guiltless that taketh his name in vain." Matt. v. Isai. xl.

Let not these swearers, therefore, glory in their wickedness, and think that they shall escape unpunished, because God taketh not vengeance on them straightways; but rather let them think that their damnation shall be so much the more grievous, seeing they escape so long without punishment. The rich glutton, of whom we read in the gospel of Luke, lived in this world according to his fleshly appetite, and wanted nothing that might satisfy the beast-like desire of the flesh; yet the end of him was everlasting damnation. So shall it chance to all them that be wicked transgressors of this holy precept of God. "The Lord will not hold him guiltless," saith the scripture, "that taketh his name in vain." Luke xvi.

This threat of God is not to be laughed at. For if there be a God, and I am certainly persuaded there is, I am sure that these abominable swearers shall not escape unpunished, let them esteem their sin as light and as little as they list; yea, I am sure, the vengeance of God hangeth over their heads, wheresoever they be. And although God taketh not vengeance on them straightways, yet am I sure that they shall not escape, if in this world, yet not in the world to come; so righteous a judge is God, so faithful is he in all his words. How can it otherwise be? We see by daily experience, that if any man blasphemeth an earthly prince, or speak evil of his name, he dieth that death straightways without mercy. If such honour and reverence be given unto a worldly prince, which is earth, and unto earth shall return again, what is then to be thought of them which blaspheme the name of the most high and celestial King, which is King of all kings, and Lord of all lords? The blasphemy done to a mortal man is punished with sword; and shall the blasphemy done to God escape, think you, with a fillip in the forehead, or with the knock of a little wooden beetle; as it began in certain men's houses to be punished now of late? Nay, verily. It is no fillip matter, except we will admit such a fillip, as shall fillip them down into the bottom of hell-fire. God is no puppet, nor no babe. It is not a fillip, that can wipe away the blasphemy of his most blessed name before his high throne and glorious majesty. "Wo be to them that sin, and keep not my commandments, saith the Lord; for I will not surely spare them." Psal. cxlv. Gen. iii. 2 Esdr xv.

In the old law God gave this commandment for the blasphemers of his name: "Whosoever curseth his God," saith he, "shall bear his sin. And he that blasphemeth the name of the Lord, he shall die for it. All the multitude shall stone him to death. Whether he be citizen or stranger, if he blasphemeth the name of the Lord, let him die the death." What will the blasphemers of God say to this precept? Do they think that God is asleep, so that now he careth not for the glory of his name? Nay, let them be sure, God tendereth now his glory so much as ever he did, and abhorreth wickedness now no less than he hath done ever heretofore. He is a jealous God, and will not suffer them to escape unpunished, that pollute and defile his most glorious name. Lev. xxiv.

St Austin saith: "They sin no less, which blaspheme Christ reigning in heaven, than they which crucified him walking in earth[2]." In Matt.

A certain writer also in the Hebrew tongue, called Rabbi Aben Ezra, writeth on this manner: "Certes, this is the custom in Egypt, even unto this day, that if any man doth swear by the head of the king, and doth not fulfil his saying, he shall be the child of death. If that he would offer for his ransom a great sum of gold, yet shall he not live, seeing he hath despised the king openly. If a king doth so, which is flesh and blood, whose beginning and end is vanity, [and whose kingdom is vanity,[3]] much more, yea, a thousand times more, ought a man to take heed, that he offend not God with his tongue, that he doth not so order his mouth, that he maketh his flesh to sin by remembering God in vain." Again he saith: "There are many, which think it no great offence if a man taketh the name of God in vain. But I will shew them, that it is greater and more grievous than the breaking of all the commandments that follow. For he that is a In decalogium. Ibidem.

[2] See before, page 359, note 2.]

[3] These words are supplied from the edition of 1543.]

manslayer or an adulterer, which surely are great offences, he cannot slay nor play the whoremonger at all times, for he is in fear. But he that hath accustomed himself unto vain oaths, he committeth in one day innumerable oaths, and he is so greatly in use with this fault, that he perceiveth it not, when he sweareth. And if thou rebukest him and sayest, Wherefore hast thou now so sworn? he straightways sweareth that he sware not, yea, and that for the too much use of swearing. For such, before they bring forth any word, they swear first, thinking that it garnisheth their communication very pleasantly so to swear. But if there were in Israel no more faults, but this one alone, it were enough to prolong our captivity, and cause that we should be plagued every day more and more[1]."

These are the words of the Hebrew interpreter, whereof we may learn how great an offence it is vainly to swear, and how it heapeth upon us the plagues and vengeance of God more than the breaking of any other commandment, except it be for idolatry, which sin this also matcheth.

But let us return to the scriptures of God.

Ecclus. xxiii. "Hear me, O ye children," saith the wise man, "I will give you a doctrine how ye shall order your mouth. Whoso keepeth it shall not perish through his lips, nor be hurt through wicked works. As for the sinner, he shall be taken in his own vanity. He that is proud and cursed shall fall therein. Let not thy mouth be accustomed with swearing; for in it there are many falls. Let not the naming of God be continually in thy mouth. For like as a servant, which is oft punished, cannot be without some sore; even so whatsoever he be, that sweareth and nameth God, shall not be clean purged from sin. A man that useth much swearing shall be filled with wickedness, and the plague shall never go from his house. If he beguileth his brother, his fault shall be upon him. If he knowledged not his sin, he maketh a double offence; and if he sweareth in vain, he shall not be found righteous: for his house shall be full of plagues. The words of the swearer bring death, (God grant that it be not found in the house of Jacob!) but they that fear God eschew all such, and lie not weltering in sin. Use not thy mouth unto unhonest and filthy talking: for in it is the word of sin."

Here the wise man plainly affirmeth, that they which swear and take the name of God in vain, shall be replenished with wickedness, and the grievous plagues of God's vengeance shall fall upon them; so that their house shall be visited with divers punishments and plagues. O terrible saying! Too much stony is his heart, that trembleth not at the hearing of these words.

Zech. v. The prophet Zachary also saith: "I turned me, lifting up mine eyes, and looked. And behold, a flying book. And he said unto me, What seest thou? I answered, I see a flying book of twenty cubits long, and ten cubits broad. Then said he unto me, This is the curse that goeth forth over the whole earth. For all thieves shall be judged after this book, and all swearers shall be judged according to the same. I will bring it forth, saith the Lord of hosts, so that it shall come upon the house of the thief, and upon the house of him that falsely sweareth by my name, and shall remain in the midst of his house, and consume it with the timber and stones thereof."

What will swearers and blasphemers of God's most holy name say unto these words of the prophet?

Here may they see, that the terrible curse of God is come abroad for all thieves and swearers, so that it shall fall upon their house, and consume it with all that ever pertain unto it. Here may they learn, that their judgment is at hand, that their

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[1] ומנהג אנשי מצרים עד היום אם ישבע אדם בראש המלך ולא יקיים את דברו הוא בן מות ואילו נתן כופר משקלו והב לא יהיה בעבור כי הוא בוזה את המלך בפרהסיא אם כן למלך בשר ודם שתחלתו הבל וסופו הבל ומלכותו הבל כמה אלף אלפי פעמים חייב אדם להשמר שלא תבשילהו לשונו לתת את פיו לחטיא את בשרו לוכרו לשוא : .....ורבים חושבים כי הנושא השם לשוא לא עשה עבירה נדולה : ואני אראה להם כי היא קשה מכל לאוין הבאים אחריו כי הרוצח והנואף שהם עבירות קשות לא יוכל כל עת לרצוח ולנאוף כי יפחד ואשר הרגיל עצמו להשבע לשוא ישבע ביום אחד שבועות אין מספר וכל כך הוא רגיל בעבירה הזאת שלא ידע שנשבע ואם אתה תוכיחנו למה נשבעת עתה או ישבע שלא נשבע מרוב רגילותו בה כי לפני כל דבור שידברו יקדימו השבועה והוא להם לשון צחות : ואילו לא היה בישראל רק זאת העבירה לבדה תספיק להאריך הגלות ולהוסיף מכה על מכותינו :

Decalog. Præcept. Divin. cum Comm. R. Aben Ezra. Basil. 1527. fols. c. 2, 3.]

damnation cannot be eschewed, except they shortly repent, believe, and amend. For the book of curses flieth abroad. It is no longer kept in secret, and it shall undoubtedly fall on the houses of so many as vainly swear. God can no longer abide this abomination, it is so great, and grow up into such an height. Wo be unto all swearers for their oaths!

"For a dagger pricketh not so sharply," saith Chrysostom, "as the nature of an oath doth. A sword slayeth not so cruelly, as the plague of an oath doth. For a swearer, although he seemeth to live, yet is he dead already, and hath received his deadly wound. And as he that taketh an halter, before he goeth out of the city, and cometh unto the place of execution, and hath the hangman following him, is dead so soon as he goeth out of the place of judgment, so likewise is he that is a swearer[1]." The oath is not so soon come out of the mouth, but that the swearer is condemned straightways unto eternal damnation. Hom. xv.

What will these blasphemers of God's most holy name say to this golden-mouthed doctor, which compareth all swearers to thieves, and sayeth that they are like unto a thief that is condemned unto death, and weareth his halter ready to be hanged? Are not these swearers come now unto a fair promotion? They be like thieves condemned to die, saith the holy doctor Chrysostom. The judge hath given sentence. They be condemned. So that although they be yet free from the plagues of God's vengeance, as the thief is before he cometh unto the gallows, yet they may be as sure not to escape them, as though they were now already in their necks. And the longer their punishment is deferred, the more grievous shall it be when it cometh. Swearers are like thieves condemned to be hanged.

Many, I grant, in this world are not punished for their great abominable swearing; yet have there not wanted examples in our time, which have abundantly declared how greatly the sin of swearing displeaseth God. There live at this day, which have known certain men to be great swearers, of whom some, many years before they died, were grievously punished with strange and innumerable diseases; some by the strong hand of God had their houses, as the prophet Zachary saith, consumed with fire, some lost their speech before they died, some, certain days before they died, had such an heat and brenning in their mouths, that by no means they could suffer to have them speared: their tongue and all that ever was within their mouth was so black as a coal. Were not all these manifest tokens of God's wrath and vengeance, for taking his holy name in vain? Would God they that were thus punished might be an example unto us for to leave the wicked and ungodly custom of swearing! Examples of swearing punished in our time. Felix quem faciunt aliena pericula cautum.

If we will not cease, but still provoke God unto anger, surely we shall prove and feel those same plagues, and much more grievous. And would God our pains might cease in this world, that we might be free from everlasting damnation! We all profess Christ, and call ourselves Christians: why do we not then those things that Christ commandeth us? Christ saith: "He that is of God heareth the words of God." Again: "My sheep hear my voice." Also in another place: "Every one that is of the truth heareth my voice." If we therefore be of God, why do we not hear the words of God? If we be the sheep of Christ, why do we not hear our Shepherd's voice? If we pertain unto Christ, which is "the self truth," why do we not hear his voice? Christ saith: "Ye have heard that it was said to them of the old time, Thou shalt not forswear thyself, but perform unto the Lord that thou hast sworn. But I say unto you, Swear not at all, neither by heaven, for it is the throne of God, neither by earth, for it is the footstool of his feet, nor by Hierusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou art not able to make one hair white or black. But let your communication be yea, yea, nay, nay: for whatsoever is more than that cometh of evil." Hereunto agreeth St James, saying: "Before all things, O my brethren, look ye swear not, neither by heaven, nor by earth, nor by any other oath. Let your communication be yea, yea, nay, nay, that ye fall not into dissimulation." John viii. John x. John xviii. John xiv. Matt. v. James v.

Here are we forbidden to swear by any thing that ever God made. If it be not lawful

[1 Οὐχ οὕτω κεντεῖ ξίφος, ὡς ὅρκου φύσις· οὐχ οὕτως ἀναιρεῖ μάχαιρα, ὡς ὅρκου πληγή. ὁ ὀμόσας, κἂν δοκῇ ζῆν, ἤδη τετελεύτηκε, καὶ τὴν πληγὴν ἐδέξατο· καὶ καθάπερ ὁ τὸ σπαρτίον λαβὼν, καὶ πρὶν ἢ τὴν πόλιν ἐξελθεῖν, καὶ ἐπὶ τὸ βάραθρον ἐλθεῖν, καὶ δήμιον ἰδεῖν ἐφιστάμενον, τέθνηκεν ἅμα τῷ τὰς θύρας ἐξελθεῖν τοῦ δικαστηρίου, οὕτω καὶ ὁ ὀμόσας.—Chrysost. Op. Par. 1718-38. Ad Pop. Antioch. Hom. xv. Tom. II. p. 158.]

for us to swear by any thing that ever God made, then it is not lawful for us to swear by him that made all things. If it be sin to swear by the creatures, then must it needs be damnable to swear by the Creator.

Why do we not remember these things, and leave our great swearing? It is a shame to see christian men live so contrary to their profession. It shall be more tolerable
Matt. xi. to Tyrus and Sidon, to Sodom and Gomorre at the day of judgment, than to us, except
Luke xii. we shortly repent, believe, and amend. For "that servant which knoweth his master's will, and doth it not, shall be beaten with many stripes."

Swearing hath ever been counted a thing of so great absurdity, that the very ethnicks and gentiles did detest it; insomuch that a certain Greek poet writeth on this manner: "Fly swearing, although thy oath be right and according to the truth[1]." What a
Our damnation is great. saying is this of an infidel! Shall not he and such other rise up at the day of judgment, and condemn us, seeing they were infidels and we christian men? Our Lord be merciful unto us!

All hunt after worldly promotions, and seek to live in pleasure and wealth; but no man seeketh how to lead a godly and innocent life, how to leave their swearing, and to magnify the most glorious name of God. For we go forth still to sin, as though there were no punishment ordained for it at all. We blaspheme the name of God, as though he were so childish, that he would never call us unto an accompts for our ungodly blasphemies. We so tear Christ and all the parts of his most blessed body, as though he should never come unto the judgment for to reward the good, and to condemn
Matt. xii. the evil. Christ saith, that we shall give an accompts at the day of judgment for every idle word that we have spoken: what is then to be thought of our abominable oaths, whereby God is so greatly dishonoured? What accompts shall we give of them? How narrowly shall we be examined of them? What will we answer in this behalf? What will we say? what excuse will we make? I fear unless[2] we shall be ready of our own free will to run headlong into hell fire, before the terrible sentence of damnation be given, our conscience shall so condemn us. Lord, hold thy holy hand over us, and give us grace to amend.

Col. iv. St Paul saith: "Let your speech be well savoured and powdered with salt, that ye may know how to answer every man." What place hath this commandment of the apostle among them which so powder their words, that there come nothing out of their mouths but vain oaths and wicked blasphemies? The communication of these
What salt signifieth. men savour little of salt, (whereby is understand the wisdom of God's word,) it is so fresh and unsavourly. Yea, would God these abominable blasphemers of God's most holy
Swearers are enemies to God's word. name were not extreme enemies to God's word, choosing rather to remain dastards still in the foolishness of the world, than to become wise and prudent in the wisdom of God's word! All swearers therefore are enemies both to God and to his word. A christian man may not acquaint himself with such manners, nor so wickedly abuse his
Why the tongue was given us. tongue. For our tongue is given us, not that we should swear, lie, blaspheme, jest, rail, scoff, mock, and use ungodly talk; but that we should only speak those things which may both turn unto the glory of God, and the health of our neighbour. And
Col. iv. this is it that St Paul saith: "Let your speech be well savoured and powdered with salt." Our speech is well savoured, seemly, honest, and comely, when there appeareth
Mark well. nothing in it that may offend the ears of any true christian man, but is agreeable in all points to godliness and honesty. It is "powdered with salt," when it uttereth those things which are godly, wise, and edify so many as are the hearers of it. Let all swearers
Matt. v. mark this, and amend their communication, lest they be that unsavourly salt which shall be cast out and trodden under foot.

Eph. iv. Again, he saith: "Let no filthy communication proceed out of your mouths, but that which is good to edify withal, when need is, that it may have favour with the hearers." If no filthy communication ought to proceed out of our mouths, much less ought any vain oaths, ungodly swearings, blasphemies, &c., come forth out of them. If our words ought to be good to edify withal, then ought they not to be such as

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[1 "Ορκον δὲ φεῦγε, καὶ δικαίως κἀδίκως.— Menand. et Phil. Reliq. Meinek. Berol. 1823. Menand. Sent. Sing. 441.]

[2 Unless: lest.]

should destroy both ourselves and the hearers, which many times chanceth through wicked oaths. "Let not whoredom," saith he, "and all uncleanness, or covetousness, or filthiness, or foolish talking, or jesting be once named among you, as it becometh saints, but rather thanksgiving." If these things may not once be named among us, surely much less, yea, a thousand times much less ought oaths, swearings, and blasphemies of God's most holy name be named among us, and heard in our daily speech. If the wrath and vengeance of God be wont to fall upon the children of unbelief for these things aforesaid, as St Paul testifieth, certainly let all swearers be certainly assured that they shall not escape the plagues of God's vengeance, and their damnation shall be the more grievous, forasmuch as they profess godliness, and live nothing according thereunto. What are they any other than blasphemous mockers of God? "They say that they know God, but with their deeds they deny him, seeing they are become abominable and disobedient, and evil-minded unto all good works," as St Paul writeth. "They are wells without water, clouds carried about of a tempest, to whom the mist of darkness is reserved for ever." "They are trees without fruit at gathering time, twice dead and plucked up by the roots. They are the raging waves of the sea foaming out their own shame." How can they then escape the vengeance of God?

Eph. v.

Tit. 1.

2 Pet. ii.

Jude.

The Sodomites and Gomorrians sinned against nature, and therefore were they consumed with fire and brimstone from heaven: the swearers sin against the God and maker of nature, and is it to be thought that they shall escape unpunished? If such as commit the lessest sin be punished, how can they then escape, which offend in the greatest? They may be sure, if they do not amend, not only to be plagued with fire and brimstone, but also to suffer all other kinds of intolerable pains, yea, and that in hell, where is no redemption nor mercy to be had. "The Lord," saith David, "seeth both the righteous and ungodly; but whoso delighteth in wickedness, him his soul abhorreth. Upon the ungodly he shall rain snares, fire, brimstone, storm, and tempest: this reward shall they have to drink. For the Lord is righteous, and he loveth righteousness; his countenance beholdeth the thing that is just." Again he saith; "God is a righteous Judge, and God is ever threatening. If men will not turn, he hath whet his sword, he hath bent his bow, and made it ready. He hath prepared him the weapons of death, and ordained his arrows to destroy."

Gen. xviii.

Psal. xi.

Psal. vii.

We read in the fourth book of Moses, that "when the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation, and they put him in ward. For it was not declared, what should be done unto him. And the Lord saith unto Moses, The man shall die. Let all the multitude stone him with stones without the host. And all the multitude brought him without the host, and stoned him with stones, and he died, as the Lord commanded Moses."

Num. xv.

If the man that gathered sticks upon the Sabbath-day, for transgressing that commandment, which notwithstanding was but a ceremonial law serving but for a time, and a figure of our spiritual quietness and rest, which we ought to have continually in our consciences toward God, which precept also is now abolished, and stand in none effect (so that we are lords of the Sabbath-day, and may appoint what day it shall please the head rulers to cease from labour, that we may the more conveniently come together unto the temple for to pray, to hear the holy word of God, to see the blessed sacraments ministered, &c.); if the man that gathered sticks, I say, upon the Sabbath-day was stoned unto death by the commandment of God for transgressing that precept, how may these swearers then persuade themselves that they shall escape unpunished, although they swear and abuse God and all his creatures by their unlawful oaths? The other precept was ceremonial, and is now of no strength; but this commandment is moral, and abideth still in perfect strength, and so shall do so long as the world standeth. Shall the transgression of this then escape unpunished? The other was punished by death, and shall this escape free and without punishment? Let the wicked worldlings laugh at the matter so much as they list; there liveth a God, against whom the offence is committed, which will not suffer the blasphemies of his holy name and of his creatures to escape unpunished. And well were it with

The Jews at this day, according to their old wont, will tear their garments when they hear God's blessed name blasphemed, for the dread of God's

fierce wrath that is stirred up thereby. But who among us Christian sheweth himself by any means to be displeased therewithal, in whom ought to be the love, fear, and dread of God so well as in the Jews?

these abominable swearers, which go forth in their wickedness and will not amend, if in this world they might be consumed with fire and brimstone from heaven, as the Sodomites were, or stoned unto death, as the transgressor of the Sabbath-day was, so that their plagues and pains might on this manner end, and they afterward enjoy everlasting life. But it is to be feared, that after this life they shall feel more grievous torments, than ever the Sodomites did either suffer in this world, or where they be now. God be merciful unto them, and give them grace to amend!

Hitherto have we heard how grievous an offence it is before God for to swear, and to take his most blessed name in vain, or to abuse any of his creatures by vain and unlawful oaths. We have heard also how God will not suffer by any means them to escape unpunished that wickedly swear and break this godly commandment.

Of perjury.

Now seeing that God will so sharply punish them that take his name in vain, or fear not to swear for every little trifle by him or by his creatures, what is then to be said of perjury? What is to be thought of them, which both falsely and willingly forswear themselves? Into how great punishment shall they fall, which fear nothing at all to swear in a false matter upon the holy evangely, that most blessed word of everlasting truth, yea, and to call God and all his holy saints to be witnesses in that behalf! In how troublous and raging sea sail these wretches and miserable caitiffs! What intolerable plagues abide them! What fierce punishments and cruel torments are prepared for them! How is it possible, that they may escape the most extreme vengeance of God? Not only to swear, but also falsely to swear! Not only falsely to swear, but also to swear upon the holy evangely! Not only to swear upon the holy evangely, but also to call God and all his holy saints to be witnesses, yea, and that in a wrong matter! O detestable abomination! O wickedness more than can be expressed! O shameful sin, worthy all kind of punishment! O incomparable vice, worthy to be revenged not with papers wearing only, but with the most bitter and intolerable pains, that are prepared in hell for Satan and his ministers!

"Thou shalt not forswear thyself," saith the scripture. It is not lawful for us vainly to swear; shall we then presume falsely to forswear ourselves? Although the company of them which suffer themselves to be perjured, I trust, be not to be compared in number unto the multitude of them that be the customable swearers, yet want there not at this day which are guilty of that fault; and would God it were not so in England!

Whoso sweareth by God, that is the truth and righteousness, and taketh him to witness to maintain his lying, deceit, and unrighteousness, he is a perjure, ill, light, and such one that little regardeth God's truth, and his commandments.

What is to be said of those men, which for a little trifle will forswear themselves, and give their souls from God to the devil? How miserable again are they, which, although they know the matter to be wrong, will for a little money or for favour of the party, willingly take an oath upon a book, and falsely forswear themselves contrary to their own conscience! Are not there, think you, in the world, which for covetousness of temporal possessions make claim to other men's lands, forge false evidence, invent wrong titles, and bring in false witnesses with them to swear upon a book that all is truth, when they know the contrary, and their conscience condemneth them for so swearing? What abominable wretches are all these! What perjured caitiffs may these be counted! What punishment can be invented sufficiently great for their detestable wickedness?

Thus by their perjury and false witness is the true owner deceived of his right, deprived of his goods, cast into poverty, made a wretch, and thrown into such misery, that neither he, nor his wife, nor yet his children are able to live, but many times perish for hunger. O wretched creatures! O insatiable wolves!

While they have respect only unto their covetous affection, and labour to satisfy that, they neglect and despise both the health of their own souls, and the wealth of their neighbour. What for all that? Yet by this means have they obtained their purpose, and set the other beggarly fellow besides the saddle. Now they are men of fair lands: they are gentlemen's fellows: they are able to live without their dame. They shall bear a rule in the country, and be counted among the most honest men of the parish. They shall have now whereof to live at their hearts' ease, so long as they live. And when they die, they shall leave their heirs such livings, that the best gentlemen in all the country shall be glad to marry their daughters unto them.

Are not these great commodities? Who would want these pleasures, and may have them

by one means or other? O miserable wretches, which, for a little easy living, and that they may leave their children wealthy behind them, fear nothing at all to cast their souls into hell-fire! What doth it profit a man to win all the whole world, and at the last to lose his soul? Too much a wretch is he, which for worldly possessions will put his soul in danger. Too far estranged is he from God, which regardeth the goods of this world more than his own soul's health. Mark well.

And what commodity shall he have by those goods wrongfully gotten, which he hath left unto his son, when his soul lieth brenning in hell-fire, and grievously punished with all kind of cruel and intolerable pains? The son is counted a gentleman before the world for the goods' sake: the father is reckoned before God and his holy saints a firebrand of hell. The son is lord of many possessions: the father is a wretch, and hath nothing. The son is replenished with dainties, joy, and pleasures: the father is filled full of bitter sorrows, grievous pains, and intolerable torments. The son singeth, playeth, danceth, and maketh merry: the father weepeth, lamenteth, sorroweth, and wisheth himself never to have been born. Behold what is the end of evil-gotten goods. Behold how dame Perjury rewardeth her servants at the latter end. Behold unto what point falsehood bringeth them that use it. Why do not men remember these things, and labour to live justly, righteously, and of their own? A comparison between the father and the son.

"Godliness is great riches," saith St Paul, "if a man be content with that he hath." 1 Tim. vi.
O that men would once be wise, and remember their latter end! So would they not hunt about to get the goods of this wretched world, by hook or by crook, as they do now-a-days, but rather "lay up treasures for themselves in heaven, where neither rust nor moths corrupt, and where thieves neither break up nor steal." Matt. vi. "Treasures that are wickedly gotten profit nothing, but righteousness delivered from death," saith Salomon. Prov. x. Let not, therefore, those men think, which so greedily gather together the goods of the world, yea, and that unrighteously, that those possessions can long endure in their stock, kindred, and lineage. For we have both heard and seen, that goods wrongfully gotten be soon dispersed abroad and come to nought. Is not this a common saying among us, Evil-gotten goods will never come to good proof? Again: The goods which are wrongfully gotten, the third heir shall scarcely enjoy. The Latinists also say: *Male partum pejus perit:* "A thing that is evil-gotten never thriveth, but the spending of it is worse than the getting was."

The poet Claudianus have very goodly verses pertaining unto this our matter, which I will here now rehearse:

Claudianus in Curetium.

In prolem delata ruunt perjuria patris,
Et pœnam merito filius ore luit.
Et quas fallacis collegit lingua parentis,
Has eadem nati lingua refudit opes[1].

That is to say: "The perjuries of the father escaping punishment in this world fall upon the son, insomuch that the son is plagued for that the father hath offended. And look what riches the tongue of the deceitful father hath gathered together, even the very same hath the tongue of the son paid home again and wastefully spent."

The Greek poet Hesiodus also saith, that "that man, which wrongly testifieth and falsely forsweareth himself, doth not only hurt justice, but that himself also is so hurt, that he can never be healed after." Hesiodus. Moreover he saith, that "all his posterity and children shall be of the less reputation ever after, so that they shall live in ignominy, and their renown shall be obscure, dark, and of no price before all men[2]."

Who now, therefore, is so mad as falsely to forswear himself for a little dung-like muck, seeing that by this means he shall not only provoke God's wrath unto himself, condemn his own soul, cast himself into everlasting damnation, but also procure plagues for his children that succeed him? O that men would once be wise, and learn this lesson of St Paul and follow it, "Having meat, drink, and clothe, let us be contented; 1 Tim. vi. for we brought nothing into the world, neither shall we carry any thing out of it!" Job i. "Fear not, O my son," said Thobias, "we live a poor life in this world; notwith- Tob. iv.

[1 Claudian. Epigramm. xxv. 5, 6, 9, 10.]

[2 Ὃς δέ κε μαρτυρίῃσιν ἑκὼν ἐπίορκον ὀμόσσας
Ψεύσεται, ἐν δὲ δίκην βλάψας, νήκεστον ἀάσθη,
Τοῦδέ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται.
Hesiod. Op. et Dies. 282-4.]

standing we shall have many good things, if we fear God, and go away from all sin and do well."

But would God, would God that lady Perjury did exercise her unmerciful and tyrannical cruelness only in getting and scratching up together falsely and contrary to all justice the goods of this world! Would God, would God, she did not also, through her unrighteous violence and churlish malice, thirst, shed, and suck up innocent blood! Would God that through her false witness-bearing true men were not put unto death causeless! Hath it not been heard, yea, known and seen, think you, that of very malice, and through the perjuries of false forsworn caitiffs, which have taken an oath and testified contrary to the truth, and given false evidence at sizes, sessions, or elsewhere, many men both honest and true have been hanged, or otherwise rid out of the way; yea, and that without a cause, as it hath been proved afterward? Some also have been condemned for heretics, and also burnt, for speaking against antichrist, and idolatry, &c. What will men say unto this? Is not this a thing worthy to be lamented? Would not here be a redress in this behalf? Deserveth this malicious perjury to be winked at, and not rather to be punished according to the deserts thereof?

Perjury thirsteth innocent blood.

True men are sometime hanged.

Awake, awake, ye questmongers[1], and take heed you give a true, just, and right verdict. Remember that ye go upon life and death, and therefore ought ye to do nothing rashly. Remember that it is not the blood of an ox or a calf that shall be shed, but the blood of a christian man, for whose life and health our Lord and Saviour Jesus Christ did suffer his most precious blood to be shed, and in whose heart the Holy Ghost dwelleth. Remember that he is the image of God, which hath his life put into your hands, either to be saved, or to be cast away. Remember that if ye defile the temple of God, and handle a christian man otherwise than right require, surely God will destroy you. The blood of that innocent, whom ye so cruelly have murdered, shall cry for vengeance against you both day and night, as the blood of Abel did upon Caim, and never cease until God hath taken vengeance on you. Remember that "with what measure ye mete to other, with the same shall it be measured again unto you." Therefore take ye heed. Be not rash nor hasty in giving your verdict. Be prudent, wise, and circumspect. Ponder all things with a right up conscience. Weigh the matter in the balance of justice. Mark all parties. Believe not every light tale straightways, but boult out with all diligence the original of it. Let neither the riches, nor the fame, nor the dignity, nor yet the gifts of that man, which putteth in the indictment against another, move you any thing at all to give the more credence unto his words, and by that means to cast away the party accused, until ye have throughly boulted out the truth of the matter. Shew such indifferenc , that ye may not be found at the dreadful day of judgment guilty of the shedding of any righteous blood, but blameless and with a pure conscience.

An admonition for questmongers.

1 Cor. iii. Gen. i.

Gen. iv. 1 John iii. Matt. vii. Luke vi.

Ye judges also, execute your office according to equity. Suffer not the comfortless to be oppressed. Let justice, conjoined with a fatherly pity and tender compassion, reign in your breasts. Suffer no matter of unrighteousness to prevail before the seat of your judging-place. Remember that, while ye sit in judgment, ye are no private persons. Ye represent the person of God. Ye execute God's office. Ye are the image of God. Yea, "ye are gods and the sons of the Most Highest," as the scripture calleth you. Your judging-place is the judging-place of God. Your mouth is the mouth of God. Beware therefore what sentence ye pronounce. Let all things be done with great deliberation. Give not judgment so hastily, that ye shall afterward repent you thereof. Remember that "as ye judge, so shall ye be judged." God hath set you in authority, that ye should righteously judge of all things. Remember that God hath given you two ears, one to hear the accuser, and another to hear him that is accused; that by this means ye should not be partial nor wedded to one tale, but indifferently to hear both parties. Remember that, forasmuch as ye occupy the place of God, ye ought not to pervert judgment, but to do the office of God, and to execute justice, lest the high Judge for your unrighteous sentence pro-

An admonition for judges.

Psal. lxxxii. John x.

Matt. vii.

Why God hath given men two ears.

[1] Questmongers: jurymen.]

nounced condemn you and cast you into hell-fire. "For God," saith the scripture, "shall appear to you, O ye rulers and judges, very dreadfully, yea, and that without any long tarriance. Wonderful hard judgment shall they have, that bear rule. To the man of small power mercy is granted; but as for the mighty, they shall suffer mighty and exceeding great torments. For God, which is ruler of all things, will not regard one person more than another, neither will he fear the greatness of any man; for he made both the little and the great, and he hath a like care for all. Notwithstanding surely the men that be in authority shall have the greater punishment." Therefore "ye that judge the earth, take heed, love righteousness." Judge truly, O ye sons of men. Seek all means possible, that no innocent blood be shed. Admit no false witnesses, none unlawful oaths, no false swearings, no malicious perjuries to be brought and received before your judging-place, which is the seat of God, so long as ye judge truly, and do your office according to equity.

Wisd. vi.

Deut. x. 2 Chron. xix. Job xxxiv. Ecclus. xxxv. Rom. ii. Gal. ii. Eph. vi. Col. iii. Acts x. 1 Pet. i. Wisd. i. Psal. lviii.

When any matter is brought before you, first weigh, ponder, and consider it yourself diligently, and afterward deliver it to the questmongers according to the course of the law, and exhort them in the name of God, christianly, charitably, friendly, righteously, indifferently, and with a single eye and incorrupt conscience to look upon the matter, and to deal so uprightly in that behalf, and to give so true and just verdict, even as though it should be presented and offered up to the high and everlasting Judge Christ. Declare unto them how great an offence it is before God to give up a false verdict, and by that means to have innocent blood shed, and their own souls condemned.

How judges shall behave themselves when any matter is brought before them.

Let the questmongers have convenient leisure to debate the matter among themselves soberly, discreetly, and prudently, and so after much consultation and long deliberation give an answer according to truth and justice. And let such as shall be upon the quest be honest men, sober, sage, faithful, wise, discreet, prudent, godly, merciful, righteous, loving, indifferent, pitiful, brother-like, and even such as fear God, love his word, have knowledge in his holy law, walk with a right up conscience both before God and man, and have alway been of good report and honest fame among their neighbours. This undoubtedly (all things handled according to equity and justice) shall not only maintain true and righteous judgment, but also make greatly unto the preservation of innocent blood, so that God the high Judge shall highly be glorified in all our judicial affairs. But let us proceed with our matter.

What men questmongers ought to be.

Not only these aforesaid are perjured persons, which falsely forswear themselves, and testify in unjust and wrong matters, but also so many as have taken upon them just and lawful oaths, and by them promised to do some righteous and godly thing, and yet leave it undone, and work contrary to their godly promise.

As for an example, the magistrates and head officers of the public weal promise with a solemn oath to do all things according to equity and justice, and to accept no person in judgment, but to do all things uprightly, to maintain the good, and to punish the evil, to exalt virtue, and to suppress vice: now, if they, contrary to their oath, work unrighteousness, oppress the succourless, judge for favour, condemn the good, save the evil, persecute the favourers of God's word, maintain the papists, neglect virtue, uphold vice, &c., so are they falsely forsworn, and shall not escape the plague of perjury.

Magistrates.

The bishops and priests promise faithfully to be earnest preachers and setters forth of God's word, and to live according unto the same: now, if they do the contrary, that is to say, not labour in the harvest of the Lord's word, nor lead an honest and virtuous life unto the good example of other, but seek after worldly promotions, live idly upon their benefices, wallow in all bestial pleasures, tumble themselves in all kind of sin, hate them that are preachers of God's word, drive men from reading the holy bible, so are they falsely forsworn, and shall not escape the plague of perjury.

Bishops and priests.

The man and wife have promised faith and troth between them, that they will be just and true one to another, the man to love his wife as himself, and to hold him contented with her, the woman reverently to fear and obey her husband: now, if they break this promise, so that one delighteth not in another, but each of them seek after strange flesh, so are they falsely forsworn, and shall not escape the plague of perjury.

Married folk.

All subjects have promised to their rulers unfeigned obedience and willing service: now

Subjects.

if, contrary to their promise, they resist the high powers, become disobedient, and repugn against them, so are they falsely forsworn, and shall not escape the plague of perjury.

All these heretofore rehearsed are guilty of the sin of perjury, if they do contrary to the oath which they have made; and therefore may they be sure to receive a reward worthy their blasphemous tongues.

A demand whether all oaths, promises, and vows are to be performed. What oaths, promises, and vows ought to be broken.

Some man will say peradventure, Are all oaths to be observed? Shall a man fall into the sin of perjury, if he performeth not whatsoever he hath promised? I answer, Nay, not so. God forbid, that all oaths promised and vows should be performed: for many are foolish, wicked, and ungodly. Therefore as such displease God, so ought they to be broken. These are they which fight against God's word, which also snarl the consciences of so many as keep them, and make them that accomplish them to commit impiety and wickedness. These by no means are to be kept of any christian man, except he will offend God grievously by the observance of them. For "an unfaithful and foolish promise," saith Salomon, "displeaseth God." "In evil promises break thy faith," saith Isidorus; "in a filthy vow change the determination. That thou hast vowed unadvisedly, look thou do it not. For that is a wicked promise which is fulfilled with sin[1]." Again he saith: "If any man doth rashly define to do any of those things that please not God, let him be sorry for it; and, seeing that his determination was done contrary to the commandment of God, let it be called back again, and stand in none effect[2]." St Jerome also saith: "Thou shalt do better, O brother, if thou dost abstain from the ungodly act, than if thou dost stiffly perform foolish words and perilous vows[3]." Hereto agreeth the saying of St Austin: "It is a point of great wisdom for a man to call that again, which he hath evil spoken[4]." St Ambrose also saith: "It is against all godly honesty many times to perform the oath that is made, as Herod, which sware that he would give to the daughter of Herodias whatsoever she would ask. He therefore slew John, because he would not deny his promise[5]."

Ecclus. v.

In Sinonimis, lib. ii. ca. xxii. Quest. iv. can. In malis.

Ibidem.

Lib. adversus Jovinianum.

Quest. iv. can. Magnæ. De offic. lib. i.

Quest. iv. can. Est etiam.

In concilio Toletano it was decreed, that "it is better not to fulfil the vows of a foolish promise, than by the observance of them to commit any wickedness[6]." That oath, promise, or vow therefore, which displeaseth God, repugneth the divine verity, fight against the Lord's word, provoketh unto sin, condemneth the conscience of the keeper, and cannot be performed without wickedness, ought by no means to be observed and kept, but reject as a thing much dangerous and hurtful both to the body and soul.

Quest. iv. can. Si publicis.

Mark well.

Such an oath, promise, or vow made Jephte, that if God would deliver the children of Amnon into his hands, when he came home again in peace, whatsoever thing cometh first out of his doors should be the Lord's, and he would offer it up for a burnt-offering. At his return it fortuned that his daughter, being his only child, came out against him with timbrels and dances. When he saw her, he was much amazed and greatly sorrowful because of his vow that he had made to God. Notwithstanding he said, "I have opened my mouth unto the Lord, and cannot go back." So that, to fulfil his foolish and wicked vow, he committed the grievous sin of manslaughter, and cruelly slew his own daughter contrary to the law of God; when it had been better and much more godly to have broken his foolish vow, and to have kept his hands clean from the blood

Judg. xi.

God desireth thanksgiving, and not bloody sacrifices.

Psal. li.

[1 In malis promissis rescinde fidem. In turpi voto muta decretum: quod incaute vovisti, ne facias. Impia enim est promissio, quæ scelere adimpletur. —Isidor. in Synon. Lib. II. in Decret. Gratiani. Par. 1583. Decr. Sec. Pars. Causa XXII. Quæst. iv. can. 5. cols. 1575, 6. Op. Col. Agrip. 1617. p. 224.]

[2 Si quis præventus fuerit, vel definiat agere aliquid eorum, quæ non placent Deo; pœnitentiam agat: et quod contra mandatum Domini statutum est, in irritum revocetur.—Id. in eod. can. 19. cols. 1579, 80.]

[3 The editor has not been able to discover the passage here intended.]

[4 Magnæ sapientiæ est, revocare hominem, quod male locutus est.—August. in Decret. Gratiani. Decr. Sec. Pars. Causa XXII. Quæst. iv. can. 10. cols. 1577, 8.]

[5 Est etiam contra officium nonnumquam solvere promissum, sacramentum custodire: ut Herodes, qui juravit, quoniam, quidquid petitum esset, daret filiæ Herodiadis; et necem Joannis præstitit, ne promissum negaret.—Ambros. de Offic. Lib. I. c. 50. in eod. can. 2. cols. 1573, 4. Op. Par. 1686-90. Tom. II. col. 68.]

[6 Si publicis sacramentorum gestis (quod Deus avertat) a quibuslibet illicita vel non bona extitisset conditio allegata, quæ aut jugulare animam patris, aut agere compelleret stuprum sacratissimæ virginis; nunquid non tolerabilius esset stultæ promissionis vota rejicere, quam per inutilium promissorum custodiam exhorrendam criminum implere mensuram? —Tol. Concil. 8. c. 2. in eod. can. 1. cols. 1573, 4.]

of his daughter, and to have given God right hearty thanks for the victory that he had gotten over his enemies. For it is the sacrifice of praise that honoureth God. Heb. xiii. The calves of our lips are acceptable sacrifice and welcome unto God, I mean thanksgiving. For he delighteth not in the slaughter of any creature, but rather willeth that they should live unto that use and end for the which they were made.

God the Father by the psalmograph saith: "Hear, O my people, let me speak, Psal. l. let me testify among you, O Israel. I am God, yea, I am even thy God. I will not reprove thee because of thy sacrifices: thy burnt offerings are alway in my sight. I will take no bullocks out of thy house, nor goats out of thy fields. For all the beasts of the field are mine, and thousands of cattle upon the hills. I know all the fowls upon the mountains, and the wild beasts of the field are in my sight. If I be hungry, I will not tell thee; for the whole world is mine, and all that therein is. Thinkest thou that I will eat the flesh of oxen, or drink the blood of goats? Offer unto God the sacrifice of praise, and pay thy vows unto the Most Highest. And call upon me in the time of trouble: so will I hear thee, that thou shalt thank me."

The psalmograph himself also saith: "In me, O God, are thy vows, which I Psal. lvi. shall pay unto thee, even very hearty praises and thanksgiving." He calleth the vows, that we should offer unto God for his benefits, praises and thanksgiving; and not the killing and offering up of our children, or the performing of such foolish and wicked vows which cannot be performed without sin and ungodliness.

Vows oftentimes in the scripture are taken for praises and thanksgiving.

Herod also made a promise to the daughter of Herodias, when she danced and Matt. xiv. Mark vi. salied[7] so pleasantly before him and his lords at a certain banquet, that he would give Luke ix. her whatsoever she would ask, even unto the half of his kingdom. She, by the counsel of her wicked mother, asked the head of John Baptist. So that the king, because he would not go back of his word, suffered the holy prophet of God to be slain, and no cause why, but only that he thought it would not stand with his honour and royal dignity to break his promise. Ah foolish vow, and more foolish king! Ah wicked promise, and more wicked king! Better had it been for him a thousand times to have gone back of his word, to have broken his wicked vow, and to have lost all his royal dignity, than so virtuous a man should have been slain. Wo be to all those vows and promises, which are not fulfilled without sin and wickedness!

Again, we read in the Acts of the Apostles, that there were more than forty men which had conspired against Paul, and made a solemn vow, an earnest promise, and a foul devout oath, that they would neither eat nor drink until they had slain Paul. Acts xxiii. For we are ready, say they, to kill him before he come nigh unto us by a mile. Here was a hot brenning zeal. They thought every hour a thousand year, till they might meet with the holy apostle and shed his blood; they were so loth to be found double in their words, and so sorry that he should teach any more such new learning and late sprung up heresy, unto the great confusion of their holy synagogue, and the utter shame of the foul devout fathers, the Pharisees, scribes, lawyers, bishops, priests, rulers of the temple, elders of the people, &c.

A hot zeal indeed but not according to knowledge.

To prevent these high inconveniences, and to suppress the great enormities newly raised up by the means of Paul's doctrine, ye will not easily believe what pains these good men took. They could not rest neither night or day. As for meat, drink, and sleep was gone with them. Be merry at their hearts they could never, until they John xvi. had slain Paul, the great heretic, that teacher of new learning, that bringer in of new laws, that destroyer of all the old laudable customs, that troubler of the common peace, that sower of discord, that perverter of the holy old religion, that enemy of all good devotion, &c.

Therefore made they a solemn vow, in good time might it be spoken, that they would taste nothing, no, not so much as a poor aleberry[8] for the comfort of their heart, until they had slain Paul; insomuch that they were gone so far in deed, that they had rather slay Paul, and cast their souls into hell-fire for doing that mischievous act, than they would once break their vow. For they judged by this means to do God an high sacrifice.

[7 Salied: the same as *danced*.]

[8 Aleberry: a beverage made by boiling ale with spice and sugar, and sops of bread.]

Surely I think that if the pork of Rome had at that time been reigning, and in his full power scalled[1], they would scarcely have believed that he had been able to dispense with their vow, it was so solemn, fervent, and sprung out of the heart root. Is it not to be thought that they were hot in their matters, when they could not keep their mischievous pretence secret, but came unto the chief priests and elders, as covers worthy such cups, and ghostly fathers fit for such a confession, and told them that they had bound themselves with a vow, that they might eat nothing until they had slain Paul? Had it not been great pity, think you, that these men should have died for hunger, seeing they fasted for so good a purpose? O holy votaries! I marvel how they could ever pacify their consciences afterward, seeing they made so solemn a vow, and yet brake it. For they never slew Paul, so mighty a Lord is God to defend his servants from the cruel hands of bloody tyrants. But the holy religious men are to be holden excused, forasmuch as their will was good, although they could not bring it to pass. *Voluntas reputatur pro facto.* Their "will was taken for the very act." So that before the world they were counted godly persons, because they had a mind to pay their vows, and did the best that in them was, to perform their promise so solemnly made and taken; and before God were they recounted malicious and cruel bloody man-slayers. *Nam voluntas reputatur pro facto.*

Digmum patella operculum.

Now in all such foolish, wicked and ungodly vows, oaths, and promises, ought there to be no faith kept, seeing the end of them tend unto a naughty purpose, and plain wickedness, as holy Beda testifieth. "If it shall chance," saith he, "at any time that we swear or promise any thing unadvisedly, which being kept should turn unto an evil end, let us know that that with more wholesome counsel ought to be changed freely and without any scruple of conscience; and when necessity doth compel us, we ought rather to forswear ourselves than, for the eschewing of perjury, we should fall into any other more grievous sin. For David did swear by God that he would slay Nabal, a foolish and ungodly man, and destroy all that ever pertained unto him; yet at the first intercession of Abigail, being a wise woman, he straightways let go his threats, put again the sword into the scabbard, neither sorrowed he any thing at all, as though he had committed any fault at all for such perjury[2]." Hereunto pertaineth the saying of St Ambrose: "That David did not fulfil his oath by the shedding of blood, it was the greater godliness. I see that David, being a godly and holy man, did fall into rash swearing, and yet that he had rather not to do that he had sworn, than to fulfil his oath by the shedding of man's blood[3]." St Jerome saith, that "an oath ought to have three companions, truth, judgment, and righteousness. Where these want," saith he, "it is no oath, but plain perjury[4]." Therefore the oath, promise, or vow, that is not grounded on truth, judgment, and righteousness, ought to be broken. It is grounded on truth, when it is agreeable to God's word, which is the self truth. It is grounded on judgment, when it is not rashly, foolishly, and childishly made, but advisedly and with high prudence and great deliberation. It is grounded on righteousness, when there shall rise up no evil of it, neither unto ourselves nor unto our neighbours. All oaths and promises, thus taken and made, ought to be observed and kept; but otherwise to be broken, refused and cast away, without any scruple of conscience or vexation and trouble of mind. For this sentence of the preacher abideth alway true: "An unfaithful and foolish promise displeaseth God."

Hom. xlv. Quest. iv. can. Si aliquid.

1 Sam. xxv.

De offic. lib. i.

In Hieremiam. An oath ought to have three companions.

Mark well.

Eccles. v.

[1] Scalled. The meaning is doubtful.]

[2] Si aliquid forte nos incautius jurasse contigerit, quod observatum pejorem vergat in exitum, libere illud consilio salubriore mutandum noverimus, ac magis instante necessitate pejerandum nobis, quam pro vitando perjurio in aliud crimen gravius esse divertendum. Denique juravit David per Dominum occidere Nabal, virum stultum et impium, atque omnia, quæ ad illum pertinerent, demoliri. Sed ad primam intercessionem Abigail feminæ prudentis mox remisit minas: revocavit ensem in vaginam, neque aliquid culpæ se tali perjurio contraxisse doluit.—Beda in Homil. xliv. in Natal. Decoll. S. Joan. in Decret. Gratiani. Par. 1583. Decr. Sec. Pars. Causa xxii. Quæst. iv. can. 6. cols. 1575, 6.]

[3] The reference given above is erroneous: Augustine should have been cited instead of Ambrose. Quod David juramentum per sanguinis effusionem non implevit, major pietas fuit. Video David pium hominem et sanctum in temerariam jurationem cecidisse, et maluisse non facere quod juraverat, quam jurationem suam fuso hominis sanguine implere.—August. Serm. de Decoll. S. Joan. Bapt. in eod. can. 3. cols. 1573, 4. Op. Par. 1679—1700. Tom. V. cols. 1245-6.]

[4 Simulque animadvertendum quod jusjurandum hos habeat comites, veritatem, judicium atque justi-

Thus perceive we, what oaths, promises, or vows, ought to be observed, and which they are that should be rejected. So that all godly oaths and promises ought to be observed. They that do not labour to fulfil them, forswear themselves, and shall not escape the plague of perjury.

Now will I return thither, from whence I made digression.

God in the old law among the gross Jews could not abide a false witness, but commanded that he should die the death. If he cannot abide a false witness, which may testify without an oath, how then can he abide them, which do not only bear false witness, but also in the confirmation thereof addeth an oath, yea, and that a false oath, and maketh God to be a witness in an unjust and wrong matter; so that by this means that wretch is willingly perjured and falsely forsworn, God is blasphemed, God's most holy name is abused, justice is subverted, truth is oppressed, falsehood is maintained, wrong sentence is pronounced, the contrary part, although the truth be on his side, is condemned, the man is utterly impoverished, and for ever after beggared, both he, his wife, and all his children, if he hath any? Are all these things but trifles? Are all these things light matters, and things of small[5] importance? Is it but a trifle to bear false witness? to swear? to be perjured? to be falsely forsworn? to blaspheme God? to abuse his holy name? to subvert justice? to oppress the truth? to maintain falsehood? to pronounce wrong sentence? to condemn the guiltless person? to impoverish and utterly beggar both him and so many as pertain unto him for ever and ever? Do all these things, which God so greatly abhor, deserve no punishment? These perjured wretches shall not escape, let them believe me, they shall not escape from the terrible vengeance of God. For although the day go on their side, and God deferreth his plagues, so that they are not punished so soon as they have committed the offence, yet let them be well assured, they shall not escape, surely they shall not escape.

Deut. xix. Prov. xix. What incommodities rise of perjury.

Perjured persons shall not escape unpunished.

The poet Tibullus, being but an ethnick, and yet not ignorant of the greatness of this abomination, and certainly persuaded that perjury cannot escape unpunished, be it never so secretly handled and craftily daubed, writeth on this manner:

> "Ah miser! etsi quis primo perjuria celat,
> Sera tamen tacitis pœna venit pedibus[6]."

Lib. i. Eleg. ix.

"Ah, wretch!" saith he, "although a man at the first doth keep his perjuries and false oaths never so secret, yet may he be sure at the last, that they will come to light unto his great shame, so that punishment will come upon him before he be awares for his wickedness."

The Greek poet Phocylides also saith: "Forswear not thyself, neither ignorantly, nor willingly. For the immortal God hateth the false swearer, whatsoever he be that swareth[7]."

In carm. admon.

Again, Cicero, that famous prince of ornate eloquence, and most eloquent orator, saith: "The pain of perjury before God is everlasting damnation, and before men perpetual dishonour, shame, reproach, and ignominy[8]."

Lib. ii. de legibus.

God hateth perjury so greatly in every condition, that he grievously punished Zedechias, because, contrary to his oath, he rebelled against Nabuchodonosor, king of Babylon.

2 Kings xxiv. & xxv.

Seeing then that God will so grievously punish all kind of oaths both vain and unjust, both idle swearing and perjury, what will these idle swearers and false forsworn creatures say unto this matter? With what conscience will they appear before the high throne and righteous judging-place of Christ? What will they say for themselves? What excuse will they make? What shift will they invent? Will they fly unto the custom, and say, that it is the fashion of the world so to do? I

Excuses of swearing.

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tiam: si ista defuerint, nequaquam erit juramentum, sed perjurium.—Hieron. Op. Par. 1693—1706. Comm. Lib. i. in Jerem. Proph. cap. iv. Tom. III. col. 546.]

[5 This correction is made from the edition of 1543: the folio reads *final.*]

[6 Tibull. Lib. i. ix. 3, 4.]

[7 Μήτ' ἐπιορκήσῃς, μήτ' ἀγνῶς, μήτε ἑκοντί. Ψεύδορκον στυγέει Θεὸς ἄμβροτος, ὅστις ὀμόσσῃ. —Phocyl. Carm. Admonit. 14, 15.]

[8 Perjurii pœna divina, exitium: humana, dedecus.—Cic. De Leg. Lib. ii. ix.]

John xv. answer, Christ said to his disciples: "Ye are not of the world, but I have chosen you out of the world." Now they that follow the fashions of the world are none of Christ's disciples: so followeth it that all swearers pertain not unto Christ, seeing they so diligently follow the manners of the world. And whereas they object that it is the custom so to swear, this can nothing excuse them. For we may not look what the custom, but the truth of God's word, willeth us to do. "Follow not the common sort of people," saith the scripture, "for to do evil." Again: "Do not ye those things which they have done that were before you, neither be ye polluted and defiled in them." The prophet Zachary also saith: "Be not ye like your forefathers, neither follow ye the fashions of them."

Of the custom. Note. Exod. xxiii. Lev. xviii. Zech. i.

Lib. Epist. ii. Epist. iv. ad Cæcilium. Matt. xvii. Mark ix. Luke ix. 2 Pet. i. Epist. ad Pomp. contra Steph. Dist. viii. can. Consuetudo. De unico bap. lib. ii. Guitmundo Avers. Dist. viii. can. Si consu. John xiv. Matt. v.

The holy martyr St Cyprian saith: "Undoubtedly we must both hear and do that, that Christ hath done, and that he hath commanded to be done, seeing that he saith in his gospel, 'If ye do those things that I command you, I will no more call ye servants, but friends.' And that Christ alone ought to be heard, the Father from heaven testifieth, saying, 'This is my well-beloved Son, in whom I am fully satisfied; hear ye him.' If that Christ alone ought to be heard, we ought not to mark what any man before us thought best to be done, but what Christ did first, which is before all men[1]." Again he saith: "A custom without truth is an old error. Therefore, leaving the error, let us follow the truth[2]." "When the truth is once come to light," saith St Austin, "let the custom give place to the truth. For Peter also, which did circumcise, gave place to Paul preaching the truth. Therefore, seeing that Christ is the truth, we ought rather to follow the truth than the custom[3]." "If thou dost lay against me the custom," saith St Gregory, "thou must mark what the Lord saith, 'I am the way, truth and life.' He said not, I am the custom, but the truth[4]."

Now hath Christ said to us in his holy gospel: "Thou shalt not swear at all." Why then do they not rather follow the truth and doctrine of Christ than the wicked and ungodly custom? But many are so addict to customs and old usages now-a-days, that although they see the scripture manifestly condemn their crooked customs and wicked usages, yet will they by no means give place to the truth. If a man object and lay the scriptures against them, and would so reform them charitably, then are they ready straightways to accuse him of heresy, and to bring him unto a fagot; of so little authority is the most holy word of God recounted with these belly-gods and wicked worldlings now-a-days, and so hardy a thing is it to speak against a custom, be it never so wicked and ungodly.

O blood-soupers.

Psal. lxiii. Deut. x.

Another sort glory and rejoice so greatly in their wickedness of swearing, that they fear nothing at all to take upon them for to maintain it by the scriptures. Saith not the psalmograph, say they, *Laudabuntur omnes qui jurant in eo?* "All that swear by him shall be praised." Doth not God the Father also give a commandment and say, *Dominum Deum tuum timebis, et per illius nomen jurabis?* "Thou shalt fear thy Lord God, and swear by his name."

Matt. iv.

As concerning the first text which they allege, I answer, These glorious and famous swearers differ nothing from their father the devil. For as he wrested the scripture, when he tempted Christ, so likewise do they. The words of the psalmograph are these: "All that swear in him shall be praised." He saith not, all that swear by him, but

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[1 Nam si in sacrificio quod Christus obtulerit, non nisi Christus sequendus est: utique id nos obaudire et facere oportet, quod Christus fecit, et quod faciendum esse mandavit; quando ipse in evangelio dicat: Si feceritis quod mando vobis, jam non dico vos servos, sed amicos. Et quod Christus debeat solus audiri, Pater etiam de cœlo contestatur, dicens: Hic est filius meus dilectissimus in quo bene sensi, ipsum audite. Quare si solus Christus audiendus est, non debemus attendere, quid alius ante nos faciendum putaverit, sed quid, qui ante omnes est, Christus prior fecerit.—Cypr. Op. Oxon. 1682. Epist. lxiii. pp. 154, 5.]

[2 Nam consuetudo sine veritate, vetustas erroris est: propter quod relicto errore sequamur veritatem. —Id. Epist. ad Pomp. in Decret. Gratiani Decr. Prima Pars. Dist. viii. can. 8. cols. 31, 32. Op. Epist. lxxiv. p. 215.]

[3 Revelatione facta veritatis, cedat consuetudo veritati: quia et Petrus, qui prius circumcidebat, cessit Paulo veritatem prædicanti..... Cum Christus veritas sit; magis veritatem, quam consuetudinem sequi debemus.—August. Lib. III. cap. 5. de Bapt. cont. Donat. in eod. can. 6. cols. 29, 30. Op. Par. 1679-1700. Tom. IX. col. 112.]

[4 Si consuetudinem fortassis opponas; advertendum est, quod Dominus dicit: Ego sum veritas et vita. Non dixit, Ego sum consuetudo; sed, veritas.—Greg. Wimund. [al. Guitmund.] Aversan. Episc. in eod. can. 5. cols. 29, 30.]

in him. To swear in God, is to call God a witness in a just, righteous, and earnest matter, to take an oath for the glory of God, for the promotion of his word, for the maintenance of the christian faith, or else for the health of our neighbour. They that thus do, swear in God, and they shall not be condemned but praised for their oath. What it is to swear in God.

As touching the second text, wherein they say, they are not only suffered freely to swear, but also commanded so to do, I answer: "When evil things began to increase in the world," as Chrysostom writeth, "when there was a confusion made in every place, and no order, when men fell unto the service and worshipping of idols, when all faith was lost, and all unfaithfulness reigned; then began the infidels, seeing that one would not trust and believe another in matters of controversy, to call upon their gods for witnesses, protesting thereby that they spake truth, forasmuch as they called their gods to witness in the matter, (whom to name they thought it not lawful but in serious, earnest, grave, weighty, and necessary matters,) and by this means obtained they faith one of another[5]." Now, forasmuch as God had selected the Israelites from the gentiles to be his people, and would by no means that they should in any point follow their wickedness, lest thereby they should be allured from the true worship of God unto idolatry, he gave a commandment to them, that in all matters of controversy, and in such affairs as should make unto his glory and the health of their brothers, they should not call any of those false gods, whom the ethnicks worshipped, unto witness, nor swear by their names, but call him a witness, and swear by his name, and so every one to believe another for the reverence and honour that they owe to his most holy and blessed name. How swearing came up first. Hom. xxv. Hom. xxviii. Why God suffered the Jews to swear by him.

What is this to the purpose? What refuge can these abominable swearers have here? This commandment only serveth for grave, weighty, serious, and earnest matters, and they abuse it to cloak and cover their wicked and abominable custom of swearing. Is this allowable before God? will this go for good payment? No, surely, God will not thus be mocked. God will not suffer his most glorious name so wickedly to be abused. God will not abide that his worship, honour, renown, glory, and magnificence should so be obscured, defaced, and blotted. God is a jealous God, and he cannot abide that he should be dishonoured by any means. "I am the Lord," saith he, "this is my name: I will give my glory to none other." Here, therefore, have these swearers no refuge, but still run headlong into everlasting damnation. Isai. xlii.

Another company that use swearing, say, We think no harm, when we swear, and therefore can it be no great fault. I answer, Yet are ye not so faultless nor excused. For the scripture saith, that "we shall give a strait count at the dreadful day of judgment for every idle word that we speak." What is then to be thought of our idle and vain oaths, I pray you? Shall we not give an accompts of them? Yes, we may be sure, and also condemned for them, if we do not repent, believe, and amend. Again: "Of thy words shalt thou be justified, and of thy words shalt thou be condemned." How goeth it then with our oaths? In what case stand they? The scripture saith: "The mouth that lieth slayeth the soul." Do not vain oaths so in like manner? Matt. xii Wisd. i.

And whereas it is said, We think no harm; I answer, The scripture saith: "Of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart, bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." What will we say to this? Are we not here plainly condemned? Matt. xii. Luke vi.

Another sort excuse themselves and say, Few or none will believe us, except we swear. To this answereth Chrysostom on this manner: "An oath maketh not a man worthy to be believed, but the testimony of his life, the integrity and pureness of his Hom. vii.

[5 Cum mala crevissent, cum sursum et deorsum confusio facta fuisset, cum ad idolorum servitutem declinassent; tunc, inquam, tunc, cum infideles jam apparerent, testem invocabant Deum, tanquam dignum dantes dictorum vadem. Hoc enim est juramentum, morum infidelium vadimonium, ut non nisi cum sponsore credatur, et sponsore quidem magno. Propter multam enim incredulitatem non hominem volunt sponsorem, sed Deum.—Chrysost. Op. Lat. Basil. 1547. Ad Pop. Antioch. Hom. xxvi. Tom. V. col. 233. A reference is also, as may be seen above, made to Hom. xxviii. The former part of that homily is against oaths; but the words in the text do not appear there.]

conversation, and a good mind. For many oftentimes have sworn and entangled themselves greatly, and yet have they not made men to believe them. Other have only made as it were but a beck, and have appeared much more worthy to be believed, than they which have so greatly sworn[1]."

Oaths among the faithful need not, among the unfaithful they profit not.

These words declare manifestly that swearing among faithful and honest men needeth not; and for them that are unfaithful and regard no honesty, surely all the oaths in the world will not make them to be believed of them that are virtuous and godly disposed. Therefore this can be none excuse for these swearers. Among the faithful oaths need not, and among the unfaithful they profit not. For he that believeth not a man without an oath, neither will he believe him, though he sweareth never so much. But alas for pity, that ever faith should be so decayed among christian men, that one will not believe another, except they pollute and defile the glorious name of our Lord God, yea, and that in trifling matters! It is high time for the world to be at an end, when one man trusteth not another. "Do ye think," saith Christ, "that the Son of man shall find any faith on the earth, when he shall come?"

Luke xviii.

Thus see we that all excuses, which are invented to maintain the devilish custom of swearing, are nothing worth. Our damnation abideth still. The heat of God's vengeance toward us is nothing abated. So that, if we will be saved, there is no remedy but to leave our wicked swearing, to reverence the name of God, and thankfully to use his creatures, ever setting before our eyes this commandment of God: "Thou shalt not take the name of thy Lord God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Also the saying of Christ: "Swear not at all, neither by heaven, for it is the throne of God; neither by earth, for it is the footstool of his feet; neither by Jerusalem, for it is the city of the great King; nor yet by thy head shalt thou swear, for thou canst not make one hair neither white nor black. But your communication shall be, yea, yea, nay, nay: for that is more than this cometh of evil."

Exod. xx. Deut. v. Matt. v.

Whether all oaths are taken away from christian men.

Some man, peradventure, will here demand and say, Are all oaths taken away from christian men? Yea, forsooth, all oaths that are vain and trifling, false and unrighteous. It is not lawful then for a christian man to swear in no condition? Yes, verily. God forbid that all kind of swearing should be taken from christian men, as the ungodly anabaptists hold, which affirm that it is not lawful for a christian man to swear by no means. This will not the scripture. Against this fighteth the word of God. We are not forbidden to swear, but vainly, idly, falsely, and unrighteously to swear. "Thou shalt not take the name of thy Lord God in vain," saith the scripture. Mark, that it[2] is said, "in vain." A christian man may lawfully swear for the glory of God, and for the health both of himself and of other, so oft as it shall make unto the honour and glory of God also. For the glory of God in all our oaths is most of all to be looked upon and considered. We ought not to desire any thing, except it maketh unto the glory of God; much less ought we to swear for it. I will make this matter more evident and plain by familiar examples.

The error of the anabaptists.

For what causes a christian man may swear.

Example for the glory of God.

If a christian man were among the Jews, Turks, Saracens, or any other infidels, preaching the word of God purely unto them, and earnestly labouring to turn them from their idolatry unto the true service of God; if they would by no means believe him, except he did swear by the name of that Lord his God, whom he preached unto them, that all is truth that he preacheth, he may lawfully in this point take the name of God unto witness, and swear that is truth that he preacheth. For this oath, thus taken and believed, turneth both unto the glory of God, and also unto the health of many souls; and therefore is it not vain and idle, but righteous and godly. On this manner did God the Father himself in the old testament, the patriarchs and prophets, in the new testament Christ and his apostles swear; and after this manner may all the saints and faithful of God swear.

[1 "Οτι γὰρ οὐχ ὅρκος ἀξιόπιστον ποιεῖ, ἀλλὰ βίου μαρτυρία καὶ πολιτείας ἀκρίβεια, καὶ ὑπόληψις ἀγαθή, πολλοὶ πολλάκις διεῤῥάγησαν ὀμνύντες, καὶ οὐδένα ἔπεισαν, ἕτεροι δὲ ἐπινεύσαντες μόνον, ἀξιοπιστότεροι τῶν τοσαῦτα ὀμωμοκότων ἐφάνησαν.—Chrysost. Op. Par. 1718-38. Ad Pop. Antioch. Hom. vii. Tom. II. p. 91.]

[2 *It* supplied from the old edition.]

"He that perceiveth," saith St Austin, "that an oath ought not to be had in good but in necessary things, let him refrain himself so much as he can, that he do not use it, except it be in necessity, when he seeth that men are slow to believe that which is profitable for them to believe, except it be confirmed with an oath[3]." Serm. i. de verbis Domini.

Example for the health of our neighbour.

Again, if it did so chance that two christian men were at debate for some matter that is in controversy between them, and the third did know that the one did the other plain injury, and wrought against him contrary unto the rule of equity and justice, and so made declaration thereof unto the judge; the judge in this behalf may lawfully require an oath of that witness-bearer, and he that so testifieth may with a right and good conscience swear in this behalf. And this his oath is both righteous and godly. For by that is peace, amity, concord, and christian charity brought again between them that were at debate, and the work of the devil is destroyed, that is to say, dissension and strife is taken away. "An oath," saith St Paul, "is the end of all controversy." Heb. vi.

An example for the health of ourselves.

Moreover, if heresy, treason, theft, manslaughter, whoredom, or any other notable vice were laid to a christian man's charge, whereof he knoweth himself guiltless and nothing faulty, he may lawfully take an oath and swear unto the contrary for the defence of his honest name and godly report. And this his oath is both righteous and godly. For it doth not only defend his own purity and innocency of life, but also it setteth forth the glory of God. For as God is dishonoured through the wicked acts of them that profess him, so is he glorified through the good deeds of them which do both profess him, and also live according to their profession.

In Parenes. ad Demon.

Mark well.

The Greek orator Isocrates giveth an excellent and very notable commandment concerning swearing, which I will here rehearse, that christian men reading the words of an ethnick may once be ashamed of their wickedness. His words are these: "Take an oath that is put unto thee for two causes, either that thou mayest deliver thyself from a filthy cause, or that thou mayest preserve thy friends that are in peril and danger. But for money, look thou swearest by no god, although thou swearest righteously. For to some thou shalt seem to forswear thyself, and to some to be desirous of money[4]." What a saying is this of a gentile! How little dissenteth this from the holy scriptures! How doth this condemn them, which for slender avantage or little money will not only straightway swear, but also forswear themselves!

Austin for swearing.

St Austin saith: "Doth not he take the name of God in vain, which for the love of a temporal thing (that is plain filthiness to a christian man) taketh God for a witness[5]?" The law hath forbidden, that thou shouldest once covet. Dost thou not covet, if thou bindest thyself with an oath, that thou mayest keep thy substance? Every creature is subject unto vanity. And is not this for vain things? Ergo he sweareth in vain, which for creatures calleth God a witness, &c. St Hierome also saith: "The evangelical truth receiveth no oath, seeing every faithful word is for an oath[6]." Hereunto pertaineth the saying of our golden-mouthed doctor: "The cause of an oath is this," saith he, "that every one that sweareth, sweareth for this intent, that he may speak that which is truth. And therefore the Lord will have no difference between an oath and our speech. For as in an oath it is not convenient that there be any falsehood or breaking of promise, so likewise in our words ought there to be no lie. For both perjury and lying is condemned with the pain of the divine judgment, as the scripture saith, 'The mouth that lieth slayeth the soul.' Whosoever, therefore, speaketh the truth, sweareth. For it is written, 'A faithful witness will not lie[7].'" Exod. xx. In Mat. ca. v. Quest. v. Can. Juramenti. Wisd i.

[3 The reference seems here erroneously given. The following is the passage referred to: Quapropter qui intelligit, non in bonis sed in necessariis jurationem habendam, refrenet se quantum potest ut non ea utatur, nisi necessitate, cum videt pigros esse homines ad credendum, quod eis utile est credere, nisi juratione firmentur.—August. Op. Par. 1679—1700. De Serm. Dom. in Mont. Lib. I. 51. Tom. III. Pars II. col. 187.]

[4 Isoc. ad Demon. 4.]

[5 The following is most likely the passage intended: Tu quando illum adhibes testem, forte supra mendacium tuum, accipis in vanum nomen Domini Dei tui.—August. Op. Serm. clxxx. 3. Tom. V. col. 861.]

[6 Evangelica autem veritas non recipit juramentum, quum omnis sermo fidelis pro jurejurando sit.—Hieron. Op. Par. 1693—1706. Comm. Lib. I. in Matt. cap. v. Tom. IV. Pars I. col. 18.]

[7 Juramenti hæc causa est: quia omnis, qui jurat, ad hoc jurat, ut quod verum est eloquatur. Et ideo Dominus inter juramentum et loquelam nostram nullam vult esse distantiam: quia sicut in juramento nullam convenit esse perfidiam, ita

The magistrate may lawfully require an oath.

Finally, so oft as any civil magistrate or head officer requireth an oath of us for the preservation and maintenance of the commonweal, or any other necessary and urgent cause, we ought gladly and willingly for to swear according to this commandment of Christ: "Pay that to Cæsar which is due to Cæsar." But here are they to be monished, which shall require the oath of the subjects, that it is their duty, before the other be sworn, to declare the matter with manifest words unto them, that they may well perceive that they shall not swear in vain, but for weighty and necessary matters concerning either the glory of God or the profit of the commonweal. For men ought not to be called forth to swear for every light trifle, nor yet to swear as many do, they cannot tell what nor wherefore. The too much customable use of swearing hath brought it so to pass, that as many care but little to swear, so force they not much to forswear themselves.

Matt. xxii.

An admonition for them that shall require the oath.

The cause, for the which men should swear, ought not only to be good, but also necessary, and so openly proved unto them, before they be brought unto their oath. This should make men to have the name of God in the higher reverence, to take an oath with the godlier mind, and to have the office of the head rulers in the greater estimation. For to make men swear by compulsion, before they know the matter, whether it be good, lawful, godly, necessary, or otherwise, let other men judge, that be better learned than I, whether it be agreeable to the word of God or not. But this dare I be bold to say, that an oath cannot be taken with too much reverence and advisement, inasmuch as by it God is called upon to be a witness in that behalf. Therefore ought men not to be compelled rashly to swear, lest by that means they provoke the vengeance of God both against themselves, and those also that cause them so unadvisedly for to swear, but to come unto their oath with great sobriety and deliberation.

Thus see we for what causes it is lawful for a christian man to swear: whatsoever oath cometh forth out of our mouth, if it be not for one of these causes aforesaid, it is damnable and plain sin. Therefore let all men take heed. Let no man from henceforth take the name of our Lord God in vain; for whoso doth shall not surely escape unpunished.

Magistrates.

Let the rulers of the commonweal find some honest remedy, that the name of God be no more blasphemed among their subjects. Let them consider how loth they are, that they themselves should be evil spoken of and blasphemed. Let them weigh with themselves, how much God excelleth them, and how far his dignity doth exceed their dignity. If any man defaceth their renown, they are punished straightways, and not without a cause. But how chanceth it, that the Lord of all lords and King of all kings is no more feared? How cometh it to pass, that his most holy and blessed name is so universally blasphemed, yea, and that freely and without punishment? Were it not, think you, convenient that the civil magistrates should earnestly provide, that the name of God might have his due honour, and that it might no more be abused with abominable and unlawful oaths in their realms, but praised and magnified, seeing that by it we obtain all our health and salvation? God by his Holy Spirit mought vouchsafe to breathe into the hearts of all princes, kings, and rulers, that, when they be godly assembled together for matters concerning the glory of God and the public weal, they may also entreat of this thing in their synods, congregations, parliaments, councils, &c. that God may be glorified, and his most blessed name exalted of all nations from the east to the west! By this means shall they not only expulse vice and make their realms to flourish with virtue, unto the great glory of God and the high consolation of all the faithful; but also they shall acquire and get to themselves a crown of immortal glory for ever and ever. Amen.

Bishops, Parsons, Vicars, &c.

Again, let all bishops, parsons, vicars, curates, parish priests, and so many as are

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quoque in verbis nostris nullum debet esse mendacium: quia utrumque et perjurium et mendacium divini judicii pœna damnatur, dicente scriptura, Os, quod mentitur, occidit animam. Quisquis loquatur ergo verum loquitur, jurat: quia scriptum est, Testis fidelis non mentitur.—Chromatius in c. v. Matth. in Decret. Gratiani Decr. Sec. Pars. Causa xxii. Quæst. v. can. 12. cols. 1589, 90. This passage appears to have been erroneously cited from Chrysostom: the following note is appended in Gratian: Antea citabatur Chrisostomus: cui errori occasionem dederat similitudo primarum litterarum.]

ministers of God's word, in all their sermons and other exhortations unto the people, above all things rebuke this abominable sin of swearing, and declare unto them how great an offence it is, and how the plague of God and his vengeance shall not depart from the houses of them that use this most detestable sin of swearing. Let them consider that they have been the chief occasion both of this sin and of all other, seeing they have not, according to their office, diligently watched upon the Lord's flock, preached God's word, rebuked the wickedness of the people, told them their faults, exhorted them unto repentence and amendment of life. For, "when the preaching of God's word faileth," saith Salomon, "then doth the people perish and go to havoc." Ecclus. xxiii. Prov. xxix.

Christ had "much pity on the people, when he saw that they were destitute and dispersed as sheep not having a shepherd." For as sheep, when they be without a shepherd, wander they cannot tell whither, hang on every bush, are rent with every briar, and in danger to be devoured of the ravening wolf at all times; even so likewise those people, that are without a preacher and teacher of God's word, run astray without order, hear the voice of every stranger, fall into all kind of vicious abomination, are rent and torn with wicked spirits, and ready at every hour to be swallowed up of Satan our old adversary, which sleepeth not, but watcheth diligently, and "walketh about like a roaring lion, seeking whom he may devour." Surely great is the damnation that hangeth over the heads of these sluggish shepherds. Christ the high priest said: *Oportet me evangelizare, nam in hoc missus sum.* "I must preach the gospel," saith he, "for I am sent for this purpose." What shall the baser sorts of priests do then, I pray you? shall they live in pleasure and idleness? in delicious fare and sluggishness? Doth not *Oportet* also pertain unto them? Certes, if they will not meddle with *Oportet evangelizare*, they are like to have no part of *Miserere*. Matt. ix. Mark this comparison. 1 Pet. v. Mark i. iv.

St Paul also, that good bishop, said: *Væ mihi, si non evangelizavero:* "Wo unto me, if I preach not the gospel!" And shall our Rabbines think to escape without punishment, though they preach nothing at all? I fear that if they will not meddle with *Evangelizare*, they are like to cry another day: *Væ, væ, væ, quantæ sunt tenebræ:* "Wo, wo, wo, how great are these darknesses!" God the Father, God the Son, God the Holy Ghost, with all the prophets and apostles, cry out upon priests for to preach the holy scriptures, exhorting them to be diligent in that matter. "Cry," saith God the Father, "cease not. Lift up thy voice as a trump. Shew the people their sins, and declare unto them their wickedness." Again he saith: "O Jerusalem, I have set watchmen upon thy walls: they shall not hold their peace neither night nor day." Christ said to his apostles: "Go throughout the world, and preach the gospel to every creature." St Paul saith: "Take heed to yourselves and to all the flock, upon whom the Holy Ghost hath made you overseers, to feed the congregation of God, whom he purchased with his blood. For I know that after my departure grievous wolves shall enter in among you, not sparing the flock. And even among yourselves shall there arise men speaking perverse things, that they may lead away the disciples after them. Therefore watch, and remember that by the space of three whole years I did not cease to monish every one of you both day and night, even with tears." Again he saith: "Give attendance to thyself and to doctrine: continue in these. For if thou doest so, thou shalt both save thyself and them that hear thee." "Preach the word, be fervent, be it in time or out of time, reprove, rebuke, exhort with all softness and doctrine." "Speak those things that become wholsome doctrine." 1 Cor. ix. Isai. lviii. Isai. lxii. Matt. xxviii. Mark xvi. Luke xxiv. Acts xx. 1 Tim. iv. 2 Tim. iv. Tit. ii.

St Peter also saith: "Ye priests, see that ye feed Christ's flock, which is among you, taking the oversight of them, not as though ye were compelled thereto, but willingly; not for the desire of filthy lucre, but of a good mind; not as though ye were lords over the parishes, but that ye be an ensample to the flock. And when the chief Shepherd shall appear, ye shall receive an incorruptible crown of glory." 1 Pet. v.

These texts of the holy scripture declare manifestly, how fervent, busy, studious, and diligent all true priests ought to be in the preaching of God's word. The men godly inspired knew right well, that so long as God's word is preached to the people, it must needs go well with the christian religion; but if it once cease, then farewell all godliness, farewell all virtue and goodness. Of this thing, alas for pity! have we The preaching of God's word causeth the christian religion to flourish.

had experience many a year, unto our great discomfort, and yet little redress. For many of the priests go forth to be as sluggish as ever they were, neither have they any godly care for Christ's flock committed unto them. So they may have the profits, they care for no more. *Bonus est odor lucri ex re qualibet*[1]. So that by this means the sheep are like to die for meat. But, alas! how should they teach other, when they themselves know nothing? They are even as the prophet saith, "Dumb dogs, not once being able to bark." Many again of them there are, which are learned and know their duty, and yet, I know not with what spirit moved, they hold their peace, they speak nothing, they see their sheep run astray before their faces, walk in all kind of wickedness, and yet have they no pity. I wonder with what foreheads these men will appear before the high Priest and great Judge Christ, at the dreadful day of judgment. I pray God they be not epicures, both in living and judgment. But let us hear what the holy and catholic doctors say unto this matter.

Isai. lvi.

In Le. Dist. xxxvi. can. Si quis.

St Jerome saith: "If any man will be a bishop not only in name, but also in deserving, let him follow Moses, and let him follow Aaron. For what is said of them? that they went not from the tabernacle of the Lord. Ergo, Moses was continually in the tabernacle of the Lord. What business had he there? Verily, that either he should learn somewhat of God, or else teach the people. These are the two works of a bishop, that he should learn of God by reading the divine scriptures, and by having his continual meditation in them, or else teach the people: but yet ought he to teach those things that he had learned of God, and not of his own heart or man's wisdom, but those things that the Holy Ghost teacheth. There is another work also that Moses doeth: he goeth not unto the wars, he fighteth not against the enemies, but what doeth he? He prayeth. And while he prayeth, his people overcometh: if he do once slack and let down his hands, then are his people overcome and chased away. Let the priest of the church, therefore, pray without ceasing, that the people, which are under him, may overcome their invisible enemies the Amalechites, which are devils, that do impugn and fight against them that will live godly in Christ[2]."

The work of a bishop is to study the holy scriptures, purely to preach them unto the people, and fervently to pray.

Exod. xvii.

O how true, sweet, and godly are these words of the holy doctor! Here may all bishops and priests learn what their duty is; not to be idle, not to hunt and hawk, not to dice and card, not to banquet and live voluptuously, not to play the ruffling gallants and to be entangled with worldly businesses, but to be continually in the tabernacle of the Lord; that is to say, to study and to have their perpetual meditation in the holy scriptures, even both day and night, as David saith, and with all diligence to teach the people committed to their spiritual charge; not men's traditions, not their own fantasies, but God's most holy word, even the holy scriptures, and such things whereof the Holy Ghost is the author.

Learn your duty here, O ye priests.

Psal. i.

Let them, therefore, look well to their office. For if they be true bishops and priests, this is the work committed unto them, even continually to study the holy scriptures, and purely to preach them unto the people. If they leave this office undone, and do the works prescribed of man, so do they shew themselves to be the servants, not of God, but of man. Let them therefore look what answer they will make to the high Judge and great Priest Christ at the terrible day of judgment.

Moreover, it is their duty fervently and without ceasing to pray for the people,

The prayers of many priests are cold now-a-days.

[1 Juv. xiv. 204, 5.]

[2 Si quis vult pontifex non tam vocabulo esse, quam merito, imitetur Moysen, imitetur Aaron. Quid enim dicitur de eis? quod non discedunt de tabernaculo Domini. Erat ergo Moyses indesinenter in tabernaculo Domini. Quod autem opus ejus erat? ut aut a Deo aliquid disceret, aut ipse populum doceret. Hæc duo sunt pontificis opera, ut aut a Deo discat legendo scripturas divinas, et sæpius meditando; aut populum doceat. Sed illa doceat, quæ a Deo ipse didicerit, non ex proprio corde, vel humano sensu, sed quæ Spiritus sanctus docet. Est et aliud opus, quod facit Moyses: ad bella non vadit, non pugnat contra inimicos; sed quid facit? orat, et donec ille orat, vincit populus ejus: si relaxaverit, et demiserit manus, populus ejus vincitur et fugatur. Oret ergo et sacerdos ecclesiæ indesinenter, ut vincat populus, qui sub ipso est, hostes invisibiles Amalechitas, qui sunt dæmones impugnantes eos, qui volunt pie vivere in Christo.—Hieron. in Levit. in Decret. Gratiani. Par. 1583. Decr. Prima Pars. Dist. xxxvi. can. 3. cols 221-4. The following observation is added to this passage in Gratian:—Citatur ex B. Hieron. et extat in homilia sexta Origenis in Leviticum: quas quidem homilias cum aliis multis B. Hieronymus Latinas fecit, sed ita, ut noxia quæque detruncarit, utilia transtulerit.]

that they may prevail against Satan and his ministers that fight daily against them. How cold the prayers of many of them are, I will not now dispute: for they are more open to the whole world, than they need here to be rehearsed. When Moses held up his hands and prayed, his people did overcome. Whether our priests hold up their hands and pray, as they ought, let other men judge. Of this am I sure, that, since the world began, there never reigned more sin and abomination than there doth at this day; which is but a slender argument that we get the victory of our enemies. God give all bishops and priests grace once to look upon their office diligently, that they may both earnestly study the holy scriptures, teach them sincerely unto the people, and continually occupy themselves in fervent prayers! Then shall it not only be well with Christ's flock, but also with themselves at the dreadful day of judgment, when they shall appear before the high Bishop, Jesus Christ, and give accompts unto him of their behaviour in the office that was committed unto them in this world.

St Austin also saith: "Consider that it is the office of priests, when they be demanded of the law, to answer. If he be a priest, let him know the law of the Lord: if he knoweth not the law of the Lord, he declareth evidently that he is no priest. For it pertaineth unto the Lord's priest to know the law, and when he is asked, to make answer of the law[a]." In Aggeum Prophetam.

Lord be merciful unto us! what will a great number of our priests say to these words of St Austin? I fear much that, if he were not so ancient a doctor, and a saint already approved by the church, surely many priests for madness would nothing fear to accuse him of heresy, and to affirm that he preacheth heretical doctrine; so jeopardous a thing at this time is it to speak against these ignorant Rabbines, which, although they know nothing, yet will they be judges over all men, and ready straightways to condemn them. It is not the long robe, the flaring tippet about the neck, the anointing of the fingers, the broad shaving of the crown, that maketh the priest, but knowledge and cunning in the law of the Lord, and so called unto priesthood.

The prophet Malachy saith: "The lips of a priest keep knowledge, and at his mouth shall they require the law, for he is the messenger of the Lord of hosts." So saith St Austin here, that priests ought to be so well learned in the holy scriptures, that, when any man demandeth a question of them concerning the law of God, they should be able to answer. "If he be a priest," saith he, "let him know the law of the Lord. If he knoweth not the law of the Lord, he declareth evidently, that he is no priest." St Austin here affirmeth, that he only is a priest, which hath knowledge in the law of the Lord. If there wanteth knowledge, it is an evident argument, saith he, that there is no priest. It is happy that St Austin is gone, and a saint. For if he were now alive, and a bishop again, as he was in times past, and should go on visitation throughout the diocese, I think surely he would depose a great sort of priests, as men more fit for the cart than for the church. For St Austin measureth all priesthood by knowledge. "It pertaineth unto the Lord's priest," saith he, "to know the law, and when he is demanded, to make answer of the law." He may be a priest of Baal, of the Romish bishop, and of man; but of the Lord be cannot be, except he hath knowledge. If any man feeleth himself grieved at this matter, and cannot abide his scald and scurvy back thus to be rubbed, let him know that they be not my words, but the words of St Austin, a man in his time not only godly inspired and excellently learned, but also of great authority before the world. I only rehearse his and other holy doctors' words, because I would gladly have men to do truly their office, and to set this saying of the psalmograph ever before their eyes: "Be not like a horse and a mule, which have no understanding." For ignorance in all men is to be abhorred, but in priests chiefly. Mal. ii. Priests ought to be learned in the law of God. Who is a priest after St Austin's mind. Psal. xxxii.

"If after the mind of the apostle Paul," saith St Jerome, "Christ is the power of In Esaiam.

[a The author appears to have wrongly cited Augustine for Jerome. The passage referred to is as follows: Simulque considera sacerdotum esse officii, de lege interroganti respondere. Si sacerdos est, sciat legem Domini: si ignorat legem, ipse se arguit non esse sacerdotem. Sacerdotis enim est scire legem et ad interrogationem respondere de lege.—Hieron. Op. Par. 1693-1706. Comm. in Aggæ. Proph. cap. ii. Tom. III. col. 1696.]

God, and the wisdom of God; it followeth well, that he that knoweth not the scriptures, knoweth not the power of God, and the wisdom of him. For the ignorance of the scriptures is the ignorance of Christ[1]."

Dist. xxxviii. can. Si in laicis.

Leo the bishop saith: "If ignorance seemeth intolerable even in laymen, how much more is it worthy neither of excuse nor of forgiveness in them that bear rule[2]!" I therefore desire all priests that be good and virtuous, and tender the glory of God, and the salvation both of their own and other christian men's souls, that they will not be moved with these words, which come from a breast that wisheth well unto them all; but earnestly look upon their office better, cast away blind ignorance, study for the knowlege of holy scriptures, and labour with all men to do that which God requireth of them.

Ad Venantium episcopum. In Ezek. Hom. ix.

Moreover, St Gregory saith: "That shepherd which doth not rebuke them that offend, without doubt he slayeth them by holding his peace[3]." Again he saith: "We that are called priests besides these evils that we have of our own, we add also other men's deaths; for we slay so many as we see daily go unto death, and yet are sluggish and hold our peace[4]." Here is a terrible saying, that they which are appointed to save christian men's souls, do cruelly slay them by their negligence and holding their peace. O that the bishops of every diocese would diligently look upon this matter! the easier much should be their accounts at the dreadful day of judgment. The Holy Ghost mought breathe it into their minds!

Dist. xxxviii. can. Ignorantia.

In concilio Toletano we read on this manner: "Ignorance, the mother of all errors, is most of all to be eschewed in the priests of God, which have taken upon them the office of teaching among the people of God. Priests are warned to read the holy scriptures, as Paul the apostle saith unto Timothy: 'Give attendance to reading, and exhortation, and learning,' and 'continue alway in these.' Let priests therefore know the holy scriptures and canons, and let all their work, business, and travail consist in preaching and doctrine, and let them edify all men so well with the knowledge of faith, as with the good information of works[5]." O godly decree! Here may all priests learn that their work doth consist in preaching and doctrine, in edifying the people, and in giving them godly examples of virtuous living. God send us more such counsels!

1 Tim. iv.

Dist. xliii. can. Dispensatio.

Bishop Nicolas writeth on this manner: "The distribution of the heavenly seed is enjoined us. Wo therefore be unto us, if we do not sprinkle it abroad! Wo be unto us, if we hold our peace[6]!" Here is eternal damnation threatened priests, if they do not sow abroad the heavenly seed of God's word in the fields of christian men's hearts. Let them look well to their office, for they stand in a perilous state. Many of them think it a great pleasure to receive yearly so great profits of their benefices; but let them remember the common proverb, Sweet meat must have sour sauce. "Wo be to you," saith Christ, "that laugh now; for ye shall mourn and weep. Wo be to you that are filled; for ye shall hunger. Wo be to you rich men, which have your consolation. Wo be to you when all men praise you."

Luke vi.

Platina.

Platina, in the life of bishop Innocentius the sixth, writeth on this manner: "Innocentius the sixth did not give the ecclesiastical benefices but unto such priests as were throughly proved and tried both in life and learning. And he made a constitution, that all prelates and so many as had benefices should go home to their own parishes

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[1 Si enim juxta apostolum Paulum Christus Dei virtus est, Deique sapientia; et qui nescit scripturas, nescit Dei virtutem ejusque sapientiam: ignoratio scripturarum ignoratio Christi est.—Hieron. Op. Par. 1693—1706. Prolog. in Expos. Isai. Proph. Tom. III. cols. 1, 2.]

[2 Si in laicis vix tolerabilis videtur inscitia, quanto magis in iis qui præsunt nec excusatione digna est, nec venia!—Leo Papa ad Cler. et Pleb. Constant. Urb. Epist. 22 in Decret. Gratiani. Paris. 1583. Decr. Prima Pars. Dist. xxxviii. can. 3. cols. 233, 4. Concil. Stud. Labbei. Par. 1671, 2. Tom. IV. col. 48.]

[3 See page 3, note 3.]

[4 See page 4, note 1.]

[5 Ignorantia mater cunctorum errorum maxime in sacerdotibus Dei vitanda est, qui docendi officium in populis susceperunt. Sacerdotes enim legere sanctas scripturas frequenter admonet Paulus apostolus, dicens ad Timotheum, Attende lectioni, exhortationi, et doctrinæ; et, Semper permane in his. Sciant igitur sacerdotes scripturas sanctas et canones, ut omne opus eorum in prædicatione et doctrina consistat: atque ædificent cunctos tam fidei scientia, quam operum disciplina.—Concil. Tolet. 4. c. 24. in Decret. Gratiani. can. 1. cols. 231-4.]

[6 See before, page 3, note 2.]

under pain of cursing. For he said that no hireling but the very own shepherd ought to keep his own sheep[7]." Would God we had more such Innocents.

Here was a wonderful godly constitution. Would God it were observed throughout all Christendom! Then should Christ's flock be much better fed than they are at this time. Then should not the parsons and vicars be absent from their benefices, as they are now-a-days. Then should the goods of the parishes be spent among the parishioners, and not abroad, as they be now-a-days, no man can tell whereabout. Then should the poor people be better looked upon. Then should priests be more diligent to maintain hospitality. Then should the beneficed men more quietly apply their minds unto the study of holy scriptures and other godly meditations. Then should fervent love, which is now almost universally decayed, spring up new again between the priests and the laymen. Then should priests be honoured as fathers, and laymen count themselves as their children, giving them reverence and "double honour," as the scripture commandeth. Then should God's word flourish, and the glory of God be sought of all men. Ah! shall we not once see this joyful day in England? When might it ever be brought to pass better and more conveniently, than now under this our most excellent king, which hitherto hath so both godly and prosperously, like another Ezechias, travailed in the building again of our Lord God's temple, in throwing down the works of hypocrisy, superstition, and idolatry, and in setting up again the pure and christian religion? Lord, grant that it may come to pass, yea, and that shortly. 1 Tim. v.

Thus see we, both by the holy scriptures, the ancient doctors, and the godly old councils, how greatly all bishops and priests ought to be occupied in studying and preaching God's word. But to this their godly preaching they must also join a virtuous and pure life, lest they edify not so much with their preaching, as they destroy with their wicked living. It is a shame for a physician to be so spotted and pocky that it shall may justly be said to him, "Physician, heal thyself." "God said to the sinner," saith the psalmograph, "Why dost thou preach my laws, and take my testament in thy mouth? Thou hast hated to be reformed, and thou hast cast away my words behind thee. If thou sawest a thief, thou rannest with him, and with adulterers didst thou lay thy portion. Thy mouth did abound with cursed speaking, and thy tongue did couple craftily together deceits. Thou didst sit, and speak against thy brother, and against thy mother's son didst thou lay a stumbling-block. These things hast thou done, and yet have I holden my peace. Thou wickedly thoughtest that I would be like unto thee; but I will reprove thee, and come face to face against thee. O understand these things, ye that forget God, lest he pluck you away and there be none that can deliver you." St Paul also saith: "Thou, that teachest another, teachest not thyself. Thou, that preachest that men should not steal, stealest thyself. Thou, that sayest that whoredom should not be committed, playest the whoremonger thyself. Thou, that abhorrest images, robbest God of his honour thyself. Thou, that gloriest of the law, through breaking of the law dishonourest God: for the name of God is evil spoken of among the gentiles through you." Priests must both preach sincerely, and also live godly. Luke iv. Psal. l. Rom. ii.

Of these things it is evident, that it is not sufficient for priests to preach God's word, except they also lead a virtuous and godly life. "Whosoever doth and teacheth, he shall be called great in the kingdom of heaven," saith the scripture. Christ doth not only call priests "the salt of the earth," but also "the light of the world." With their preaching they season the people, but with their light of godly conversation they shew men how they ought to walk and live. Therefore immediately is it subjoined: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be an example of the faithful," saith Paul, "in word, in conversation, in love, in spirit, in faith." "Keep thyself pure." "Study to shew thyself commendable to God, a workman that needeth not to be ashamed." Matt. v. Priests are not only called the salt of the earth, but also the light of the world. 1 Tim. iv. 2 Tim. ii.

[7 Beneficia autem ecclesiastica non nisi probatissimis sacerdotibus tum vita, tum doctrina dedit ..... constituitque statim, ut omnes prælati, omnesque qui beneficia habebant, ad ecclesias suas sub anathematis pœna proficiscerentur. Dicebat enim oves pascuas a proprio pastore, non a mercenario, custodiri debere.—Plat. De Vit. Pontif. Rom. Col. 1568. Innocentius VI. p. 261.]

In Serm. de Jejunio. In Matt.

"He that preacheth Christ," saith St Ambrose, "ought to shew himself wholly estranged from all kind of vices[1]." St John Chrysostom also saith: "It is a great shame for priests, and for so many as be of the clergy, when laymen be found faithfuller and more righteous than they are. How can it otherwise be than a shame for them to be inferior to the lay people, whom to be like unto them, it is also a shame?[2]"

In Pastoral.

Again, St Gregory saith: "The light of the flock is the flame of the shepherd. For it becometh the Lord's shepherd and a priest to shine in manners and living, that in him, as in the glass of their light, the people that is committed unto him may both discern what they should follow, and also see what they should correct and amend[3]." Hereof is it evident, what great purity and innocency of life ought to be in priests, that their life may correspond and in all points answer to their preaching.

But here is an answer to be made to the unsavoury talk of certain men now-a-days, which, because they see the manners of the preachers not agreeable in all points to their sermons, fall at defiance with God's word, blaspheme it as heresy, rail upon the preachers, and absent themselves from the hearing of all godly exhortations, warnings,

Mark well.

and counsels. These persons hinder no man so much as themselves. They may well be compared to a foolish man, which cometh unto the market for to buy meat; but when he beholdeth the butcher, and perceiveth him to have some deformity in his face, as one of his eyes to be out, or to be bald, or else to hold his neck awry, goeth straight home again, and chooseth rather to die for hunger, than he will buy meat of such a butcher, although the meat be never so pure, clean, comestible[4], and wholesome. But

Matt. xxiii.

let us hear what the holy scripture saith: "In the chair of Moses sit scribes and Pharisees. All therefore that they command you to keep, look that you keep and do, but according to their works do ye not; for they say, but they do not." Here Christ commandeth us not to abstain from the hearing of God's word, though they be never so wicked and evil that preach it. For who were more ungodly, and greater enemies to Christ, than the scribes and Pharisees? yet Christ commandeth to hear

What it is to sit in the chair of Moses.

them so long as they sit in the chair of Moses. To sit in the chair of Moses is truly and sincerely to preach those things that Moses did, to interpret the law according to the right vein of the holy scripture, and only to seek the glory of God and the profit of the faithful. So long as they that are preachers do this, they are to be heard, though their life be never so abominable.

For it is not the preacher, to whom we must have principal respect, but to the word of God. Neither do we come into the temple to gaze upon the preacher, but

Every man that preacheth the scripture truly is to be heard, be his life never so wicked.

to hear the holy scriptures declared, and so learn to lead a godly life. If he were one of the ministers of Satan, yea, Satan himself that preacheth, so long as he bringeth in *Scriptum est*, so long as he teacheth purely the divine scripture without wresting or corrupting of the same, he is to be heard. We ought not so greatly to mark the teacher, as that which is taught. If he teacheth well, it is ours, and we have that we came for: if he liveth well, it is his own, and he shall receive the reward. But let us hear what Chrysostom saith to this matter.

In Matt. cap. xxiii.

"If the priests live well," saith he, "it is their avantage; but if they teach well, it is yours. Be not curious to boult out that which pertaineth unto another man. For oftentimes good learning cometh forth from an evil man, as evil earth bringeth forth precious gold. Is precious gold despised for the vile earth? Therefore, as the gold is chosen, and the earth forsaken, so likewise take you the learning, and leave the manners." Again, he saith: "Let us take the doctrine, but not the manners. Herbs

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[1 Qui enim Christum annuntiat, ab omni vitiorum incentivo præstare se debet alienum.—Ambros. Op. Par. 1686-90. De Elia et Jejun. Lib. cap. v. 14. Tom. I. col. 540.]

[2 Et vere magna confusio est sacerdotum et omnium clericorum, quando laici inveniuntur fideliores eis aut justiores. Quomodo autem non sit confusio esse illos inferiores laicis, quos etiam æquales esse confusio est? — Chrysost. Op. Par. 1718—38. Opus Imperf. in Matt. Hom. xl. ex cap. xxi. Tom. VI. p. clxvi.]

[3 This passage appears in a different place from that indicated above. It is as follows: ... Lux gregis est pastoris flamma. Decet enim, decet dominicum sacerdotem moribus et vita clarescere: quatenus in eo, tamquam in vitæ suæ speculo, plebs commissa et eligere quod sequatur, et videre possit quod corrigat. —Gregor. Magni Papæ I. Op. Par. 1705. Epist. Lib. VIII. Epist. xxxiii. Ad Domin. Tom. II. col. 921.]

[4 Comestible: that may be eaten.]

are not necessary for the bees, but the flowers are. So you likewise gather the flowers of doctrine, and leave their fashions of living[5]."

Here this holy doctor willeth us not to despise the word, though the preacher be evil. Let us take that is ours, and let go that is his. The doctrine is ours: the life is his. I had rather have a sincere preacher of God's word, which shall declare Christ unto me purely, rebuke my sinful living, comfort me with the sweet promises of God, shew me how I ought to institute my life according to the will of God, &c., although his manners be somewhat corrupt, and dissent from his preaching, than to have a wicked papist, a pestilent Pharisee, and a superstitious hypocrite, which shall outwardly, like a crafty fox, pretend a certain gravity, and a pope-holy manner of living, and yet corrupt the holy scriptures, confound God's word with men's traditions, lead the people into superstitious errors, flatter the hearers, preach for lucre, mangle the doctrine of Christ, and obscure the way of truth. Of such Christ warneth us to take heed in the gospel of Matthew, saying: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Against these Christ in another place thundereth, saying: "Wo be to you, scribes and Pharisees, hypocrites! for ye are like painted sepulchres, which outwardly appear beautiful, but within are full of bones of dead men and of all filthiness. So ye likewise appear outwardly righteous to men, but inwardly ye are full of hypocrisy and wickedness." Again: "Ye are they that justify yourselves before men; but God knoweth your hearts. For that which seemeth praiseworthy before men, is abominable before God." Therefore so long as the preacher sitteth in the chair of Moses, and not in the chair of pestilence, he is to be heard for the word's sake, be his life never so wicked and ungodly. Notwithstanding, I exhort all christian preachers, and so many as unfeignedly tender the glory of God and the promotion of his most blessed word, that they do their endeavour not only to set forth God's truth in word and tongue, but also in work and verity. Let them be the same in life, that they profess in word.

Matt. vii. Matt. xxiii. Luke xvi. Psal. i.

For "he taketh upon him the name of a christian man in vain," saith St Austin, "that followeth not Christ. For what doth it profit thee to be called that thou art not, and to usurp a strange name? If thou hast a pleasure to be a christian man, do those things that pertain unto Christianity, and then hardly take upon thee the name of a Christian[6]." St Ambrose also saith: "It is a shameful lie before any man, to call himself a christian man, and not to do the works of Christ[7]." Hereto pertaineth the saying of St Cyprian: "No man is truly called a Christian, but he which laboureth, so much as lieth in his power, to shew himself conformable and like to Christ in his manners and conversation[8]." "He that saith that he dwelleth in Christ," saith St John, "ought to walk as he hath walked."

Cum esse quod lubenter audis. Lib. de doctrina christiana. In Serm. de Abraham. De xii. abusionibus. 1 John ii.

Seeing then that so great purity and innocency of life is required of all men that profess Christ, surely in priests, and in them that are preachers of God's word, it ought to excel above all other. "Men light not a candle, and put it under a bushel, but upon a candlestick, and it shineth to so many as are in the house." So likewise priests are not called unto the office of preaching, that their conversation should be

Matt. v.

[5 Si bene vixerint, eorum est lucrum: si bene docuerint, vestrum. Accipite ergo quod vestrum est, et nolite discutere quod alienum est.... Frequenter enim et de homine malo bona doctrina procedit. Ecce enim et vilis terra preciosum aurum producit. Numquid propter terram vilem preciosum aurum contemnitur? Non: sed sicut aurum eligitur et terra relinquitur, sic et vos doctrinam accipite, et mores relinquite. Nam ut apibus herbæ necessariæ non sunt, sed flores herbarum: flores enim illæ colligunt, herbas vero relinquunt: sic et vos flores doctrinæ colligite, et conversationem relinquite, ut quasi inutilis herba arescat.—Chrysost. Op. Opus Imperf. in Matt. Hom. xliii. ex cap. xxiii. Tom. VI. p. clxxxiii.]

[6 The reference is erroneously given. The passage intended is as follows: Quod nomen ille frustra sortitur, qui Christum minime imitatur. Quid enim tibi prodest vocari quod non es, et nomen tibi usurpare alienum? Sed si Christianum te esse delectat, quæ Christi sunt gere, et merito tibi Christiani nomen assume.—August. Op. Par. 1679—1700. De Vit. Christian. Lib. cap. i. Tom. VI. Appendix, col. 184. This treatise is not by Augustine, but by Fastidius, an early British bishop.]

[7 Mendacium namque est Christianum se dicere, et opera Christi non facere.—Ambros. Op. Par. 1614. Serm. xliii. in Joan. viii. Tom. V. col. 62. This sermon, as not being the genuine production of Ambrose, is not included in the Benedictine edition of his works.]

[8 Christianus enim nemo recte dicitur, nisi qui Christo moribus coæquatur.—Cypr. Op. Oxon. 1682. De Duod. Abusion. Sec. Tract. perperam Cypriano et Augustino adscriptus, cap. vii. p. 48.]

dark and without light, but that it should be so garnished with godly virtues and good works, that it might light to so many as are in the house of God. Christ the high Priest and everlasting Bishop grant it may so be!

But as I may return unto our matter of swearing, let them that be preachers, I say, above all things, rebuke this abominable sin of swearing, and declare unto the people what a great offence it is, and how the plagues of God and his vengeance shall not depart from the houses of them that use this most detestable sin of swearing.

Fathers and mothers.

Furthermore, let all fathers and mothers give earnest diligence that their children may from their very cradles learn to worship and honour the most blessed name of God, and never to have it in their mouths without great reverence done unto it, either by putting off their caps, or else by bowing their knees. Let them not be suffered by any means to swear by God, or by any of his creatures; but let their communication be yea, yea, nay, nay. If they at any time swear, let them first of all be admonished of their fault, and told how great an offence it is before God, wickedly and vainly to swear. If they will not so amend, let the parents punish them sharply. Better were it, that their bodies in this world should suffer a little pain, than after this life to have both their bodies and souls cast into hell-fire. If all fathers and mothers will thus diligently watch upon their children, it shall cause them not only not to be defiled with the most grievous sin of swearing, but also that the most holy name of God shall be had in high reverence, great estimation, and perpetual honour for ever after, so long as they live. But above all things, let the parents themselves be an ensample in this behalf unto their children, and shew evermore such reverence unto the name of God, that the younglings may well perceive that it is no vain thing that they are taught.

Matt. v. James v.

Masters and mistresses.

Let all masters and mistresses, and so many as have servants under their dominion, provide that by no means they suffer their servants at any time to swear, neither by God, nor by any of his creatures. Let them shew unto them what a great danger it is, and how that the vengeance of God shall not depart from those houses, where swearers are, neither can there any thing prosper, but all things must needs go to havoc. Let them also teach them to have the name of God in so great honour and reverence, that it never be named among them but honourably and reverently. Let them at the least put off their caps so oft as they name God, Christ, or any part of his most precious body.

If any of their servants will not leave their swearing, and learn to have the name of God in honour, then let them be put out of their houses, lest they bring the vengeance of God upon so many as are in their company. For as the godliness of one man is many times the occasion that God is merciful to many, so is the wickedness of one man oftentimes the cause that many are punished. Therefore it is not enough that the masters and the mistresses of the house be virtuous and godly, except the servants be so likewise. It becometh a master to have servants like unto his own manners, lest his goodness profiteth not so much in the right institution of his family, as the wickedness of the other destroyeth. It is well, when one planteth, and another watereth; but it is evil, when one planteth, and another plucketh up. "Mine eyes are unto the faithful of the earth, that they may dwell with me," saith David, "and whoso leadeth a godly life, he shall be my servant. There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight." Would God all masters were of this mind!

Psal. ci.

What servants christian men ought to have.

Men of occupation.

Let all men of occupation abstain from swearing in their buying and selling. For it is a shame, that the name of God should be esteemed among christian men of so small price, that for the valure of a little temporal avantage and worldly lucre men should abuse it, and vainly take it. Wo be to that man, which for his own private lucre doth blaspheme the name of God or any of his creatures! There ought to be so great sincerity and faith among christian men, that there should need no oaths in their bargains and worldly businesses. A christian man's word ought to be better and surer than any obligation. God grant that we may once see this come to pass in England!

Swearers of custom. Matt. v.

Let them that swear, because it is the custom so to do, leave their swearing, and no more follow the wicked custom, but the truth of God's word, which saith: "Swear not at all." "Let your communication be yea, yea, nay, nay."

Let them that glory and rejoice so much in their swearing, that they will take upon them to maintain it by the scripture, abstain from their idle oaths, and wrest no more the holy scripture, lest they, following the manners of Satan, receive a reward worthy their wickedness. Swearers for pride. Matt. iv.

Let them that say, though they swear, yet we think no harm, leave their swearing, and remember that "they shall give accompts at the dreadful day of judgment for every idle word that they have spoken," so that they shall not escape unpunished for their idle oaths. Swearers meaning no evil. Matt. xii.

Let them that say, Few or none will believe us, except we swear, rather meddle with few or none, than they should transgress the commandment of God, and bring damnation upon their own heads. Swearers that they may be believed.

To conclude, let all oaths be taken away from the midst of christian men, except they be taken for those causes, which I have expressed before. If we will thus do, we shall easily eschew the most detestable vice of perjury, and friendly live together in all truth, sincerity, and faith, as it becometh saints, and so many as profess Christ. For he that will not swear, will not lightly falsely swear, and be forsworn. The conclusion of this book.

And that we may be the more encouraged to forsake all vain and idle oaths, let us remember, that God, which is the everlasting truth, hath promised, that he will glorify them which honour him, and have his name in reverence: again, that they shall come unto dishonour and a shameful end that despise him, and blaspheme his most holy name.

Now if we will that God glorify us, that is to say, be our good Lord, defend, preserve, keep, and govern us, bless us, lighten his gracious countenance upon us, send us all things necessary for our living in this present world, and after this life give us eternal glory; then is it convenient that we do not abuse the name of God by our vain and unrighteous oaths, but always laud, praise, commend, magnify, and bless it, call upon it, fly unto it, as unto an holy anchor in all our adversity, and never to have it in our mouths, but with high reverence and great honour. God to glorify us, what it is.

If we do the contrary, that is to say, blaspheme his most holy name, then shall we undoubtedly come unto dishonour, and a shameful end. In this world the plague and vengeance of God shall not go away from our houses; we shall be stricken with many grievous diseases in our bodies; our goods and cattle, yea, and all that ever we have, shall come to nought, our kind of living shall be despised with all good men, our death shall be painful, miserable, and wretched; and after these so great and manifold plagues, we may be sure for our wicked swearing to be cast into hell-fire, where the flames of it shall never be quenched, where weeping and gnashing of teeth shall be, where the worm that shall gnaw our consciences shall never die. What evils shall chance unto us if we vainly swear. Isai. lxvi Matt. xiii.

Therefore I beseech all christian men, by the tender mercies of God, and by the most precious blood of our Saviour Jesus Christ, whereby alone we are redeemed, made pure, and delivered from all our sins, that they from henceforth leave their abominable swearing, either by God, or by any of his creatures. Let them never take God to witness, except it be in a necessary and earnest matter, I mean such a matter as maketh unto the glory of God. Let their communication be yea, yea, nay, nay. Let so great sincerity, truth, and faith reign among them, that one may believe another without an oath, even by a word. Let them have God in such reverence and honour, and so order their tongues in this world, unto the glory of God, that after this life, through the mercy of God, they may be found worthy to be in the number of those blessed spirits, which without ceasing sing perpetual praises to the most holy name of God on this manner: "Great and marvellous are thy works, O Lord God Almighty; righteous and true are thy ways, O King of saints. Who shall not fear thee, O Lord, and magnify thy name?" Rev. xv.

"For thou art worthy, O Lord, to take the glory, and honour, and power; for thou hast made all things, and for thy will they are, and were made." Rev. iv.

"To him that sitteth in the throne, and to the Lamb, be blessing, and honour, and glory, and power, worlds without end." Amen. Rev. v.

Say not but that ye are warned.

Give the glory to God alone.

CERTAIN

ANCIENT, GODLY, AND POLITIC LAWS

FOR THE PUNISHMENT OF SWEARING,

GATHERED OUT OF DIVERS AUTHORS.

Lex divina. Lev. xxiv.

"He that blasphemeth the name of the Lord, he shall die for it, all the multitude shall stone him to death: whether he be citizen or stranger, if he blaspheme the name of the Lord, let him die the death." This law was executed upon the son of a certain Israelitish woman, because he blasphemed the name of the Lord; he was first put in prison, and afterward at the commandment of God he was stoned unto death.

King Henry the Fifth.

Waldenus in quodam sermone. Would God this statute were observed and kept now-a-days, not only in the court, but also throughout England!

King Henry the fifth made a statute for swearers in his own palace, that if he were a duke that did swear, he should forfeit for every time forty shillings to the aiding of poor people. If he were a lord or baron, twenty shillings. If he were a knight or an esquire, ten shillings. If he were a yeoman, twenty pence. If he were a page, or a lackey, or a slave, to be scourged naked either with a rod or else with a whip[1].

King Edmonde.

King Edmonde made this law, that they which were proved once falsely forsworn, should for ever be separated from God's congregation[2].

Donaldus, King of Scots.

Hector Boetius in historiaScotorum. A godly proclamation: God send us many such.

Donaldus, king of Scots, made this act within his land, that all perjurers and common swearers should have their lips seared with a burning hot iron[3].

Saint Lodowicke, King of France.

This law aforesaid did St Lodowicke, king of France, enact also, and put it once in execution at Paris upon a citizen there, for blaspheming the name of Christ, unto the example of other, and so caused it to be proclaimed throughout his realm for a general punishment[4].

Philip, King of France.

Vincentius in speculo historiali.

Philip, king of France, whomsoever he perceived to blaspheme the name of God, either in tavern, or any where else, yea, although he were a great man of dignity, commanded that he should be drowned; and caused a strong act to be made of it a little before his death, and left it unto his successors[5].

[1 Walden preached the funeral sermon for king Henry V. at Westminster, Nov. 6, 1422. The regulation above mentioned would probably be found in that sermon; but the editor has not been able to ascertain if it be extant.]

[2 Qui pejerat, et fascinationes operatur, sit in æternum ab omni Dei consortio rejectus, nisi ad justiorem pœnitentiam se converterit.—Leg. Eadmundi Reg. in Wilkins Leg. Anglo-Saxon. Lex vi. p. 73.]

[3 Et ut dejerantis temere, aut qui mali dæmonis nomen execrabiliter advocaret, labia candenti ferro exurerentur, ejus fuit edictum.—Scotor. Hist. Hect. Boeth. Auct. Par. 1575. Lib. x. fol. 215. p. 1.]

[4 Igitur post edictum hujusmodi publicatum, quidam civis Parisiensis conditionis mediocris inhoneste valde jurando blasphemavit in Deum; quem rex justus absque misericordia cauterizari præcepit in labiis ferro candenti in peccati sui memoriam sempiternam, et ad aliorum exemplum.—Gest. S. Ludov. Franc. Rege, Desc. per Frat. Guillerm. De Nangis. in Hist. Franc. Script. Vet. ex Bibl. Pith. Franc. 1596. p. 440.]

[5 ... Juramenta, quæ ab aleatoribus frequenter in curiis vel tabernis enormia fieri solent, in tantum abhorruit, quod quando fortuito miles vel alius quilibet ludens eo præsente jurabat, statim illum in flumine vel in lacu aliquo projici faciebat, et tale edictum firmissime servari jussit in posterum.—Biblioth. Mund. Vincent. Burgund. Præs. Bellov. Duaci, 1624. Specul. Hist. Lib. xxix. cap. xxii. Tom. IV. p. 1193.]

Philip, Earl of Flanders.

Philip, earl of Flanders, made this constitution within his earldom, in the year of our Lord eleven hundred and seventy-eight, that he that did forswear himself, should lose his life and goods[6]. Jacobus Maiorus in chronicis Flandr.

Maximilianus, the Emperor.

Maximilianus, the emperor, made also a decree, that whosoever he were, that was a common swearer, should for the first time lose a mark; and if he were not content with that, he should lose his head: which act he and the nobility of the empire commanded to be published four times in the year, at Easter, Whitsunday, Assumption of our Lady (as they called it), and Christmas[7]. In Paralip. rerum memorabilium.

The law of the Egyptians was, that no swearing should be used among them at all, except it were for a weighty cause. If any were found to be perjured, the same should lose his head[8]. Lex Egip. Johannes Boemus Lib. Historiarum i.

The law among the Scythians was that, if any among them could be proved to be a notable swearer, or such a one as would forswear himself, the same, being convict of the fault, should without tarriance not only lose his head, but his goods also, which they should have that proved him perjured[9]. Lex Scyth. Johannes Boemus Historiarum ii.

The Romans had a law, that all such as were found to be perjured should be thrown down headlong from the top of a high rock called Tarpeius[10]. Lex Romanorum in Lege xii tabularum.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain." Exod. xx.

"Let not thy mouth be accustomed with swearing, for in it there are many falls, &c. Like as a servant, which is oft punished, cannot be without some sore, even so whatsoever he be that sweareth and nameth God in vain, shall not be clean purged from sin: a man that useth much swearing shall be filled with wickedness, and the plague shall never go from his house." "The words of the swearer bringeth death, (God grant that it be not found in the house of Jacob!) but they that fear God eschew all such, and lie not weltering in sin." Eccius. xxiii.

The Counsel of Josephus.

The counsel of Josephus is this, that he which blasphemeth God, and unreverently use his name, should be stoned unto death, and then hanged up by the space of one day, and so taken down, and buried without all manner of honour[11]. Lib. iv. Ant. Cap. vi.

Divers other most noble princes made divers other most holy laws, for the eschewing of customable swearing and perjury. Would God that these, their most godly acts,

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[6 Reversus domum Philippus leges ac privilegia tradidit Gandensibus; quorum initium est: Hæc est lex et consuetudo. Institutum in iis quibus suppliciis plecterentur facinorosi. Liber factus civis Gandensis ab commissione bonorum, ita ut præter caput non amplius sexaginta libras quocunque admisso facinore committeret: exceptis raptu, latrocinio, homicidio, et falso juramento, ob quæ fortunis omnibus pariter cum vita multaretur.—Comm. sive Annal. Rer. Flandr. Aut. Jac. Meyer. Baliol. Antv. 1561. fol. 52.]

[7 Anno Domini M.D.XII. Maximilianus comitia habet Treviris et Coloniæ. ... Decretum etiam contra blasphemos, pœna marcæ auri, vel capitali. Et ut hoc decretum neminem fugiat, visum est principibus et statibus imperii, ut concionatores et parochi in quatuor primariis festivitatibus, Paschæ, Pentecostes, Assumptionis Mariæ, Natalis Christi, pro concione populum fidelissime admoneant. — Paraleipomena Rer. Memorab. Argentorat. 1538, p. cl.]

[8 Primum perjuri capite multabantur, tanquam qui duplici tenerentur scelere; ut qui et pietatem in Deos violarent, et fidem inter homines tollerent, maximum societatis vinculum humanæ..... Legum quæ ad hominum commercia pertinent, Bocchoridem latorem fuisse scribunt. Hæ mandant, creditis absque scriptura mutuo pecuniis, si negarentur, stari debitoris juramento: ut quæ jusjurandum veluti religiosam rem magni extimarent. Nam cum certum sit iis, qui sæpius jurant, abrogari fidem; plurimi ducunt, ne boni viri nomen amittatur, raro ad juramentum descendere.—Orb. Terr. Epit. per Joan. Boem. Aub. Teut. Pap. 1596. Lib. I. cap. v. De Ægypt. pp. 25, 27.]

[9 Jurandi jusjurandumque interponendi ipsis per regium solium mos est: quo si quis perjurasse a divinatoribus, qui hoc salignis virgis experiuntur, convincitur, sine mora, capitis pœnam subit, atque facultates omnes amittit, quas accipiunt qui illum perjurasse probaverunt.—Id. Lib. II. cap. ix. De Scyth. p. 97.]

[10 Si falsum testimonium dicassit, saxo dejicitor. —See also A. Gell. Noctes Attic. Lib. xx. i. 14.]

[11 Ὁ δὲ βλασφημήσας Θεὸν, καταλευσθεὶς κρεμάσθω δι' ἡμέρας, καὶ ἀτίμως καὶ ἀφανῶς θαπτέσθω.—Flav. Joseph. Op. Oxon. 1720. Antiq. Jud. Lib. IV. cap. viii. 6. Vol. I. p. 161.]

might either be renewed among christian men, or else some other devised, for the abolishing and putting away of the most wicked and detestable custom of swearing, every prince as he shall think most convenient for the state of his realm. Laws are made, and penalties appointed for divers mean things, which only concern worldly matters: why then do not christian princes also make laws, acts, and decrees for the glory of God, that his name may be had in honour and reverence, as most worthy of all it is? Worldly matters may not so be esteemed, that things pertaining unto the glory of God and the salvation of christian men's souls shall be neglected. For rulers are appointed of God not only to look upon mundane and worldly, but also divine and spiritual matters. And it is their duty no less to tender the glory of God, and to make acts concerning the same, than to see to that public tranquillity, and all things decent and comely for an honest outward order, be maintained, preserved and kept. And as they are the supreme heads and chief rulers both of the spiritualty and temporalty, so ought they to travail no less in spiritual than in temporal matters. Look what enormities, wickednesses, ungodly customs, superstitious and unrighteous manners, &c. reign in realms, all these ought to be abolished and put away by the worldly potentates and earthly rulers. God grant that we may see it shortly, not only in this realm, but in the kingdoms of so many as profess Christ! Amen.

REMEDIES AGAINST SWEARING.

If thou be bent to leave the wicked custom of swearing, first, pray fervently unto God, that he will take away that thy heart, which is defiled on such sort, and so hardened with the customable usage of sinning, that there can enter no virtue nor godliness into it.

Secondly, desire him, for his great mercy's sake, to create in thee a new heart, and to pour his Spirit so abundantly into thy breast, that by the influence of it thou mayest be able to drink in virtue, and all that ever shall be pleasant to the divine majesty.

Thirdly, be so at defiance with all vice and sin, that by no means at any time thou have pleasure either to think, hear, or talk of it; so far let it be from thee to meddle any thing at all with it in thought, word, or deed.

Read the third chapter of St James' epistle.

Fourthly, set this saying of Christ ever before thine eyes, that at the day of judgment accompts shall be given of every idle word that is spoken. This shall bring unto thy remembrance how grievous accompts shall be required of them that customably swear, vainly usurp the name of God, blaspheme God, be falsely forsworn, &c.

Fifthly, that thou mayest the more easily eschew swearing, fly the company of them that use customably to swear, or have a pleasure to interlace their talk with blasphemous oaths. And whatsoever thou hatest in other, look that by no means thou doest the same.

Sixthly, busy thyself continually in giving praises unto God, and in setting forth the glory of his name. Delight thou in nothing so much, as in doing those things, that make unto the avancement of the divine majesty. This shall not a little make unto the putting away of swearing, and make thee to have a mouth which shall be the organ and instrument of the Holy Ghost, to set forth and publish the glory of God.

Finally, let nothing come forth of thy mouth, until it be thoroughly sodden in thy breast, as Epictetus the Greek philosopher warneth;[1] and so order both thy tongue and thine acts in all thy conversation, that it never repent thee afterward of any thing that thou hast done. So shalt thou not only eschew the damnable custom of swearing, but also garnish thy life with all kind of virtues unto the great glory of God, and the health of thy soul. So be it.

Τέλος.

Give the glory to God alone.

[1 Epictet. Enchirid. cap. lxix.]

THE

GOVERNANCE OF VIRTUE,

TEACHING

ALL FAITHFUL CHRISTIANS HOW THEY OUGHT DAILY TO LEAD THEIR LIFE, AND FRUITFULLY TO SPEND THEIR TIME, UNTO THE GLORY OF GOD, AND THE HEALTH OF THEIR OWN SOULS.

NEWLY CORRECTED AND AUGMENTED BY

THOMAS BECON.

¶ The gouernaunce of Vertue, teachinge all faithfull Christians, how they ought daily to leade their life, and frutefully to spend theyr tyme, unto the glory of God, and the healthe of theyr owne soules.

¶ Newly corrected and augmented by *Thomas Becon.*

iii. Reg. i.

If a man be vertuous, there shall not not a heare of his fall to the ground. But if wickednes shalbe found in him he shall die for it.

Tob. iiii.

Loue vertue all the daies of thy lyfe, and walcke not in the wayes of wyckednesse. For while thou studiest for vertues, thou shalt have good successe in al things that thou gost about, and so shal al they that loue goodnesse.

TO THE GODLY READER.

Grace groweth after governance,
Is an old said saw in each place:
If governance hath good resemblance,
Grace delighteth to follow the trace.

Grace glorieth in godly governance,
Grace hasteth to her hall and palace;
Grace doth godly governance avance,
And cause it to excel in each place.

Where governance is godly wise,
Sage, sober, honest, and prudent;
There doth grace gloriously devise
To have her seat aye permanent.

But if governance be wicked,
Idle, wanton, undiscreet, and vain;
Grace, which is godly disposed,
With such governance can not remain.

This book shall thee instruct therefore,
Thy life virtuously to lead;
That grace with thee may evermore
Remain, as God's most blessed seed.

To fight against Satan and sin,
To repress errors and heresies,
To pray to God his grace to win,
In this book to learn thou may'st devise.

Take thou it therefore in good part,
As a joyful jewel for thy wealth;
And give God thanks with all thy heart,
Which by his word worketh thy health.

As for my travail and pain,
I crave none other recompence,
But thy life virtuously to train,
That thou may'st enjoy God's presence.

TO THE RIGHT HONOURABLE AND

MOST VIRTUOUS YOUNG LADY JANE SEMER[1],

DAUGHTER TO THE HIGH AND MIGHTY PRINCE EDWARD, DUKE OF SOMERSET HIS GRACE,

THOMAS BECON WISHETH INCREASE OF GODLY KNOWLEDGE IN CHRIST JESU OUR LORD.

THERE are no parents, most godly lady, that deserve better of the christian public weal, than they which, through God's gift having children, employ all their endeavours to train them up, even from their very cradles, in good letters and in the knowledge of God's most blessed will; that with their young years learning, virtue, and godliness may grow and increase, and the younglings by this means be made at the last ancient and perfect scholars in the mysteries of Christ's school.

This careful study and studious care for the virtuous bringing up of youth, God in time past earnestly required of all fathers and mothers in the commonweal of his people the Israelites; and according to God's holy commandment such as unfeignedly feared the Lord their God, and wished well to their country, refused no labour, no pain, no cost, that their children might, through knowledge, virtue, and learning, be made worthy and profitable members of the public weal.

As I may pass over the ancient and holy patriarchs which were before the law of Moses, of whose diligence in the virtuous bringing up of their younglings, it is more than double wickedness to doubt, seeing we have this evident testimony of Abraham, even
Gen. xviii. at God's own mouth. "Shall I hide from Abraham," saith God, "that thing which I intend to do? Seeing that Abraham shall be a great and a mighty people, and all the nations of the earth shall be blessed in him: I know this also, that he will command his children and his household after him, that they keep the way of the Lord, and do after right and conscience:"—what earnest diligence did the most noble and virtuous king David shew in the godly bringing up of his children, specially of Salomon, that he might become a prince worthy, both for his godliness, learning, wisdom, and policy, to rule in the commonweal after him. What godly instructions also gave he him,
1 Kings ii. when he was at the point of death! "Behold," saith he, "I must walk by the way of

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[1 Lady Jane Semer, or Seymour, was the third daughter of Edward, duke of Somerset, uncle to king Edward VI., governor of his person, and protector of his kingdoms. Her mother was the duke's second wife, Anne, the daughter of Sir Edward Stanhope, of Sudbury, Suffolk, and of Rampton, Nottinghamshire, and only child of his second marriage with Elizabeth, daughter of Fulk Bourchier, lord Fitzwarine, grandson of William Bourchier, earl of Eu in Normandy, by Anne Plantagenet, sole heir of Thomas of Woodstock, duke of Gloucester, seventh and youngest son of king Edward III. This lady, having survived the duke of Somerset, re-married with Francis Newdigate, Esq. She died April 16, 1587, and was buried in Westminster Abbey. The duke, as it is well known, was executed Jan. 22, 1552. His son, Sir Edward Seymour, by his first wife, died 1574. He was the ancestor of the present duke of Somerset. By his second wife the protector had Edward Seymour, afterwards earl of Hertford, who married the lady Frances Grey, sister of lady Jane Grey, eldest daughter and coheir of Frances Grey, duchess of Suffolk, the daughter of the princess Mary Tudor. To the earl of Hertford's grandson the dukedom was restored in 1660, after a suspension of 108 years. Henry, another son of the protector duke, married Joan, daughter of Thomas Percy, earl of Northumberland. His daughters besides the lady Jane were, Anne, married first to the earl of Warwick, eldest son of Dudley, duke of Northumberland, and then to Sir Edward Unton, of Wadley, in Faringdon, Berkshire; Mary, wife first to Andrew Rogers, eldest son of Sir Richard Rogers, of Brinston, Dorsetshire, and afterwards to Sir Henry Peyton, knight; Elizabeth, married to Sir Richard Knightley, of Fawsley and Norton, Northamptonshire; Margaret, and Catharine, who both, as well as lady Jane, died unmarried. It was however (see king Edward VI's journal, Oct. 26, 1551), a project of the duke to marry lady Jane to that monarch. Lady Jane Seymour, and her two sisters, Anne and Margaret, are celebrated by Thuanus for the composition of a hundred verses in couplets on the death of Margaret, consort of Henry D'Albret, king of Navarre, and sister to Francis I. king of France. This writer describes the three ladies as worthy of immortal fame for their noble birth, elegant wit, extraordinary learning, and rare probity of manners.]

all the world: nevertheless be strong and quit thyself manfully, and see thou keep the appointment of the Lord thy God, that thou walk in his ways, and keep his commandments, ordinances, laws, and testimonies, as it is written in the law of Moses, &c."

Likewise read we of the ancient father Toby, which taught his young son Toby to fear God from his infancy, and to abstain from all sin. His exhortations are so godly and so meet for all persons to learn, that I think it not convenient to pass them over with silence. His words are these: Tob. i.

"Hearken, my son, what I will say, and lay my words in thy heart as a foundation. My son, when I am dead, bury me; and after despise not thy mother, but honour her all the days of her life, and do to please her, and not to displease her. My son, remember how great perils she suffered bearing thee in her womb; and when she is dead, bury her in the same grave by me. Son, reverence our Lord God at all times; sin not, nor break not his commandments, but love virtue all the days of thy life, and walk not in the ways of wickedness. For while thou studiest for virtue, thou shalt have good success in all things that thou goest about, and so shall all they that love goodness. Do alms of thy substance, and be no niggard in doing of it. Turn not thy face away from any poor man, as thou wouldest that God should not turn away his face from thee. Give as thou shalt be able: if thou have much, give much; and if thou have little, give of that little. For thou shalt lay up for thee a good treasure against the day of necessity. For alms delivereth from death, and suffereth not the soul to come into darkness. Alms is a great comfort before the Highest to all that use it. My son, beware, keep thee from all whoredom, and use no evil company besides thy wife.... Suffer pride never to rule in thy mind, no, not in word. For death is joined to pride and much trouble, and to haughtiness is joined displeasure and great poverty, and she is mother of hunger. Let no man's hire remain with thee, whose service thou hast had, but forthwith pay his wages; for unto thee also serving God reward shall be given. Tob. iv.

"Son, be circumspect and ware in all thy deeds, and in all that thou dost: while thou livest, be wise, and do not to any man that thou wouldest not to be done unto thee. Drink not wine until thou be drunk, nor carry it not with thee by the way. Give thy bread to the hungry, and with thy clothes cover the naked. Whatsoever thou hast more than is sufficient, give it to the poor, and never grudge to be liberal. Set thy bread upon the sepulchres of the just, and bestow it not upon the naughty. Ask counsel always of the wise, and despise no good counsel. Be always praying unto the Lord, and beseech him that he will order thy footsteps and ways, and prosper thy devices. For no people are wise, but the Lord himself is the giver of all good things, and thrusteth down whom, and who [how] he listeth...My son, be not afraid: we lead a poor life in this world; notwithstanding, if thou fear God, and study to please him, thou shalt have goods enough. Therefore, my son, remember my precepts, and put them not out of thy mind." Again, being ready to die, he called unto him his son and his son's children, and among all other things he spake unto him on this wise: "Keep thou the law and commandments, and shew thyself merciful and just, that thou mayest prosper. Have God ever in thy remembrance, and praise him at all times with all thy might." Tob. xiv.

In like manner read we of the parents of that most godly and chaste woman Susanna, which, being righteous themselves, taught their young daughter to fear the Lord her God, even from her very cradle, and diligently brought her up according to the law of Moses. Hist. Sus.

Blessed Luke also in his book of the apostles maketh mention of the four daughters of Philip the evangelist, which did prophesy; that is to say, were so godly brought up in the knowledge of God's most blessed law, that they were able to declare and expound the holy scriptures and mysteries of God according to this prophecy: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Doth not blessed Paul also commend Timothy, because he had known the holy scriptures even of a child? Acts xxi. Joel ii. Acts ii. 2 Tim. iii.

Divers histories more might be alleged out of the holy scriptures to declare the careful studies and earnest labours, which the holy fathers in time past took for the godly and virtuous bringing up of their younglings, that they might be fathers not

only of the body, but also of the mind; and for their power satisfy the good will of God, which requireth of all parents an earnest diligence and a watching eye in bringing up of their children in his nurture and fear, in his word and doctrine; but these for this present may seem abundantly to suffice.

Furthermore, as touching the heathen, which of them all, even from the lowest both amongst the Romans and the Greeks, with divers other nations, although having respect not unto the glory of God, whereunto the end of all studies ought to be directed, but only unto the avancement of themselves, unto the maintenance of good, politic, civil, and honest orders, unto the ability of ruling in a commonweal, unto the polishing of their wit, unto eloquence, unto immortality of their name, enforced not both themselves to be learned, and also sought all means possible to have their children brought up in good letters? That their younglings might become learned, what pains or costs refused the parents? They sent their children from country to country, from one learned man to another. Many of them called learned men home unto their houses, gave them honourable entertainment, great gifts, and large stipends for teaching their children. There was no burden too heavy, no labour too painful, no cost too chargeable for them, so that their children might prove learned. If they obtained that, they thought themselves worthy and righteous parents, and to deserve well both of their children and of the public weal. And as every one of them excelled in worthiness and authority, so laboured they that both themselves and their children should excel and pass the baser sort in learning, in knowledge, in virtue, and honest behaviour; insomuch that if any were unlearned, and wanted the godly qualities of the mind, albeit he were of an honourable parentage, he was counted of no reputation, and called a stone, a block, a beast, a golden slave, a sheep with a golden fleece, an horse trapped with silver, an ass covered with purple, with such other despiteful names; so little regarded even among the heathen was noble blood, worldly substance, sumptuous apparel, gorgeous building, delicate fare, and whatsoever besides the foolish world wondereth at and most highly extolleth, if learning and virtue were absent.

By this means came it to pass that Philip, king of the Macedonians, and his son Alexander, Julius Cæsar, Darius, Antoninus Philosophus, the emperor, Hieron, Attalus, Magones, Juba, Dion Syracusanus, Thebanus Epaminondas, Pompeius, Augustus, Trajanus, Antoninus Pius, Claudius, Tiberius, Titus, Vespasianus, Domitianus, Ælius Adrianus, Galerius Maximus, the sons of Tiberius Gracchus, with other innumerable, became both learned and the unfeigned favourers of learning, yea, and the diligent promoters of learned men. Many of them, which were right excellent emperors and noble kings, thought themselves more noble and more worthy of renown for their learning and virtue, than for their imperial dignity and princely authority.

When king Alphonsus[1] heard a certain man say, that learning was not seemly for a prince or for a noble man, he cried out and said: *Vox bovis, non hominis:* "This is the voice of an ox, and not of a man." When a certain man demanded of Isocrates, whether he thought the king of the Persians happy and blessed, or not, he answered: "I know not how much learning and virtue he hath;" meaning that the true felicity, happiness, and wealth consisteth not in the flitting and uncertain goods of fortune, but in the constant and immortal treasures of the mind.

The bringing up of youth in learning and honest qualities was so much regarded among the Lacedemonians, that they made a law, whosoever did not study for the honest and virtuous training up of their children in good letters and other necessary arts profitable for a commonwealth, the same should be deprived of all such privileges and liberties as were due to true and faithful citizens[2].

Our ancestors, both among the people of God and among the heathen, did consider that the health, prosperity, and safeguard of the commonweal doth principally consist in the godly and virtuous bringing up of youth. If they be learned and fruitfully brought up, then shall they afterward prove, some noble magistrates, some wise and faithful counsellors, some godly spiritual ministers, some learned schoolmasters, some diligent

[1 Alphonso X., surnamed the Wise, king of Castile.]

[2 Plut. de Inst. et in Lycurg.]

labourers, some cunning artificers, some, yea, and all, obedient subjects to the high powers, and profitable members of the commonweal. Contrariwise, if they be brought up in barbarous rudeness, and without any civility or knowledge of good letters, and such other necessary acts, it must needs come to pass that they shall be rather pestilences than preservers of the commonweal. Therefore did our elders above all things shew earnest diligence about the godly training up of their youth in honest and virtuous exercises, ever setting before their eyes, that learning to a noble man is a joyful jewel, to the baser sort a sure defence and a mighty bulwark against the stout storms of froward fortune, and to a commonweal a precious preservative.

In like manner my lord's grace, your father, a prince of noble renown, in whom, as in a true mirror, lively shine the beautiful beams of right nobility, considering that the office of a worthy parent appeareth in nothing so manifestly as in the godly bringing up of youth in heavenly mysteries, that is to say, in the knowledge of good letters and in the study of God's most blessed word, hath with my lady's grace, your mother, a lady of notable godliness, and of singular pity toward the poor members of Christ, even from your cradles, studied to train and bring up both my lords, your brothers, and my ladies, your sisters, and you likewise, his grace's children, in good literature, and in the knowledge of God's most holy laws, that ye may learn from your infancy to fear the Lord your God, and to walk in his godly ordinances, and so become truly noble, not only for birth's sake, but also for learning and virtue, and for the godly qualities of the mind. In the which godly exercises ye have so profited even in these your tender years, that ye have not only answered, but also overcome the expectation of many.

If ye go forth according to your beginnings, I doubt not, but that ye shall get to my lord's grace, and to my lady's grace, your most honourable parents, much renown, and to yourself noble fame and glorious immortality.

And albeit your good ladyship's breast is so furnished with all godly doctrine, that ye need not my simple and homely exhortations to move you unto godliness and virtue, whereunto of your own disposition ye are most willingly bent and inclined; yet to declare some part of my good will toward your ladyship, I thought it not good to let the occasion offered unto me.

Certain weeks past, considering the miserable face of this too much wretched and lamentable world, and weighing with myself that the next and most ready way to redress our miseries is to fly unto God with continual and hearty prayer, I made a book entitled, "The Flower of Godly Prayers[3]," dedicated to my lady's grace, your mother; wherein are contained prayers, not only for all degrees and states of men, but also for all other things necessary to be asked of God, either for the body or for the soul, which prayers I would wish daily, as occasion shall serve, to be used of the faithful.

Immediately after the setting forth of these prayers, certain of my friends came unto me, and earnestly required of me to peruse and correct the "Governance of Virtue," which about eight years past, even in the bloody boisterous burning time[4], when the reading of the holy bible, the word of our souls' health, was forbidden the poor lay people, I gathered out of the holy scriptures, and caused to be printed for the edifying of the simple and unlearned Christians; yet suppressing my name, which at the time was odious to those owls that could not abide the glorious light of God's blessed word, that the book might have the better success, and be the more free from antichrist's thunderbolts. I, knowing myself debtor to all good men, and to all their godly requests, perused the book, wherein I found so many faults through the negligence of the hungry printers, that very pity, without any request of friends, might have been thought sufficient to have given me occasion to correct the book, which hitherto hath been so greatly desired and greedily read almost of all men, yea, and that not without great profit, as the often printing of the book doth right well declare.

I have diligently perused the book, corrected the faults, changed divers things,

[3 This treatise will be published with the later writings of Becon.]

[4 After the passing of the act of the six articles.]

and added many necessary instructions, with divers godly prayers for the edifying of the readers. This little book, recognised and augmented, most virtuous lady, I give unto your ladyship as a testimony of my good will toward you, desiring you to take this my poor gift in good part.

And I shall most humbly beseech the Lord our God to preserve my lord's grace and my lady's grace, your honourable parents, in good health, long life, and increase of honour, and to give my lords, your brothers, and my ladies, your sisters, and you also, grace to go forth in your godly enterprises and christian studies, that ye may truly know the Lord your God, and the salvation which ye have by his Son Jesu Christ, our alone Saviour; who ever preserve your good ladyship in continual health and prosperous felicity!

Amen.

THE

GOVERNANCE OF VIRTUE.

HOW A MAN SHOULD BEHAVE HIMSELF IN THE MORNING WHEN HE RISETH.

When thou risest in the morning, look that thou with all humbleness of mind kneelest down, and lifting up thy heart, thy hands, and thine eyes unto heaven, unto God the Father Almighty, pray on this manner.

A PRAYER FOR THE MORNING.

O Lord God, my heavenly Father, I most humbly thank thee that thou of thy fatherly goodness hast vouchsafed to defend me this night from all evil: I most entirely beseech thee to preserve me also this day both from suffering and doing any evil, and to give me grace so to walk in the light of thy holy word, that I may bring forth the fruits of the same, unto the glory of thy blessed name, and the profit of my neighbour. Amen.

A CONFESSION OF OUR SINS UNTO GOD THE FATHER.

Most grievously have I, wretched sinner, offended thee, my Lord God and heavenly Father, both in thought, word, and deed, insomuch that in myself I find such unworthiness, that if I did not behold thine exceeding great mercies, set forth in thy dearly-beloved Son, our Lord and Saviour Jesu Christ, I could not but despair, and wholly give myself into the hands of Satan, that old enemy of mankind: but when, through thy grace and holy working, I look upon thy mercies offered freely to all faithful penitent sinners in thy Son Christ Jesu, for whose sake thou art well pleased with man, and of thy own good will forgivest us all our sins, whensoever we fly unto thee in his name, I cease to despair, and begin to conceive an earnest faith, and an undoubted hope of obtaining forgiveness of all my sins in Christ's blood, for thy loving and fatherly promise sake. I therefore, poor and wretched sinner, most humbly beseech thee, for Christ's sake, to forgive me all my sins, wherewith, from the day of my birth unto this present time, I have most grievously offended thy fatherly goodness, and to give me grace so to resist the devil, the world, and the flesh, and so to order my life according to thy blessed will, that thou mayest delight in me as a father in his son, defend me from all evil, and work in me all good things, unto the glory of thy holy name. Amen.

Matt. iii. xvii. Mark i. Luke iii. 2 Pet. i.

After thy confession say the Lord's Prayer, called the Pater-noster, and so commending thyself unto God, fall in hand with some honest and virtuous exercise according to thy calling. But whatsoever thou doest, do it with pureness of heart and singleness of eye, yea, so do it as though God were present and looked upon thee, as undoubtedly he doth.

OF DINNER.

When the time cometh that thou shouldest refresh thy weary and hungry body, approach unto the table with reverence; and when thou art set, lift up thy heart, thy hands, and thy eyes unto heaven, and pray unto God on this manner.

A PRAYER BEFORE DINNER.

O most gentle God and loving Father, which mercifully feedest all living creatures, we beseech thee, bless us and all these thy gifts, which we at this present shall receive of thy bounteous hand, for the refreshing of our hungry bodies, and give us grace to do all things unto the glory of thy name, through Jesus Christ our Lord. Amen.

OF THE BEHAVIOUR AT THE TABLE IN DINNER-TIME.

When thou hast thus prayed unto God, eat thy meat soberly and christianly, eschewing all superfluity, surfeiting, and drunkenship. Consider that thy meat and thy drink are the gifts of God, and are reverently and thankfully to be received. Remember
Col. iv. that in the time of thy repast thy behaviour be honest and comely in all things. "Let thy communication," as the apostle saith, "be well savoured and powdered with salt," that is to say, seasoned with godly wisdom, "that thou mayest know how to answer
Eph. iv. every man." "Let no filthy talk proceed out of thy mouth, but that which is good to edify, when need is, that it may have favour with the hearers," remembering that
Matt. xii. thou shalt give accompts at the day of judgment for every idle word that thou speakest. Eschew all dissolute and uncomely laughing, lest thou be thereby counted wild, wanton, foolish, and without good manners. Let thy countenance be grave, sober, modest, gentle, and loving, toward all that be at the table; and so fashion thyself in gesture, word, and deed, as though God and his angels were visibly present at the table. And when dinner is done, give thanks to God for his benefits, on this manner.

A THANKSGIVING AFTER DINNER.

We thank thee, O heavenly Father, for this our food, which, being sanctified by thy word, thou hast vouchsafed at this present to give us: we beseech thee that thou wilt also feed our souls with the lively bread of thy word which cometh out of thy mouth, that we, receiving at thy merciful hand meat both for our bodies and souls, may live and grow in all godliness, unto the glory of thy blessed name, through Jesu Christ our Lord. Amen.

WHAT IS TO BE DONE AFTER DINNER.

After thou hast given thanks unto God for thy repast, return unto thy labour, and virtuously exercise thyself, according to thy vocation and calling. Employ earnest diligence about thy business, and alway in thy mind desire God to bless, to prosper, and to bring to pass all thy counsels, devices, travails, labours, and enterprises. Do not thy work negligently and deceitfully; but so labour as though God were present, and beheld thee, as unfeignedly he doth. "Cursed be he," saith Hieremy, "that doth the Lord's work deceitfully." St Paul also exhorteth, that whatsoever we do we should
Eph. vi. Col. iii. "do it heartily, as though we did it unto the Lord, and not unto men; forasmuch," saith he, "as ye know that of the Lord ye shall receive the reward of inheritance; for ye serve the Lord Christ." Yea, verily, so many as labour or travail in any virtuous enterprise, they serve God, and of God shall they receive their reward. Therefore in thy calling labour earnestly and diligently, whatsoever thou be, seeking not only thine own lucre and avantage, but much more the glory of God and the profit of thy neigh-
1 Cor. x. Phil. ii. 1 Cor. xiii. bour, as the apostle saith: "Do all things unto the glory of God." Again: "Let every man look not for his own profit, but for the profit of other." "Charity seeketh not her own."

OF SUPPER.

When the time is come that thou shalt leave off thy work, and prepare thyself unto supper, even with the same reverence that thou camest unto the table at dinner, come again now: but before thou dost taste any meat, pray on this manner.

A PRAYER BEFORE SUPPER.

The eyes of all things look unto thee, O Lord, and thou givest them meat in due time; thou openest thy hand, and fillest every living creature with thy blessing: vouchsafe, O heavenly Father, for Christ's sake mercifully to look upon us, lovingly to bless us, and liberally to give us grace so to taste of these thy creatures, that, our bodies being satisfied with the moderate use of them, we may be the more able to serve thee our Lord God, and to profit our neighbour, through Jesu Christ our Lord. Amen.

OF THE BEHAVIOUR AT THE TABLE IN SUPPER-TIME.

After thou hast thus prayed unto God, eat thy meat with a cheerful and thankful mind, using the same modesty and honest behaviour that thou didst use at dinner. And when thou hast supped, give thanks unto God for his benefits on this wise.

A THANKSGIVING AFTER SUPPER.

For these thy benefits, wherewith thou hast refreshed our hungry bodies, we thank thee, most merciful Father, desiring thee that thou wilt also feed our souls with lively faith in the blood of thy Son Jesus Christ our Lord, that we, believing stedfastly, and working diligently thy holy will, may obtain thy glorious kingdom, through the same Jesu Christ our Lord. Amen.

WHAT IS TO BE DONE AFTER SUPPER.

When thou hast on this wise given thanks unto God, thou mayest do what thou wilt, so it be godly and honest, until thou goest to bed. If thou canst read, read thou thyself, or else hear other read, some part of the holy scriptures, that may be to the comfort of thyself and of so many as be with thee; or else pass the time by friendly and honest talk with some of thy loving and trusty familiars; or else debate with thyself, how thou mayest most conveniently bring that to pass that thou hast to do the next day following.

OF GOING TO BED.

And when the time cometh that thou must go to bed, thou being in thy chamber, call to remembrance how thou hast spent the day past. If thou perceivest that thou hast offended God in any thing at all, confess thy fault unto him with a repentant and sorrowful heart, and desire him of his great mercy for Christ's sake to forgive thee, and promise that unto the uttermost of thy power, his grace working with thee, thou wilt amend that wherein thou hast offended, and walk more diligently in the rules of thy profession. Cry with the publican: "O God, be merciful to me a sinner." Luke xviii. Cry with that lost son: "Father, I have sinned against heaven and in thy sight, and am Luke xv. no more worthy to be called thy son." Pray with David: "For thy name's sake, O Psal. xxv. Lord, forgive me my sin, for it is exceeding much." Thus with a faithful heart believing that thy sins are forgiven thee, content thyself and quiet thy conscience. If thou perceivest that thou hast that day committed no notable crime, then give to God right hearty thanks, which by his Holy Spirit hath wrought the same in thee, and desire him to increase his gifts in thee, that his glory may be shewed in all thy acts and deeds. This done, prepare thyself to bed-ward; and when thou art ready to lie down, lift up thine heart, thy eyes, and thy hands unto heaven, and pray to God on this manner.

A PRAYER TO BE SAID WHEN WE GO TO BED.

I thank thee, O heavenly Father, by thy dearly-beloved Son Jesu Christ, our Lord and Saviour, that of thy free mercy thou hast preserved me this day from all hurts and dangers. Vouchsafe also, I most humbly beseech thee, to keep me this night, and to save me from all mine enemies both bodily and ghostly. Give to my body quietness and sleep; but let my mind continually watch unto thee, think on thee and on thy holy law, that when the cheerful light of the day shall spring and appear, I, being whole both in body and mind, may joyfully rise again, be thankful unto thee, and diligently walk in my vocation, unto the glory of thy blessed name, and the commodity of my neighbour, through Jesus Christ thy Son. Amen.

When thou hast thus prayed, lie down in thy bed and say on this manner.

THE PRAYER.

O Lord God and my heavenly Father, I commend my body and soul into thy hands, that in Christ, which is our life and resurrection, thou mayest defend me from John xi.

everlasting death, and give me that blessed and joyful life of immortality, and that
John i. he which is the true light may pour out the brightness of his grace into my heart, and preserve me both body and soul unto that day of the glorious resurrection, where the faithful, with joyful hearts, shall see thee face to face, and for ever reign with thee in glory. Amen.

REMEDIES AGAINST ALL KINDS OF TEMPTATIONS.

AGAINST IDOLATRY.

If that old enemy Satan goeth about to persuade thee that there be more gods than one, resist him with these scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Exod. xx. "I am the Lord thy God. Thou shalt have none other gods in my sight."

Deut. iv. "Understand and mark well, that the Lord he is God in heaven above, and upon the earth beneath; neither is there any other God besides him."

Deut. vi. "Hear, Israel, the Lord our God is one Lord."

Deut. xxxii. "See how that I, yea, that I am the Lord, and that there is no God but I."

Psal. lxxxi. "Hear, O my people, I will charge thee, O Israel, that, if thou wilt hearken unto me, there shall no strange God be in thee, neither shalt thou worship any other God. For I am the Lord thy God."

Isai. xlv. "I am the Lord, and there is none other. Besides me there is no God."

"I am the Lord, and there is else none. It is I that created light and darkness. I make peace and trouble; yea, even I the Lord do all these things."

"Am not I the Lord? Is there any God but I? A God that is righteous, and such one as saveth, there is none besides me."

"Turn unto me, all ye coasts of the world, and ye shall be saved; for I am God, and there is else none."

Mal. ii. "Have we not all one Father? Hath not one God made us?"

AN EXAMPLE OUT OF THE OLD TESTAMENT.

Gen. xviii. Abraham saw three, and worshipped one.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. iv. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

1 Cor. viii. "We have but one God, which is the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we in him."

Eph. iv. "There is one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all."

1 Tim. ii. "There is one God, and one mediator between God and man, even the man Christ Jesu, which gave himself a ransom for all men."

1 John v. "There are three which bear record in heaven, the Father, the Word, and the Holy Ghost. And these three are one."

EXAMPLES OUT OF THE NEW TESTAMENT.

Acts xiv. When Paul and Barnabas were at Listra, and had healed a certain man which was a cripple from his mother's womb, the people seeing this miracle cried out and said, "Gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. Jupiter's priest also brought oxen and garlands, and would have done sacrifice with the people. But when the apostles, Barnabas and Paul, heard that, they rent their clothes, and ran in among the people, crying and saying, Men, why do ye this? We are mortal men like unto [you], and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all that in them is," &c.

Acts xvii. When Paul was at Athens, his spirit was moved in him to see the city given to worshipping of idols and false gods, insomuch that he brast out into these words, and said: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld the manner how ye worship your gods, I found an altar wherein was written, Unto the unknown God. Whom ye then ignorantly

worship, him shew I unto you. God that made the world, and all that are in it (seeing that he is Lord of heaven and earth), dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed of any thing," &c.

AGAINST INFIDELITY OR MISBELIEF.

If Satan at any time moveth thee unto infidelity, or misbelief, either toward God or his word, by no means lean unto him; but against his temptation enarm thyself with these holy scriptures:

SENTENCES OUT OF THE OLD TESTAMENT.

"If ye do not believe, there shall no promise be kept with you." Isai. vii.

"Thy eyes, O Lord, look upon faith." Jer. v.

"The righteous shall live by faith." Hab. ii.

"I will marry thee unto me in faith; and thou shalt know that I am the Lord." Hos. ii.

"The wrath of the Lord came upon Israel, because they believed not in God, nor trusted not in his saving health." Psal. lxxviii.

"The Lord doth appear unto them that hath faith in him." Wisd. ii.

"Wo be to the dissolute in heart, that believe not God; and therefore shall they not be defended of him." Ecclus. ii.

"In all thy works put thy trust in God from thy whole heart, for that is the keeping of the commandments. Whoso believeth God's word, taketh heed to the commandments; and he that putteth his trust in the Lord shall want nothing." Ecclus xxxii

EXAMPLES OUT OF THE OLD TESTAMENT.

Abraham believed God; and it was reckoned unto him for righteousness. Gen. xv.

David, being a young man and of little stature, through faith in the name of the Lord of hosts, fought with that proud monstrous giant Goliath the Philistine, and slew him. 1 Sam. xvii.

Sydrach, Misach, and Abdenago, through faith choosed rather to be cast into a hot burning furnace, than at the king's commandment to commit idolatry, and to worship strange gods. Dan. iii.

Daniel through faith wished rather to be cast quick into the den of lions, than by the space of thirty days not to pray unto the Lord his God, according to the king's commandment. Dan. vi.

SENTENCES OUT OF THE NEW TESTAMENT.

"He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." Mark xvi.

"As many as received Christ, he gave them power to be the sons of God, in that they believe on his name." John i.

"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that so many as believe in him may not perish, but have everlasting life. For God hath so dearly loved the world, that he gave his only-begotten Son, that every one that believeth in him may not perish, but have everlasting life." John iii.

"He that believeth in the Son of God is not condemned. But he that believeth not is already condemned, because he hath not believed in the name of the only-begotten Son of God."

"He that believeth in the Son hath everlasting life; but he that believeth not in the Son, shall not see life, but the wrath of God abideth upon him."

"This is the will of him that sent me, that every one that seeth the Son, and believeth on him, should have everlasting life; and I will raise him up at the last day." John vi.

"I am the resurrection and life: he that believeth in me, although he were dead, yet shall he live; and every one that liveth and believeth in me shall not die everlastingly." John xi.

"Ye believe in God, believe also in me," saith Christ. John xiv.

"Be it known unto you, ye men and brethren, that through the name of Christ is preached unto you the forgiveness of sins, and that by him are all that believe justified from all things, from the which ye could not be justified by the law of Moses." Acts xiii.

Acts xv. "With faith doth God purify our hearts."

Rom. iii. "The righteousness that is allowed before God cometh by the faith of Jesu Christ unto all and upon all that believe."

Rom. v. "We, being justified by faith, are at peace with God through our Lord Jesu Christ; by whom we have a way in through faith unto this grace wherein we stand, and rejoice in hope of the praise that shall be given of God. Christ is the perfect fulfilling of the law, to justify every one that believeth."

Rom. x. "If thou wilt knowledge with thy mouth that Jesus is the Lord, and believe with thy heart that God raiseth him from death, thou shalt be saved. For the belief of the heart justifieth, and to knowledge with the mouth maketh a man safe. For the Isai. xxviii. scripture saith, Whosoever believeth on him shall not be ashamed."

Rom. xiv. "Whatsoever is not of faith is sin."

Gal. iii. "All ye are sons of God, because ye have believed in Christ Jesu."

Gal. v. "In Christ Jesu neither is circumcision any thing worth, nor uncircumcision, but faith which worketh by love."

Eph. ii. "By grace are ye saved through faith, yea, and that not of ourselves. It is the gift of God, and cometh not of works, because no man should boast himself."

Eph vi. "Above all things, take unto you the shield of faith, whereby ye may be able to quench all the fiery darts of the devil."

Heb. xi. "Without faith it is not possible to please God. For he that cometh unto God must believe that God is, and that he is a rewarder to them that seek him."

1 Pet. v. "Be ye sober and watch, for your adversary the devil goeth about like a roaring lion, seeking whom he may devour; whom see that ye resist with a strong faith."

"This is the victory which overcometh in the world, even our faith."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. ix. The woman, that was diseased by the space of twelve years of the bloody issue, through faith was made whole.

Matt. xv. The woman of Canaan through faith obtained of Christ health for her daughter.

Mark ix. The father of the child possessed with a devil from his childhood obtained of Christ through faith perfect health for his son.

Mark x. Bartimeus, the blind man, through faith recovered his sight.

Luke vii. A certain sinful woman through faith obtained of Christ forgiveness of all her sins.

Acts v. The apostles of Christ through faith, notwithstanding the high priest's commandment, continued in the preaching of Christ's gospel, and both patiently, joyfully, and thankfully, suffered all kinds of displeasure for the name of the Lord Jesu.

Read the eleventh chapter of the epistle unto the Hebrews, where thou shalt find plenty of examples concerning this matter.

AGAINST THE HERESY OF SUCH AS DENY JESUS CHRIST TO BE GOD.

If Satan at any time moveth thee to doubt of the Godhead of Christ, as though he were only man, and not God, a creature or a thing made, and not the Creator and Maker of all things, enarm thyself against him with these scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Isai. ix. "Unto us a child is born, and unto us a son is given: upon his shoulder doth the kingdom lie, and he is called with his own name, Wonderful, the Giver of counsel, the Mighty God, the Everlasting Father, the Prince of Peace," &c.

Isai. xxv. "In that day it shall be said, Lo, this is our God, we have waited for him, and he shall save us. This is the Lord, in whom we have hoped; we shall be merry and rejoice in the salvation that cometh of him."

Isai. xxxv. "They shall see the glory of the Lord, and the majesty of our God. And therefore strength the weak hands, and comfort the feeble knees: say unto them that are of a fearful heart, Be of good cheer, and fear not."

"Behold, your God cometh to take vengeance, and you shall see the reward that God giveth. God cometh his own self, and will deliver you. Then shall the eyes of the blind be lightened, and the ears of the deaf opened. Then shall the lame man leap as an hart, and the dumb man's tongue shall be loosened."

"O that thou wouldest cleave the heavens in sunder and come down!" Isai. lxiv.

"Behold, I see four men going loose in the midst of the fire, and nothing hurt, and the fourth is like the Son of God to look upon." Dan. iii.

"Out of Egypt have I called my Son." Hos. xi.

"This is our God, and there shall none other be compared unto him. It is he that found out all wisdom, and hath given her unto Jacob his servant, and to Israel his beloved." Bar. iii.

"Afterward did he shew himself upon earth, and dwelt among men."

"The Lord said unto me, Thou art my Son, this day have I begotten thee." Psal. ii.

"Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre." Psal. xlv.

"The Lord himself had me in possession in the beginning of his ways, or ever he began his works aforetime. I have been ordained from everlasting, and from the beginning, or ever the earth was made." Prov. viii.

"When I was born there were neither depths nor springs of water. Before the foundations of the mountains were laid, yea, before all hills was I born."

"The earth and all that is upon the earth was not yet made, no, not the ground itself. For when he made the heavens I was present, when he set up the depths in order, when he hanged the clouds above, when he fastened the springs of the deep, when he shut the sea within certain bounds, that the water should not go over their marks that he commanded. When he laid the foundations of the earth, I was with him, ordering all things, delighting daily, and rejoicing alway before him."

"I came out of the Most Highest, first-born before all creatures."

"I caused the light that faileth not to arise in the heaven, and covered all the earth as a cloud." Ecclus. xxiv.

"I will be his Father, and he shall be my Son." 2 Sam. vii.

EXAMPLES OUT OF THE OLD TESTAMENT.

When God had created the earth and all things therein, he said: "Let us make man in our image, after our own likeness:" this word "us" doth evidently declare that there be three Persons in the Godhead, the Father, and the Son, and the Holy Ghost. Whereof it manifestly followeth, that as the Father is God, and the Holy Ghost God, so likewise is the Son God, yea, true and natural God, begotten of God the Father from everlasting. Gen. i.

Abraham saw three, and worshipped one, saying: "Lord, I beseech thee, if I have found favour in thy sight, go not away from thy servant." Here it is evident also, that there are three Persons in the Deity, and yet notwithstanding they three are one God. Therefore, like as the first and third are very God, (I mean the Father and the Holy Ghost,) so likewise is the second Person in the Trinity, I mean the Son, true and natural God, worthy all honour and glory for evermore. Gen. xviii.

God said unto Moses: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Here also is evidently declared the blessed and glorious Trinity, and that there be three Persons in the Godhead, and yet one God: so that as the Father is God, and the Holy Ghost God, so likewise is the Son God. Exod. iii.

"In the same year that king Osiah died, I saw the Lord," saith the prophet Esay, "sitting upon an high and glorious seat, and his train filled the temple. And about him stood seraphins, whereof every one had six wings. With twain each covered his face, with twain his feet, and with twain did he fly. They cried each one to another on this manner, Holy, holy, holy, is the Lord of hosts: the whole world is full of his glory." This word "Holy" thrice rehearsed doth also manifestly declare that there are three Persons in the Godhead, and that they three are one God; Christ therefore, the second Person in the Trinity, is very God. Isai. vi.

King Nabuchodonosor commanded these three men, Sydrach, Misach, and Abdenago, Dan. iii.

to be cast into an exceeding hot burning oven, because they would not become idolaters, and at his commandment fall down and worship the golden image. And when they were bound in their coats, hosen, shoes, with their other garments, and cast into the hot burning oven, the king looked into the oven, and said unto his council, "Did ye not cast these three men bound into the fire? They answered unto the king, Yea, O king. He answered and said, Lo, for all that yet do I see four men going loose in the midst of the fire, and nothing corrupt; and the fourth is like the Son of God to look upon." Here is a manifest testimony that Jesu Christ is the Son of God, and God himself; as we shall evidently learn of the histories of the new testament.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. i. "His name shall be called Emanuel, which is by interpretation, God with us," or God and man.

Matt. iii. xvii. "This is my well-beloved Son, in whom I have great pleasure."

Matt. xvi. "Thou art Christ, the Son of the living God."

Matt. xxvii. "Without all doubt this was the Son of God."

Luke i. "He shall be great, and shall be called the Son of the Most Highest."

"That holy thing which shall be born shall be called the Son of God."

John i. "In the beginning was the Word, and the Word was with God, and God was the Word."

"We saw the glory of the Word, as the glory of the only-begotten Son of the Father."

"No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him."

"Thou art the Son of God, thou art the King of Israel."

John iii. "He that believeth not is condemned already, because he believeth not in the name of the only-begotten Son of God." "The Father loveth the Son, and hath given all things into his hand. He that believeth the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him."

John vi. "I am that living bread which came down from heaven."

John viii. "Except ye believe that I am (the Son of God), ye shall die in your sins."

John x. "I and my Father are one."

John xi. "I believe that thou art Christ, the Son of God, which should come into the world."

John xiv. "Dost thou not believe that I am in the Father, and the Father is in me?"

John xvii. "This is everlasting life, even to know thee the alone true God, and whom thou hast sent, Jesus Christ."

John xvii. "O Father, thou lovedst me before the world was made."

John xx. "These things are written, that ye might believe that Jesus is Christ, the Son of God; and that in believing ye might have life through his name."

Rom. i. "Jesus Christ was declared to be the Son of God, with power of the Holy Ghost."

Col. i. "Christ is the image of the invisible[1] God, first-begotten of all creatures. For by him were all things created; things that are in heaven and things that are on earth, things visible and things invisible, whether they be majesty or lordship, either rule or power. All things are created by him and in him, and he is before all things, and in him all things have their being."

Tit. ii. "We look for that blessed hope and glorious appearing of the great God and our Saviour Jesu Christ."

Heb. i. "God in time past diversly and many ways spake unto the fathers by the prophets; but in these last days he hath spoken unto us by his Son, whom he hath made heir of all things, by whom also he made the world. Which Son, being the brightness of his glory, and very image of his substance, bearing up all things with the word of his power, hath in his own person purged our sins, and is sitting on the right hand of the Majesty on high, and is more excellent than the angels; inasmuch as he hath by inheritance obtained a more excellent name than they have. For unto which of the angels said he at any time, Thou art my Son, this day begat I thee? And again, I will be his Father, and he shall be my Son."

Psal. ii. Acts xiii. 2 Sam. vii.

[1] This reading is adopted from the edition of 1566: the folio has *invincible*.]

"And again, when he bringeth in the first-begotten Son into the world, he saith, And all the angels of God shall worship him. And of the angels he saith, He maketh his angels spirits, and his ministers flames of fire. But unto the Son he saith, God, thy seat shall be for ever and ever: the sceptre of thy kingdom is a right sceptre." Psal. xcvii. Psal. civ. Psal. xlv.

"Jesus Christ yesterday, and to-day, and the same continueth for ever." Heb. xiii.

"Who is a liar but he that denieth that Jesus is Christ? The same is the antichrist, that denieth the Father and the Son: whosoever denieth the Son, the same hath not the Father. Let therefore abide in you that same which ye heard from the beginning. If that which ye heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father; and this is the promise that he hath promised us, even everlasting life." 1 John ii.

"For this purpose appeared the Son of God, to loose the works of the devil." 1 John iii.

"This is God's commandment, that we believe on the name of his Son Jesus Christ."

"In this appeared the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him." 1 John iv.

"Who is it that overcometh the world, but he which believeth that Jesus is the Son of God?" 1 John v.

"God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."

"We know that the Son of God is come, and hath given us a mind to know him which is true; and we are in him that is true, even in his Son Jesu Christ. The same is very God, and eternal life."

EXAMPLES OUT OF THE NEW TESTAMENT.

God the Father proclaimed Jesu Christ, both when he was baptized and transfigured, his only-begotten, natural, and well-beloved Son, saying: "This is my dearly-beloved Son, in whom I have great pleasure." Matt. iii. xvii.

Two men possessed with devils called Jesu the Son of God, saying: "O Jesu, the Son of God, what have we to do with thee?" Matt. viii.

The men which were in the ship, seeing that the wind ceased so soon as Christ was come into the ship, said unto him: "Truly thou art the Son of God." Matt. xiv.

When Christ demanded of his disciples whom they thought him to be, Peter, in the name of all the disciples, answered and said, "Thou art Christ, the Son of the living God." Matt. xvi.

When bishop Caiphas said unto Christ, "I charge thee in the name of the living God, that thou tell us whether thou be Christ, the Son of God," Christ answered, "Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and come in the clouds of the sky." Matt. xxvi.

"When the centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Of a surety this was the Son of God." Matt. xxvii.

"They brought to Christ a man sick of the palsy, lying in his bed; and when Jesus saw the faith of them, he said to the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee. And behold, certain of the scribes said in themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore think ye evil in your hearts?" Here Christ proveth himself God against all his enemies, two manner of ways. First, in that he forgiveth sins: for no man can forgive sin but God alone. Secondly, in that he knoweth the very hid and secret thoughts of men: for who searcheth the hearts and reins of men but God only? Matt. ix.

When a certain man, possessed with an unclean spirit, "saw Christ afar off, he came running, and worshipped him, and cried with a loud voice, saying, What have I to do with thee, O Jesu, thou Son of the most highest God?" Mark v.

"The high priest asked Jesu, and said unto him, Art thou Christ, the Son of the Blessed? He answered, I am. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv.

Christ said unto Nathanael, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and said unto him, Rabbi, thou John i.

art even the very Son of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, thou believest: thou shalt see greater things than these. And he said unto them, Verily, verily I say unto you, Hereafter shall ye see heaven open, and the angels of God ascending and descending over the Son of man."

John ii. The miracle which Christ wrought at the marriage in Cana, by turning water into wine, proveth him manifestly to be God.

John vi. After the sermon that Christ made of the eating of his flesh and the drinking of his blood, many of his disciples, understanding his words grossly (as the papists do understand the words of the Lord's supper), "went back and forsook him, and walked no more with him. Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art Christ, the Son of the living God."

John ix. "Jesus heard that the Jews had excommunicate the blind man, whom he had made to see; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is it, Lord, that I might believe on him? And Jesus said unto him, Thou hast seen him, and he it is that talketh with thee. And he said, Lord, I believe; and he worshipped him."

John xi. Martha said unto Christ, "I believe that thou art Christ, the Son of God, which should come into the world."

John xx. Jesus said to Thomas, "Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be no more faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Acts viii. "The eunuch said unto Philip, See, here is water: what doth let me to be baptized? Philip said unto him, If thou believe with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

The restoring of the blind to their sight, the raising up of the dead unto life, the cleansing of the lepers, the healing of them that were diseased with the palsy, the restoring of men possessed with devils and unclean spirits to their whole mind, the making of the deaf to hear and the dumb to speak, with the other miracles that Christ wrought, do evidently prove Christ to be the natural Son of God, yea, and God himself.

AGAINST THE HERESY OF THEM WHICH HOLD THAT JESUS CHRIST THE SON OF GOD TOOK NO FLESH OF MARY HIS MOTHER.

If either Satan with his subtile suggestions, or any of his deceitful workmen with their crafty reasons and falsifying the holy scriptures, go about to persuade thee that Jesus Christ the Son of God took no flesh of that blessed virgin Mary his mother, but brought his body with him from heaven, enarm thyself with these authorities of God's word against their pestilent and damnable darts.

SENTENCES OUT OF THE OLD TESTAMENT.

Gen. iii. "I will set enmity between thee and the woman, between thy seed and her seed. The very self-same seed shall tread down thy head, and thou shalt tread upon his heel."

Gen. xii. "In thee all kindreds of the earth shall be blessed."

Gen. xxii. "In thy seed shall all the nations of the earth be blessed."

Gen. xlix. "The sceptre shall not depart from Juda, and a lawgiver from between his feet, until Siloe come; and unto him shall the gathering of the people be. He shall bind his foal unto the vine, and his ass's colt unto the branch. He washed his garment in wine, and his mantle in the blood of grapes. His eyes are redder than wine, and his teeth whiter than milk."

Num. xxiv. "There shall come a Star of Jacob, and rise a Sceptre of Israel. Out of Jacob shall he come that shall have dominion."

Deut. xviii. "I will raise them up a prophet from among their brethren like unto thee, and

will put my words in his mouth, and he shall speak unto them all that I shall command him; and whosoever will not hearken unto the words which he shall speak in my name, I will require it of him."

"I will set up thy seed after thee, which shall be of thy sons, and will stablish his kingdom. He shall build me an house, and I will stablish his seat for ever. I will be his father, and he shall be my son; and I will not put away my mercy from him, as I did from him that was before thee; but I will set him in my house and in my kingdom for ever, and his seat shall be sure for ever." 1 Chron. xvii.

"I have sworn once by my holiness, that I will not fail David. His seed shall endure for ever, and his seat also like as the sun before me. He shall stand fast for evermore as the moon, and as the faithful witness in heaven." Psal. lxxxix.

"The Lord hath made a faithful oath unto David, and he shall not shrink from it, Out of the fruit of thy body shall I set upon thy seat." Psal. cxxxii.

"Behold, a virgin shall conceive, and bear a son, and they shall call his name Emanuel." Isai. vii.

"Unto us a child shall be born, and unto us a child shall be given: upon his shoulder shall the kingdom lie, and he shall be called with his own name, the Wonderous Giver of counsel, the Mighty God, the Everlasting Father, the Prince of Peace: he shall make no end to increase the kingdom and peace, and shall sit upon the seat of David, and in his kingdom, to set up the same, to establish it with equity and righteousness, from henceforth for evermore. This shall the jealousy of the Lord of hosts bring to pass." Isai. ix.

"There shall come a rod forth of the kindred of Jesse, and a blossom out of his root. The Spirit of the Lord shall light upon it, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and of the fear of God," &c. Isai. xi.

"Behold, the time cometh, saith the Lord, that I will raise up the righteous Branch of David, which shall bear rule, and discuss matters with wisdom, and set up equity and righteousness again in earth. In his time shall Juda be saved, and Israel shall dwell without fear. And this is the name that they shall call him, even the Lord our righteous-maker." Jer. xxiii.

"Behold, the time cometh, saith the Lord, that I will perform the good thing which I have promised unto the house of Israel and to the house of Juda. In those days and at the same time I will bring forth unto David the Branch of righteousness, and he shall do equity and righteousness in the land. In those days shall Juda be helped, and Jerusalem shall dwell safe, and he that shall call her is even God our righteous-maker. For thus the Lord God promiseth, David shall never want one to sit upon the stool of the house of Israel." Jer. xxxiii.

"I will raise up unto them one only shepherd, even my servant David: he shall feed them, and he shall be their shepherd: I the Lord will be their God, and my servant David shall be their prince. Even I the Lord hath spoken it." Ezek. xxxiv. xxxvii.

"Understand this, and mark it well, that from the time it shall be concluded to go and to repair Jerusalem again, unto Christ, there shall be seven weeks. Then shall the streets and walls be builded again. Sixty-two weeks, but with hard troublous time. After these sixty-two weeks shall Christ be slain, and they shall have no pleasure in him." Dan. ix.

"Thou, Bethleem Ephrata, art little among the thousands of Juda: out of thee shall come unto me which shall be the governor in Israel, whose out-going hath been from the beginning and from everlasting." Micah v.

"Be glad and rejoice, O daughter of Sion; for lo, I come to dwell in the midst of thee, saith the Lord. At the same time there shall many heathen cleave to the Lord, and shall be my people." Zech. ii.

"Behold, I will send my messenger, which shall prepare the way before me, and the Lord whom ye would have shall soon come to his temple; yea, even the messenger of the covenant whom ye look for." Mal. iii.

"This is our God, and there shall none other be compared to him. It is he that hath found out all wisdom, and hath given her unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and dwelt among men." Bar. iii.

EXAMPLES OUT OF THE OLD TESTAMENT.

After that Adam and his wife, through the crafty persuasions of Satan, had transgressed God's commandment, God in the presence of them both, even for their comfort and for the quietness of their conscience, said unto the serpent, "I will set enmity between thee and a woman, between thy seed and her seed. The same self seed shall tread down thy head, and thou shalt tread upon his heel." These words of God the Father, spoken unto the serpent, shew evidently and manifestly prove, that Jesu Christ our Lord is the true and natural son of Mary, and unfeignedly took his flesh and humanity of her. For this word "seed" in this place signifieth the whole substance of Christ's manhood, and proveth evidently that whatsoever Christ was, being man, he truly and naturally received it of the corporal substance of Mary his mother, the virgin. Cursed therefore is that heretic Appelles, which thought that Christ had received his body of the elements in the air, and passed through the virgin as the water passeth through a pipe. Cursed are these heretics, Cerdo, Marcion, and Manes, which hold that Christ had a fantastical body, appearing to be man, and yet having no part of manhood in him. Cursed is that heretic Valentinus[1], with his apes the anabaptists, which hold that Christ took no flesh of Mary his mother the virgin, but brought his body with him from heaven. God the Father calleth Christ the seed of the woman. He therefore is the natural son of Mary his mother, and received his whole bodily substance of the most pure virgin; or else should God greatly have erred, which called him the seed of a woman. But let God be true, and all heretics liars.

Gen. xxii. To Abraham God the Father said: "In thy seed all nations of the earth shall be blessed."

Gal. iii. "This seed is Christ," as St Paul declareth to the Galatians, which, born of the virgin Mary, came of the seed of Abraham. Now if Christ had taken no flesh of Mary, how could he have come of the seed of Abraham? But that we should be without all doubt concerning Christ's humanity, and be certain that he was the true and natural son of Mary, receiving his manhood neither of the elements of the air, nor yet bringing it with him from heaven, but taking it of the true and natural substance of Mary his mother, God saith expressly: "In thy seed." Let us note well this pronoun, "thy." "In thy seed," saith he, and not in the seed that Christ shall bring from heaven, or out of the air. How could Christ justly have been called Abraham's seed, if he

Heb. ii. had never taken any part of Abraham's substance? But the apostle saith: "Christ took the seed of Abraham, and not of the angels; so that he must be like to his brothers in all things." Let God therefore be true, and all heretics liars.

Psal. cxxxii. In like manner: "The Lord swore a truth unto David, and will not go from it. I will," saith he, "set upon thy seat one of the fruit of thy womb." Here Christ, which before was called the seed of a woman and the seed of Abraham, is called the fruit of David's womb. What can be spoken more plainly to declare and prove, that Christ came of the seed of David as concerning his flesh? If Christ be the fruit of David's belly, I mean concerning his posterity, (for Mary, the mother of Christ, came of the stock and kindred of David,) so doth it evidently follow that Christ passed not through the womb of his mother without any partaking of the natural substance of his mother, as the water passeth and runneth through the pipe, and yet receiveth no part of the pipe's substance, but rather that he took a perfect body of the substance of his mother, and so became true and perfect man. Otherwise should not he have been the fruit of David's belly, neither should God have kept his oath and promise made unto David. But let God be true, and all heretics liars.

Isai. vii. The prophet Esay doth lively describe, paint, and set forth both the mother of Christ, and Christ himself, in these words: "The Lord," saith he, "shall give you a token. Behold, a virgin shall conceive and bear a son, and thou shalt call his name Emanuel. Butter and honey shall he eat, that he may know to refuse the evil and

[1 Several of these heretics have been mentioned before. Accounts of all of them may be seen in those chapters of Mosheim's Ecclesiastical History to which reference has been previously made. See before, p. 278, notes 1, 3; p. 320, note 2.]

choose the good." First, as concerning Christ's mother, we learn here that she was a pure and undefiled maid, and that she, and not the heaven nor the air, conceived and brought forth Christ her son. In that she conceived and brought forth Christ, it is evident that she was unfeignedly Christ's natural mother, ministered part of her substance to the performing and making of her son through God's operation, and did the duty and office of a true mother in all points. And whereas the prophet calleth Christ her son, he declareth manifestly that Christ took his flesh of the substance of his mother Mary, the virgin, and is her true and natural son; or else to what end should he be called her son? And that we should be as assuredly persuaded of his humanity of Mary his mother, as of his Deity of God his Father, the prophet calleth him "Emanuel," that is to say, "God and man," true God of God his Father, and true man of Mary his mother. And because there should want nothing unto the true, perfit, and full description of Christ's humanity, but that Christ should be declared to be a true and a natural child, and not fantastical nor celestial, the prophet (as it were) with certain notes and marks doth lively set forth, and sheweth that he, after the manner of other children, shall eat butter and honey, that is to say, refuse bitter and unsavoury meats, and choose those that are sweet and pleasant in taste. This were vainly put in of the prophet, if Christ had not been a natural child, taking his flesh of the substance of Mary his mother, and not bringing his body with him from heaven, or I know not from whence, as the ungodly anabaptists in these our days do most falsely dream. But let God be true, and all heretics liars.

In another place the prophet saith: "There shall come a rod forth of the kindred of Jesse, and a flower shall flourish out of his root." In this place the prophet doth so openly declare Christ to be true man, and the natural son of Mary, the virgin, that it is wonder that any heretic can have so whorish a forehead as once to deny it. This rod and flower, which springeth out of the root and kindred of Jesse, is Christ the Lord. The root out of the which flower this spring goeth is the undefiled virgin Mary, Christ's mother, which came of the kindred of Jesse, king David's father. Can any man deny but that the flower is of the same nature and substance that the tree is of, which beareth the flower? If we grant the flower to be of the nature and substance of the stock that beareth the flower, why are the anabaptists more wicked and cruel against Christ, the flower and fruit (by God's ordinance) of the holy virgin, than unto the stock and root of every flower of the field? Can the flower of an orange spring out an oak? No more can the humanity of Christ, which is the blossom and flower of Mary, take his original of the air of heaven, or of such other matter they know not what. But as the flower of the orange springeth out of the orange-tree, and is of the very same nature and substance that the orange-tree is; so likewise Christ, being the flower of the most blessed virgin, took his beginning of her, and is of the very same substance and nature that she is. Let God therefore be true, and all heretics liars. Isai. xi.

"After the sixty-two weeks," saith the prophet Daniel, "shall Christ be slain, and they shall have no pleasure in him." The slaying of Christ evidently proveth that Christ was very man, yea, and a man mortal and subject unto death, so well as we. If he had brought his body with him from heaven, so had it been a celestial body, an impassible and immortal body. But forasmuch as Christ feared death, suffered the pains of death, yea, and died in deed, according to the scriptures, it followeth that Christ was true and unfeigned man, taking his humanity of that holy virgin Mary his mother, and lived in all points like man, sin alone except, and at the last "died for our sins," as the apostle saith. Let God therefore be true, and all heretics liars. Dan. ix. 1 Cor. xv. Heb. iv. Rom. iii.

SENTENCES OUT OF THE NEW TESTAMENT.

"The book of the kindred of Jesus Christ, the son of David, the son of Abraham." Matt. i.

"Jacob begat Joseph, the husband of Mary, of whom was born that Jesus which is called Christ."

"The birth of Jesus Christ was on this wise. When his mother Mary was married to

Joseph, before they came together, she was found with child by the Holy Ghost. Then Joseph her husband, being a perfect man[1], and loth to defame her, was minded to put her away secretly. While he thus thought, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph the son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. All this was done to fulfil that which was spoken of the Lord by the
Isai. vii. prophet, saying, Behold, a maid shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which is by interpretation, God with us, or God and man."

Luke i. "The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary; and the angel went in unto her, and said, Hail, full of grace! the Lord is with thee: blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her mind what manner of salutation that should be. And the angel said unto her, Fear not, Mary, for thou hast found grace with God. Thou shalt conceive in thy womb, and shalt bear a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom shall be none end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God."

Luke i. "Elizabeth was filled with the Holy Ghost, and cried with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence happeneth this to me, that the mother of my Lord should come to me," &c.

Luke ii. "It fortuned while they were there, her time was come that she should be delivered. And she brought forth her first-begotten son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them within the inn."

Luke ii. "Behold, I bring you tidings of great joy, that shall come to all the people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Luke ii. "The child grew and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him."

Luke ii. "Jesus increased in wisdom and age, and in favour with God and man."

Luke xi. "Blessed is the womb that bare thee, and the paps which gave thee suck."

John i. "The Word was made flesh, and dwelt among us."

Acts ii. "David was a prophet, and knew that God had sworn with an oath to him, that the fruit of his loins, that is to say Christ, should sit on his seat."

Acts xiii. "God did set up David to be their king, of whom he reported, saying, I have found David the son of Jesse, a man after my own heart: he shall fulfil all my will. Of this man's seed hath God, according to his promise, brought forth to the people of Israel a Saviour, even Jesus."

Rom. i. "Jesus Christ, the Son of God, was begotten of the seed of David as pertaining to the flesh."

Rom. ix. "Christ, as concerning the flesh, came of the Israelites."

Gal. iii. "To Abraham and his seed were the promises made. He saith not, In the seeds, as many; but, In thy seed, as in one, which is Christ."

Gal. iv. "When the time was full come, God sent his Son, born of a woman, and made bond unto the law, to redeem them which were under the law, that we through election might receive the inheritance that belongeth unto the natural son."

Phil. ii. "Christ, being in the shape of God, and thinking it no robbery to be equal with God, nevertheless made himself of no reputation, and took on him the shape of a servant, and became like unto men, and was found in his apparel as a man."

1 Tim. iii. "Without doubt great is this mystery of godliness: God was shewed in the flesh,

[1] Man is here supplied from the edition of 1566.]

was justified in the Spirit, was seen of angels, was preached unto the gentiles, was believed on in earth, and received up in glory.

"Remember that Jesus Christ, being of the seed of David, rose again from death according to my gospel." 2 Tim. ii.

"He that sanctifieth, and they which are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying, I will declare thy name to my brethren, and in the midst of the congregation will I praise thee. And again, I will put my trust in him. And again, Behold, here am I, and the children which God hath given me. Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part with them, for to put down, through death, him that had lordship over death, that is to say, the devil, and that he might deliver them which through fear of death were all their life-time in danger of bondage. For he in no condition taketh on him the angels, but the seed of Abraham taketh he on him. Wherefore in all things it became him to be made like unto his brethren, that he might be merciful, and a faithful high priest in things concerning God, for to purge the people's sins. For in that it fortuned himself to be tempted, he is able to succour them also that are tempted." Heb. ii. Psal. xxii.

"Dearly beloved, believe not every spirit, but prove the spirits whether they are of God or not. For many false prophets are gone out into the world. Hereby shall ye know the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit which confesseth not that Jesus Christ is come in the flesh, is not of God. And this is the spirit of antichrist, of whom ye have heard how that he should come, and even now already is he in the world." 1 John iv.

"Many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 John.

EXAMPLES OUT OF THE NEW TESTAMENT.

When the time was come that the blessed promised seed should be born, God sent his messenger Gabriel unto that holy virgin Mary, which was of the house of David, which among many other things said unto her, "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and bear a son," &c. Note that the angel saith, "Thou shalt conceive." He saith not, Heaven shall conceive. And the angel, like as the prophet, used this word, "conceive," to declare that the flesh which Christ had was truly and naturally taken of the substance of his mother Mary, the virgin. For to conceive is none other thing than a woman to be a very true and natural mother, by ministering part of her corporal substance to her child, whereof also the child is formed and made. Now on this manner, by the working of the Holy Ghost, without the seed of man, did this blessed virgin conceive Christ: it therefore truly followeth, that Christ brought not his body with him from heaven, but received it of the natural substance of his mother Mary. And because we should not doubt of this thing, the angel calleth Jesus Mary's son. If Christ had not taken his humanity of the blessed virgin, of her nature and substance, and so be made very true and perfect man, the angel had not said truth when he called Christ her son. For neither should Mary have been Christ's mother, nor Christ Mary's son. And so should the angel have brought a false and a lying message from God, which is the "self truth." But let God be true, and all heretics liars. Luke i. To conceive what it is.

The godly and virtuous woman Elizabeth, wife to Zachary the priest, said to Mary her cousin, being newly conceived with child through the operation of the Holy Ghost: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence happeneth this unto me, that the mother of my Lord should come unto me?" Whatsoever this holy woman saith here, it must needs be believed as an infallible truth: for she speaketh not of her own head, but as she is taught of God; for Luke saith that she was filled with the Holy Ghost. In this her salutation she calleth Christ the fruit of Mary's womb. If Christ be the fruit of Mary's womb, as undoubtedly he is, then is Christ made of the substance of Mary, and is her true and natural son; or else were it a manifest lie to call Christ the fruit of her womb. Who is so mad to call a thing the fruit of a tree, that never had the nature of a tree? Were it not double madness to call a pear the fruit of a cherry-tree? So great a fondness Luke i.

and a greater lie had it been to call Christ the fruit of Mary's womb, if he had brought his body with him from heaven, or from any other place. But as it is truly said, This pear is the fruit of a pear-tree, because it had his being and natural substance of the nature and substance of a pear-tree; so likewise is it truly said, Christ is the fruit of Mary's womb, because he had his being and natural substance, as concerning his humanity, of the nature and substance of Mary. Let God therefore be true, and all heretics liars.

Luke ii. "Jesus," saith Luke, "grew in wisdom and age." This also declareth Christ to be true man, seeing he grew in age and strength of body, yea, and also in wisdom, after the manner of other children, although in the gifts of the mind he far excelled all other men,

Psal. xlv. as the scriptures testify. "God," saith David, "even thy God, hath anointed thee with oil of gladness above thy fellows." St John Baptist also speaketh of Christ on

John iii. this manner: "God giveth not the Spirit by measure unto him." If Christ had brought his body with him from heaven, so could not Christ's body have been a natural body, nor have grown after the manner of other children, but should have been as big when it came from heaven into the virgin's womb, as it was on the same day that it was put to death: but the holy scriptures teach us, that Christ is the fruit of Mary's womb, that he is her son, that he was born a little child, and grew in age, after the manner of other children, until he became a perfect man. It therefore truly followeth, that he brought not his body with him from heaven, or I know not from whence, as the wicked anabaptists teach at this present; but that he unfeignedly took it of Mary his mother, and is her true and natural son, formed and made of the nature and substance of her body. Let God therefore be true, and all heretics liars.

Matt. xvi. Christ calleth himself many times in the gospel the Son of man, to declare that as concerning the flesh he is the son of Abraham and of David, forasmuch as he took his manhood of Mary, which was of the stock and kindred of Abraham and David, to whom God promised that of their seed, and of the fruit of their womb, one should be born in whom all nations of the earth shall be blessed. So is it evident that Christ is the natural son of Mary, the virgin. Let God therefore be true, and all heretics liars.

Matt. xxii. Christ in many places of the holy scripture is called the Son of David, not only because he was promised unto David, but because he came of his kindred, and took flesh and blood of his stock and family, even of the most undefiled virgin Mary his mother. Christ therefore is true and perfect man of the blessed virgin, and had no fantastical nor heavenly body. Let God therefore be true, and all heretics liars.

Luke ii. Christ was born, wrapped in clouts, laid in a manger, fed, circumcised, embraced in arms, grew, was made strong in spirit, profited in wisdom and age, hungered, thirsted, eat, drank, wept, was weary, slept, rejoiced, was moved with wrath and indignation, sorrowed, was heavy, sad, was in such an agony that his sweat was like drops of blood trickling down to the ground, feared death, and at the last suffered the most spiteful death of the cross, and was buried. All these are manifest tokens and evident signs of Christ's true manhood. Neither could he have done or suffered these things, if he had had a fantastical body, or a body brought from heaven. Let God therefore be true, and all heretics liars.

Luke xxiv. Christ after his resurrection appeared unto his disciples, and said unto them, "Peace be unto you. The disciples being abashed and afraid, and supposing that they had seen a spirit, he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is even I myself. Handle me and see: for a spirit hath not flesh and bones, as ye see me have." Here Christ after his resurrection proved and shewed himself not to be a fantastical, but a very man; not to have an heavenly body, but a body of flesh and bones. And to declare himself true and perfect man, he did eat before them a piece of a broiled fish and of an honeycomb. Let God therefore be true, and all heretics liars.

Acts ii. Peter in a certain sermon declared unto the Jews, that Christ as concerning the flesh came of the fruit of David's loins. In the which words he manifestly declareth his faith concerning Christ's humanity, which is, that Christ is very man, coming of the seed of David, and taking his manhead of the blessed virgin, which came of the

stock of David. Hereof may we also learn, that the true and christian faith is to believe that Jesu Christ took his flesh of Mary his mother, and brought not his body with him from heaven, as the wicked anabaptists hold.

Paul, in his epistle to the Romans, plainly teacheth that Christ as concerning the flesh came of the fathers of the old testament, that is to say, Abraham, Isaac, Jacob, David, &c. Rom. ix.

In his epistle to the Galatians he saith, that "when the time was full come, God sent his Son, made of a woman." He saith not, that he was made afore of the elements in the air, or that he brought his body with him from heaven, but that he was "made of a woman," that is to say, took his beginning and natural substance of Mary his mother, concerning his humanity. Gal. iv.

Again, in his first epistle unto Timothy, he nameth the man Jesu Christ a "mediator between God and man." [This name mediator between God and man.][1] This name, mediator, proveth Christ both God and man. For he, that should be a mediator between God and man, set them at one that were at debate, make peace among them that before did disagree, and conjoin them in perpetual amity which before were enemies one to another; yea, and by his own dignity, worthiness, and justice, make a love-day for ever and ever between God and man; must have in him both the nature of God and the nature of man. Christ is that one and alone mediator, which hath by his death and passion set God and man together in an everlasting peace and quietness, which before through sin were at strife and debate. As Christ therefore is true God, so is he true man; God, I say, of God the Father, and man of us, of our flesh and of our blood; or else should blessed Paul err, which calleth him a mediator. But let God be true, and all heretics liars. 1 Tim. ii.

Finally, in his epistle unto the Hebrews, after that he had spoken much of the divine nature of Christ, proving Christ to be very God, he also setteth forth Christ's humanity, and proveth him to be true and natural man, made of our flesh and of our blood, this alone excepted, that we received our nature with sin, and in sin, and by natural conjunction; Christ received his humanity of his mother without sin, without the company of any man, by the operation of the Holy Ghost. But let us hear the words of the apostle: "Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part with them." Here St Paul declareth evidently, that as the children, that is to say, men, be partakers of flesh and blood, so likewise Christ (because he might destroy him that had lordship over death, that is to say, the devil, by the death in his own body,) was made partaker of the same, that is, of flesh and blood. No man doubteth that our flesh is of the nature and substance of a woman: no more is it to be doubted, that Christ took his flesh of the nature and substance of Mary his mother; seeing the epistle saith that Christ was made partaker of flesh and blood with us. This could he not have been, if he had brought his body with him from heaven, or had taken it of any other than of a natural woman, although a pure and undefiled virgin. Therefore like as man taketh his nature of his parents, so likewise took Christ his human nature of the blessed virgin, his mother. Heb. ii.

He saith, moreover: "He (meaning Christ) in no place taketh on him the angels, but the seed of Abraham taketh he on him." Here the apostle manifestly confuteth the wicked opinion of them which teach that Christ had a celestial body, or a body made of the air; and plainly affirmeth that he took the seed of Abraham, that is to say, was made and became very true and natural man of the kindred of Abraham, according to God's promise. So that all that ever he had, concerning his humanity, he had it of the blessed virgin, which came of the stock of Abraham.

Again he saith: "In all things it became him to be made like unto his brethren." Here St Paul confesseth that Christ was made like unto us in all things; which thing by no means could be true, if he had not taken upon him our nature and substance. If he be like unto us in all things (sin alone except), so followeth it that he is of the same nature, and of the same flesh and blood that we are; or else could not he be like unto us in all things. And so should this holy apostle and all other godly writers and teachers have brought us in error. But let God be true, and all heretics liars.

[1] The words in brackets are omitted in ed. 1536.]

Now have we learned both truly and fully of the holy scriptures, which are infallible verities, that Christ was "conceived by the Holy Ghost, and born of the virgin Mary." By the which word "of," we believe that he took his humanity of her substance, and had none other beginning as touching his humanity, than in her and of her, by the operation of the Holy Ghost; so that we may truly conclude, that as Christ is very God of God the Father, without a mother, so is he very man of Mary his mother, without any father. Therefore may his godhead be as justly denied, as his manhead and flesh-taking of the blessed virgin Mary. But Christ abideth very God and very man, whatsoever the wicked heretics babble.

Cursed therefore be Cerdo, Marcion, and Manes, which taught that Christ appeared as man, and yet had no part of true manhead in him, but only had a fantastical body. Cursed be Cerinthus, which taught that Jesus was begotten of Joseph and Mary, after the manner of other men, and that Christ came down from above unto Jesus. Cursed be the Ebionites, the Theodosians, the Antimonians[1], and the Photinians, which affirmed that Christ was born of the virgin only man, and not God. Cursed be Appelles, which taught that Christ had his body of the elements in the air. Cursed be Valentinus, which said that Christ brought his body with him from heaven, and took no flesh of the virgin Mary; but passed through her as water through the pipe[2]. Cursed be his apes the anabaptists, which in these our days have raised up that most detestable and horrible heresy.

Cursed and confounded be all they which with their hearts do not believe, and with their mouths unfeignedly confess, that Jesus Christ is both God and man; to whom be glory for ever. Amen.

AGAINST THE GROSS AND FANTASTICAL OPINION OF THE PAPISTS, WHICH AFFIRM THAT CHRIST'S NATURAL BODY AND BLOOD IS CARNALLY EATEN AND DRUNKEN IN THE LORD'S SUPPER.

If the devil, or the pope, or any of their imps, go about with sophistical reasons to persuade thee, that Christ is naturally in the sacramental bread and wine, or that the bread and wine is turned into the real and natural body and blood of Christ, even as he received it of the blessed virgin, suffer not thyself to be beguiled and mocked; but valiantly resist them with these sentences and histories of God's most holy word.

SENTENCES OUT OF THE OLD TESTAMENT.

Psal. xi. "The Lord is in his holy temple, the Lord's seat is in heaven."

Psal. xiv. "The Lord looked down from heaven upon the children of men, to see if there were any that would understand and seek after God."

Psal. xlvii. "God is gone up with a merry noise, and the Lord with the sound of the trumpet."

"God sitteth upon his holy seat."

Psal. lxviii. "Thou art gone up on high, O Christ: thou hast led captivity captive, and received gifts for men."

"Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord, which sitteth in the heavens over all."

Psal. cii. "He looked down from his sanctuary; even out of heaven did the Lord behold the earth, that he might hear the mournings of such as be in captivity, and deliver the children appointed unto death."

Psal. ciii. "The Lord hath prepared his seat in heaven, and his kingdom ruleth over all."

Psal. civ. "O Lord my God, thou art become exceeding glorious: thou art clothed with majesty and honour."

"Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain."

"Thou layest the beams of thy chambers in the waters, and makest the clouds thy chariots, and walkest upon the wings of the wind."

[1 By Antimonians must be meant the sect of Artemon, of which Theodotus was a leader.—Euseb. Pamph. Eccles. Hist. lib. v. cap. xxviii.]

[2 See before, page 412, note 1.]

"The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool." Psal. cx.

"The Lord is high above all heathen, and his glory above the heavens. Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth?" Psal. cxiii.

"Wherefore shall the heathen say, Where is now their God? As for our God, he is in heaven; he hath done whatsoever pleased him." Psal. cxv.

"Unto thee, O Lord, lift I up my eyes, which dwellest in the heavens." Psal. cxxiii.

"Whither shall I go from thy Spirit? or whither shall I fly from thy presence? If I climb up into heaven, thou art there," &c. Psal. cxxxix.

"Will God dwell on the earth? Behold, the heavens and heavens of all heavens are not able to contain thee: and how should then this house do it, that I have builded?" 1 Kings viii.

"The house which I build shall be great; for great is our God above all gods. But who is able to build him an house, when that heaven and heaven above all heavens is not able to receive him?" 2 Chron. ii.

"God is higher than heaven; what art thou able to do? Deeper than hell; how wilt thou then know him? His length exceedeth the length of the earth, and his breadth the breadth of the sea." Job xi.

"Thus saith the Lord, Heaven is my seat, and the earth is my footstool: where shall now the house stand that ye will build unto me? and where shall be the place that I will dwell in?" Isai. lxvi.

SENTENCES OUT OF THE NEW TESTAMENT.

"If any man say unto you, Lo, here is Christ, or there is Christ, believe it not. For there shall arise false anointed and false teachers, and shall shew great miracles and wonders; insomuch that, if it were possible, the very elect should be deceived. Behold, I have told you afore. Wherefore if they say unto you, Behold, he is in the desert, go not ye forth: Behold, he is in the secret places, believe it not. For as the lightning cometh out of the east, and appeareth unto the west, so shall the coming of the Son of man be." Matt. xxiv.

"Ye have the poor always with you, but me shall ye not have always." Matt. xxvi.

"And when the Lord had spoken unto them, he was received into heaven, and is set down on the right hand of God." Mark xvi.

"It came to pass, as Christ blessed them, he departed from them, and was carried up into heaven." Luke xxiv.

"I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you even unto myself, that where I am there ye may be also." John xiv.

"If ye loved me, ye would rejoice, because I said, I go unto the Father."

"Now I go my way to him that sent me, and none of you asketh me whither I go: but, because I have said such things unto you, your hearts are full of sorrow." John xvi.

"Nevertheless I tell you the truth, it is expedient for you that I go away. For if I go not away, that Comforter will not come unto you; but if I depart, I will send him unto you."

"I went out from the Father, and came into the world. Again, I leave the world, and go to the Father."

"It is Christ which died, yea rather, which is risen again, which is also on the right hand of God." Rom. viii.

"So oft as ye shall eat of this bread, and drink of the cup, ye shall remember the Lord's death till he come." 1 Cor. xi.

"God the Father raised Christ from the dead, and set him on his right hand in heavenly things, above all rule, power, and might, and dominion, and above all names that are named, not in this world only, but also in the world to come." Eph. i.

"Christ is gone up on high, and hath led captivity captive, and hath given gifts unto men." Eph. iv.

"That he ascended, what meaneth it but that he also descended first into the lowest parts of the earth?"

"He that descended is even the same also that ascended up even above all heavens, to fulfil all things."

Phil. ii. "God hath exalted Christ on high, and given him a name which is above all names; that in the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth," &c.

Col. iii. "If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"Whensoever Christ, which is our life, shall shew himself, then shall ye also appear with him in glory."

1 Thess. iv. "The Lord himself shall come down from heaven with a shout, and the voice of the archangel, and trump of God," &c.

Heb. i. "Christ the Son of God, being the brightness of his Father's glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sins, and sitteth on the right hand of the majesty on high."

Heb. x. "This man Christ, after he had offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool."

Heb. xii. "Let us run with patience unto the battle that is set before us, looking unto Jesus, the captain and finisher of our faith; which for the joy that was set before him abode the cross, and despised the shame, and is set down on the right hand of the throne of God."

1 Pet. iii. "Jesus Christ is on the right hand of God, and is gone into heaven, angels, powers, and might, subdued unto him."

EXAMPLES OUT OF THE NEW TESTAMENT.

Acts i. "When Jesus had spoken these things, while the disciples beheld him, he was taken up on high; and a cloud received him up out their sight. And while they look up stedfastly toward heaven, as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up to heaven? This same Jesus, which is taken from you into heaven, shall so come, even as ye have seen him go into heaven."

Acts vii. "Stephen, being full of the Holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God."

Acts ix. "When Saul journeyed, it fortuned that, as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest," &c.

AGAINST THE PLUCKING AWAY OF THY TRUST AND CONFIDENCE FROM CHRIST AND HIS MERITS, TO PUT IT IN THE MERITS OF OTHER CREATURES, OR IN THINE OWN GOOD WORKS, OR IN THE INTERCESSION OF SAINTS, OR THE SACRIFICE OF THE POPISH MASS.

If Satan by his subtile and crafty suggestions, seeking thy damnation, go about to pluck thy faith, confidence, and trust from Christ, his blood, and his merits, to repose it in the merits of men, or in thine own good deeds, works, and merits, or in the intercession of saints, or in the sacrifice of the popish mass, so that thy whole salvation shall not hang on Christ and his deservings only, but rather on some other strange means; lean not to his temptations, but manfully resist them, stedfastly abiding in this persuasion, that Christ alone is thy righteousness, and that all thy salvation dependeth on him alone, and on none other thing, neither in heaven nor in earth. And that thou mayest be confirmed in this faith, set these scriptures, which

are undoubted verities, ever before thine eyes; and suffer not thyself, neither by the crafty assaults of Satan, nor yet by the subtile and fleshly reasons of any man, to be plucked from them.

SENTENCES OUT OF THE OLD TESTAMENT.

Christ is that seed which did tread down Satan's head. Gen. iii.

Christ is that "seed in whom all nations of the world shall be blessed." Gen. xxii.

Christ is the ruler, duke, and captain, whom all nations have so long looked for, which also defendeth his people from the power of Satan. Gen. xlix.

Christ is that Son of God whom we are commanded to "kiss" and embrace, lest we "perish from the right way." Psal. ii.

Christ is our "upholder, our glory, and our strong shield." Psal. iii.

Christ is "the Lord from whom all health and salvation cometh. And he it is that blesseth his people."

Christ is "the Lord that never forsaketh them that trust in him, and seek after him." Psal. ix.

Christ is our "strength, our sure rock, our bulwark, our refuge, our defence, our buckler, our mighty saving health, and our sanctuary." Psal. xviii.

Christ is "he that saveth us, because it is his pleasure."

Christ "saveth the poor oppressed, and layeth full low the high looks of the proud."

Christ is "the Lord, in whom alone our fathers trusted; they trusted, I say, in him, and he delivered them. They cried unto him, and they were made safe: they trusted in him, and they were never confounded." Psal. xxii.

Christ is "that Lord whose ways universal are mercy and truth to them that seek after his testament and ordinances. He it is that will be merciful to our sins, even for his own name's sake, be they never so great and many." Psal. xxv.

Christ is our "light, and our saving health; whom then shall we fear? Christ is the defender of our life; of whom then shall we be afraid?" Psal. xxvii.

Christ is "the strength of his people, and the defender of the health of his anointed." [Psal. xxviii.]

Christ is our "refuge in all tribulations that assail us." Psal. xxxii.

Christ's "eyes are upon them that fear him, and upon them that trust in his mercy, that he may deliver their souls from death, and nourish them in the time of hunger." Psal. xxxiii.

Christ is "gentle: blessed is the man that trusteth in him." Psal. xxxiv.

Christ "beholdeth the righteous, and heareth their prayer."

Christ "is at hand for them that are troubled in heart, and he shall save the humble and meek-spirited."

Christ "giveth salvation to the righteous, and he is their defender in the time of trouble. He helpeth them and delivereth them, and maketh them free from sinners; and saveth them, because they trust in him." Psal. xxxvii.

Christ "pardoneth all our iniquities, and healeth all our diseases: he delivereth our lives from destruction, and crowneth us in mercy and lovingkindness." Psal. ciii.

Christ is "right mild and merciful, slow unto wrath, but ready to forgiveness. He chideth not ever, neither is he angry always; he dealeth not with us after our sins, nor rewardeth us according to our wickedness. The height of the heavens is not so present over the earth, as is his merciable[1] goodness over them that worship him. He setteth our sins as far from us as is the east from the west."

"Never was there any father so tender unto his children as is the Lord unto them that worship him. For it is he that knoweth our making, he remembereth that we are but of dust; that the age of man mortal is like grass, that he flourisheth like a flower of the field; which as soon as any sharp wind touch it, it is gone, being no more found in his place. But the merciable goodness of the Lord is for ever and ever, preserving his worshippers; and the form of his rightwise-making[2] is present with their childer's children, so long as they keep his covenant, and hold his commandments in mind to do them."

[1 Merciable: merciful.]

[2 Rightwise-making: righteous-making.]

Psal. cxxx. Christ is "the Lord, with whom there is both infinite mercy and plenteous redemption. For he it is that redeemeth Israel from all their sins."

Isai. xliii. Christ is that Lord, yea, Christ is "that Lord indeed, which putteth away our iniquities for his own sake, and will remember them no more. Neither have we any thing whereby we may be justified in his sight."

Isai. xlv. Christ alone is "that Saviour, in whom Israel is saved with an everlasting health."

Isai. xlix. Christ can "no more forget us than a mother can forget the child of her womb. And though she forgetteth her child, yet cannot he forget us: for he hath written up us in his hands, so that we are alway in his sight."

Isai. liii. Christ "hath taken upon him our diseases, and borne away our sorrows."

Christ "was wounded for our iniquities, and bruised for our sins. Christ was offered for us, because it was his pleasure."

[Isai. lxiii.] Christ "alone hath trodden down the winepress, neither was there any at all that helped him."

EXAMPLES OUT OF THE OLD TESTAMENT.

Exod. xii. When God determined to slay all the first-born in the land of Egypt, both of man and beast, he commanded his people, every man in his house, to slay a lamb of a year old, and without spot; and with the blood thereof to anoint the upper door-post and the two side-posts; that when the angel, which smote the land of Egypt, should see the blood, he might pass over them, and not destroy them. This paschal

John i. 1 Cor. v. Eph. v. lamb of the Jews is a figure of the true paschal Lamb, Jesus Christ the Lord, which is the pure and undefiled Lamb of God, which offered himself a sweet-smelling sacrifice

1 Pet. ii. unto God for us, which never committed sin, and in his mouth no guile was found.

☞ For as the blood of the lamb sprinkled on the door-posts of the Israelites did drive away the avenger, and kept harmless the first-begotten of the Israelites; so likewise the blood of Christ, sprinkled in the hearts of men by faith, driveth Satan, sin, death, desperation, and hell from them, purifieth their consciences, maketh their hearts merry,

John i. setteth them at one with God, and bringeth everlasting life, as St John saith: "Behold that Lamb of God, which taketh away the sin of the world."

1 Cor. v. Hereto agreeth the saying of St Paul: "Christ our passover is offered up for us."

Exod. xvi. Christ was figured by manna, which God gave from heaven unto the Israelites to eat in the desert.

Wisd. xvi. For as that bread was very pleasant and good of taste, and had in it the savour of all sweet and dainty meats, so that they which did eat of that needed none other meat; even

Psal. lxxviii. so likewise is Christ the most sweet and pleasant bread that came down from heaven.

John vi. He that eateth of this bread shall live for ever, neither needeth he to follow any other strange repast. For in Christ the soul of a christian man through faith findeth enough to feed upon.

Exod. xvii. The rock, out of the which plenty of sweet waters gushed out for the comfort of

1 Cor. x. the thirsty Israelites in the wilderness, signified Christ also, as St Paul doth declare. For as that rock gave out abundance of sweet and pleasant waters, to the great comfort of the people of Israel, which otherwise should have perished; so likewise is Christ that rock, out of the which floweth plenty of heavenly waters, comfortable for the thirsty soul, which otherwise cannot be succoured, but must needs perish. And he that drinketh of those heavenly waters, which come out of the rock Christ, shall not need to seek after the stinking and dirty puddles of other. For in this Christ he shall find plenty of waters to drink, yea, and that unto the uttermost, for his

John v. soul's health; as Christ himself saith: "Whosoever shall drink of the water that I shall give him shall never more be athirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

The brasen serpent in the old law was a figure also of Christ. For as those which were stricken of the fiery serpents were made whole when they looked upon the brasen serpent, for their faith's sake, which they had in the promise of God annexed unto the serpent; so likewise they, that are wounded with the fiery darts of Satan, are made whole, whensoever they behold, with the eyes of the inward man by faith, Jesus Christ which was crucified for our sin, as Christ himself testifieth, saying: "As

Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii.
that none that believeth in him perish, but have everlasting life."

SENTENCES OUT OF THE NEW TESTAMENT.

Christ is called a Saviour; for "he it is that saveth his people from their sins." Matt. i.

Christ "came not to call the justiciaries, but sinners to repentance." Matt. ix.

Christ calleth all them that "labour and are laden," and he promiseth that he will Matt. xi.
"refresh them."

Christ is "that true light which lighteneth every man that cometh into this world." John i.

Christ is that Lord "of whose fulness all we have received, even grace for grace. John i.
For the law was given by Moses, but grace and truth came by Jesus Christ."

Christ is "that Lamb of God which taketh away the sins of the world." John i.

"As Moses lifted up the serpent in wilderness, so must the Son of man be John iii.
lifted up, that every one that believeth in him may not perish, but have everlasting life. For God loved the world so fervently, that he gave his only-begotten Son, that every one that believeth in him may not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world should be saved by him." "He that believeth in the Son hath everlasting life; but he that believeth not in the Son shall not see life, but the wrath of God abideth upon him."

Christ giveth "that living water, whereof whosoever drinketh shall nevermore thirst; John iv.
but that water shall be unto him a fountain of water that springeth up into eternal life[1]."

Christ is "that bread of life which came down from heaven. If any man eat of John vi.
that bread, he shall live for ever."

Christ alone, "the Son of God, maketh us free." John viii.

Christ is "the door: if any man enter in by him, he shall be safe. For he shall John x.
go in, and come out, and find pasture."

Christ is "that good shepherd which gave his life for his sheep."

Christ is "the resurrection and life; he that believeth in him, although he were John xi.
dead, shall live, and every one that liveth and believeth in him shall never die."

Christ is "the light of the world, and came into the world for this purpose, that John xii.
every one that believeth in him should not abide in darkness."

Christ is "the way, truth, and life. No man cometh unto the Father but by him." John xiv.

Christ is that mighty prince which hath "overcome the world." John xvi.

"There is none other name given unto men under heaven wherein they must be Acts iv.
saved, but only that name of Christ. Neither is there any salvation in any other but in him alone."

"Christ is ordained of God a judge of quick and dead. To him give all the prophets Acts x.
witness, that through his name all that believe in him shall receive remission of sins."

"Through Christ is preached unto us the forgiveness of sins, so that by him all Acts xiii.
that believe are justified from all things from which we could not be justified by the law of Moses."

"The righteousness no doubt, which is good before God, cometh by the faith of Jesus Rom. iii.
Christ unto all and upon all that believe. There is no difference. For all have sinned, and want the glory of God, but are justified freely by his grace through the redemption that is in Christ Jesu, to whom God hath made a seat of mercy through faith in his blood, to shew the righteousness which before him is of valor."

"Christ died for our sins, and rose again for our justification." Rom. iv.

"We, being justified by faith, are at peace with God, through our Lord Jesus Rom. v.
Christ, by whom we have away in through faith unto this grace, wherein we stand, and rejoice in hope of the praise that shall be given of God."

"God setteth out his love that he hath to us, forasmuch as while we were yet sinners Christ died for us. Much more then now, being justified in his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, seeing we are reconciled, we shall be

[1 The edition of 1566 restores here the right reading: the folio has, very strangely, *fire*.]

preserved by his life. Not only so, but we also joy in God by our Lord Jesus Christ, by whom we have received the atonement."

Read the whole Chapter.

Rom. vi. "Everlasting life is the gift of God through Jesus Christ our Lord."

Rom. viii. "There is no damnation to them which are in Christ Jesus, which walk not after the flesh, but after the Spirit. For the law of the Spirit, that bringeth life through Jesus Christ, hath made us free from the law of sin and death."

"We know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before, he also ordained before, that they should be alike fashioned to the shape of his Son, that he might be the first-begotten Son among many brethren. And whom he appointed before, them also he called; and which he called, them also he justified; which he justified, them also he glorified.

"What shall we then say to these things? If God be on our side, who can be against us? which spared not his own Son, but gave him for us all, how shall he not with him give us all things also? Who shall lay any thing to the charge of God's chosen? It is God that justifieth, who then shall condemn? It is Christ which is dead, yea, rather, which is risen again, which is also on the right hand of God, and maketh intercession for us."

Rom. x. "Christ is the end of the law to justify all that believe." "Whosoever believeth on Christ shall not be ashamed. There is no difference between the Jew and the gentile: for one is Lord over all, which is rich unto all that call on him; for whosoever shall call on the name of the Lord shall be safe."

1 Cor. i. "Christ is made of God our wisdom, our righteousness, our sanctification, and redemption."

1 Cor. v. "Christ our Easter Lamb is offered up for us."

1 Cor. vi. "We are washed, we are sanctified, yea, we are justified by the name of the Lord Jesu, and by the Spirit of our God."

2 Cor. viii. "The liberality of our Lord Jesus Christ is great, which though he were rich, yet for our sakes he became poor, that we through his poverty might be made rich."

Gal. ii. "If righteousness come of the law, then died Christ in vain."

Gal. iii. "Christ hath delivered us from the curse of the law, and was made accursed for us."

Gal. v. "Stand fast in the liberty wherewith Christ hath made us free, and wrap not yourselves again in the yoke of bondage."

"Ye are gone quite from Christ, as many as are justified by the law, and are fallen from grace. For we look in Spirit to be justified through faith. For in Jesu Christ neither is circumcision any thing worth, neither uncircumcision, but faith which by love is mighty in operation."

[Gal. vi.] "God forbid that I should rejoice in any thing, but only in the cross, death, and passion of our Lord Jesus Christ."

Eph. i. "Blessed be God the Father of our Lord Jesu Christ, which hath blessed us with all manner of spiritual blessings in heavenly things by Christ."

"By Christ we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, which he shed on us abundantly in all wisdom and prudence."

Eph. ii. "God which is rich in mercy, through his great love wherewith he loved us, even when we were dead in sin, hath quickened us together in Christ (for by grace are ye saved), and hath raised us up together, and made us sit together in heavenly things through Christ Jesus."

"By grace are ye made safe through faith, and that not of yourselves: for it is the gift of God, and cometh not of works, lest any man should boast himself."

"We were strangers and far off, but now we are made nigh by the blood of Christ."

"Christ is our peace."

Eph. iii. "By Christ Jesu our Lord are we bold to draw nigh in the trust which we have by faith on him."

"Christ is ascended up on high, and hath led captivity captive, and hath given gifts unto men." Eph. iv.

"In Christ have we redemption through his blood, that is to say, forgiveness of sins." Col. i.

"By Christ through the blood of his cross are all things reconciled to God the Father, and set at peace both in heaven and in earth."

"This is a true saying, and by all means worthy to be received, that Christ Jesus came into this world to save sinners." 1 Tim. i.

"There is one God, and one mediator between God and man, which is the man Christ Jesus, which gave himself a ransom for all men." 1 Tim. ii.

"God hath not saved us for the deeds of righteousness which we have wrought, but of his mercy hath he saved us." Tit. iii.

"We are not redeemed with corruptible silver and gold from our vain conversation, which we received by the traditions of the fathers, but by the precious blood of Christ, as of a lamb undefiled and without spot." 1 Pet. i.

"Christ is the shepherd and bishop of our souls." 1 Pet. ii.

"The blood of Jesus Christ, God's Son, maketh us clean from all sin." 1 John i.

"If any man sin, we have an advocate with the Father, Jesus Christ that righteous one; and he is a mercy-stock for our sins: not for our sins only, but also for the sins of all the world." 1 John ii.

"Our sins are forgiven us in the name of Christ."

"For this purpose appeared the Son of God, to loose the works of the devil." 1 John iii.

"In this appeareth the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we love God, but that he loved us, and sent his Son to be a sacrifice for our sins." John iv.

"Christ in his own person hath purged our sins." Heb. i.

"Christ through death put down him that had rule over death, that is to say, the devil, and hath made us free from the danger of bondage." "In that Christ himself suffered and was tempted, he is able to succour them that are tempted." Heb. ii.

"We have not an high priest which cannot have compassion on our infirmities, but was in all points tempted like as we are, but yet without sin." Heb. iv.

"Let us therefore go boldly unto the seat of grace, that we may receive mercy, and find grace to help in time of need."

"Christ hath an everlasting priesthood. Wherefore he is able also ever to save them that come unto God by him; forasmuch as he ever liveth to make intercession for us." Heb. vii.

"Christ, being bishop of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this manner building, neither by the blood of goats and calves, but by his own blood he entered in, once for all, into the holy place, and found eternal redemption. For if the blood of oxen and goats, and the ashes of an heifer, when it was sprinkled, purified the unclean, as touching the purifying of the flesh; how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God!" Heb. ix.

"And for this cause is he the mediator of the new testament, that through death, which chanced for the redemption of those transgressions that were in the first testament, they which were called might receive the promise of eternal inheritance."

"Christ now in the end of the world hath appeared once for all, to put sin to flight by the offering up of himself."

"We are sanctified by the offering of the body of Jesu Christ once for all." "With one offering hath Christ made perfect for ever them that are sanctified." Heb. x.

"Christ loved us, and washed us from our sins in his own blood, and made us kings and priests unto God his Father." Rev. i.

"Christ liveth for evermore, and hath the keys of hell and death."

"Christ is Lord of lords, and King of kings; and they that are on his side are called, and chosen, and faithful." Rev. xvii.

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. iii. Christ is that well-beloved Son of God, for whose sake the heavenly Father is well pleased with man.

Matt. xviii. Christ is that King, which forgave the servant the ten thousand talents that he ought.

Luke x. Christ is that most loving Samaritan, which healed the wounded man that was half dead.

Luke xv. Christ is that tender shepherd, which fetched home unto the sheep-fold, even upon his shoulders, the lost sheep.

Christ is that most gentle Father, which with so great joy, and with embracing arms, received home again the lost son.

AGAINST SUCH AS GO ABOUT TO DISSUADE THE CHRISTIAN PEOPLE FROM THE STUDYING, READING, OR HEARING OF GOD'S WORD.

If Satan, or any of his imps, go about to dissuade thee and to pluck thy mind from studying, reading, or hearing God's word, that thou mayest walk in darkness, and never come to the knowledge of the truth, lest by this means thou shouldest be saved, lean not unto him, but enarm thyself against his wicked temptations with these scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

Exod. xiii. "Thou shalt tell thy son at the same day, and say, Because of that which the Lord did for me, when I departed out of Egypt. Therefore shall it be a sign unto thee in thine hand, and a token of remembrance before thine eyes, that the law of the Lord may be in thy mouth, how that the Lord brought thee out of Egypt with a mighty hand."

Num. xv. "Speak to the children of Israel, and say unto them, that they make them guards upon the quarters of their garments, amongst all your posterities, and put yellow ribbands upon the guards in the quarters. And the guards shall serve you, that ye may look upon them, and remember all the commandments of the Lord, and do them; that ye order not yourselves after the meaning of your own heart, nor go a whoring after your own eyes. Therefore shall ye remember, and do all my commandments, and be holy unto your God."

Deut. iv. "Take heed to thyself now, and keep well thy soul, that thou forget not the things which thine eyes have seen, and that they depart not out of thy heart all the days of thy life. And thou shalt teach them thy children and thy childer's children."

Deut. vi. "Hear, O Israel, the Lord our God is one Lord only. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shalt thou take to heart, and shalt rehearse them unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be a token of remembrance before thine eyes, and thou shalt write them upon the posts of thine house and upon thy gates."

Deut. xi. "If ye hearken unto my commandments, which I command you this day, that ye love the Lord your God, and serve him with all your heart, and with all your soul; then will I give rain unto your land in due season, early and late, that thou mayest gather in thy corn, thy wine, and thine oil, and I will give grass upon thy field for thy cattle, that ye may eat and be filled. But beware that your heart be not deceived, that ye go aside, and serve other gods, and worship them, and then the wrath of the Lord wax hot upon you, and he shut up the heaven that there come no rain, and the earth give not her increase, and ye perish shortly from the good land which the Lord hath given you."

"Put up therefore these my words in your hearts and in your souls, and bind them for a sign upon your hands, that they be a token of remembrance before your

eyes; and teach them your children, so that thou talk of them, when thou sittest in thine house, or walkest by the way, when thou liest down and when thou risest up, and write them upon the posts of thine house and upon the gates, that thou and thy children may live long in the land which the Lord sware unto thy fathers to give them, as long as the days of heaven endure upon earth."

"Let my doctrine increase as rain, and my speech flow as doth the dew; even as the rain upon the grass, and the drops upon the herb." "Take to heart all the words which I testify unto you this day, that ye command your children to observe and to do all these words of this law. For it is no vain word to you, but it is your life, and this word shall prolong your life." Deut. xxxii.

"Be strong and very bold, that thou mayest keep and do every thing according to the law that Moses my servant commanded thee. Turn not aside from it, neither to the right hand nor to the left, that thou mayest deal wisely whithersoever thou goest. And let not the book of this law depart out of thy mouth, but exercise thyself therein day and night, that thou mayest keep and do every thing according to it that is written therein." Josh. i.

"Then shalt thou prosper in thy ways and deal wisely. Lo, I have commanded thee to be strong and bold. Fear not, and be not afraid; for the Lord thy God is with thee, wheresoever thou goest."

"Blessed is the man that delighteth in the law of the Lord, and exerciseth himself in his law both day and night." Psal. i.

"Lay hand on learning.... lest the Lord be angry, and so ye perish from the right way." Psal. ii.

"The law of the Lord is pure, it turneth souls. The witness of the Lord is faithful, it giveth wisdom even unto babes." Psal. xix.

"The statutes of the Lord are right, they rejoice the heart: the commandment of the Lord is bright, and lighteneth the eyes."

"The fear of the Lord is holy, it endureth for ever: the judgments of the Lord are true and righteous altogether: they are more pleasant and worthy, more to be desired than gold and precious stone, yea they be sweeter than the honey and the honey-comb."

"The Lord shall tell in the scriptures of the people and of those princes that were in her." Psal. lxxxvii.

"Blessed is the man whom thou hast nurtured, O Lord, and taught him in thy law." Psal. xciv.

"He hath sent his word and healed them, and delivered them from their destructions." Psal. cvii.

"Blessed are they that search his testimonies, and seek after him with their whole heart." Psal. cxix.

"Thou hast given strait charge that thy commandments should be kept. O that my ways were stablished to keep thy statutes! then should not I be confounded, while I have respect unto all thy commandments."

"Wherewithal shall a young man cleanse his way? Verily, by ruling himself according to thy word. With my whole heart have I sought thee: O let me not go wrong out of thy commandments."

"Thy words have I hid within my heart, that I should not sin against thee."

"Thou rebukest the proud: cursed are they that depart from thy commandments."

"Thy testimonies is my delight, yea, thy statutes are my counsellors."

"Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. O give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart."

"Lead me in the path of thy commandments, for that is my desire. Incline my heart unto thy testimonies, and not unto covetousness." "The law of thy mouth is better unto me than thousands of gold and silver." "The wicked men have told me tales, but nothing agreeable to thy law. For all thy commandments are true, yet have the ungodly persecuted me."

"If my delight were not in thy law, I should perish in my trouble." "O how sweet are thy words unto my throat, yea, more than honey is unto my *mouth*!" "Thy word is a lantern unto my feet, and a light unto my path." "It is high time for thee, O

Lord, to lay to thine hand, for they have destroyed thy law. For I love thy commandments above gold and precious stone."

"The preaching of thy word giveth sight, yea, and bringeth forth understanding, even unto the very babes."

"Health is far from the ungodly, for they regard not thy statutes."

"But great is the peace that they have which love thy law, and they are not offended at it."

Prov. ii. "My son, if thou wilt receive my words, and keep my commandments by thee, that thine ear may hearken unto wisdom, apply thine heart then to understanding. For if thou criest after wisdom, and callest for knowledge, if thou seekest after her as after money, and diggest for her as for treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God. For it is the Lord that giveth wisdom, out of his mouth cometh knowledge and understanding. He preserveth the welfare of the righteous, and defendeth them that walk innocently: he keepeth them in the right path, and preserveth the way of the saints. Then shalt thou understand righteousness, judgment, and equity, yea, and every good path. If wisdom enter into thine heart, and thy soul delight in knowledge, then shall counsel preserve thee, and understanding shall keep thee. That thou mayest be delivered from the evil way, and from the man that speaketh froward things, from such as leave the high street, and walk in the way of darkness, which rejoice in doing evil, and delight in wicked things, whose ways are crooked, and their paths slanderous. That thou mayest be delivered also from the strange woman, and from her that is not thine own, which giveth sweet words, forsaketh the husband of her youth, and forgetteth the covenant of her God. For her house is inclined unto death, and her paths unto hell. All they that go in unto her come not again, neither take they hold of the way of life. That thou mayest walk in the good way, and keep the paths of the righteous. For the just shall dwell in the land, and the innocents shall remain in it; but the ungodly shall be rooted out of the land, and the wicked doers shall be taken out of it."

Prov. iii. "Blessed is that man that findeth wisdom, and obtaineth understanding; for the getting of it is better than any merchandise of silver, and the profit of it is better than gold."

"Wisdom is more worth than precious stones, and all the things that thou canst desire are not to be compared unto her. Upon her right hand is long life, and upon her left hand is riches and honour. Her ways are pleasant ways, and all her paths are peaceable. She is a tree of life to them that lay hold upon her, and blessed are they that keep her fast." "My son, let not these things depart from thine eyes, but keep my law and counsel; so shall it be life unto thy soul, and grace unto thy mouth."

"Then shalt thou walk safely in thy way, and thy foot shall not stumble. If thou sleepest, thou shalt not be afraid, but shalt take thy rest, and sleep sweetly. Thou shalt not need to be afraid of any sudden fear, neither for the violent rushing in of the ungodly when it cometh."

"For the Lord shall be beside thee, and keep thy foot that thou be not taken."

Prov. iv. "Let thine heart receive my words: keep my commandments, and thou shalt live."

"Get thee wisdom, get thee understanding, forget not the words of my mouth, and shrink not from them. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. The chief point of wisdom is, that thou be willing to obtain wisdom, and before all thy goods to get understanding. Make much of her, and she shall promote thee; yea, if thou embracest her, she shall bring thee unto honour."

"She shall make thee a gracious head, and garnish thee with the crown of glory. Hear, my son, and receive my words, that the years of thy life may be many. I will shew thee the way of wisdom, and lead thee in the right paths: so that if thou goest therein, there shall no straitness hinder thee; and when thou runnest, thou shalt not fall."

"Take fast hold of doctrine, let her not go, keep her, for she is thy life."

Prov. vi. "The commandment is a lantern, and the law is a light, and the way of life."

Prov. xix. "Where no knowledge of God's word is, the soul is not well."

Prov. xxiii. "Apply thy heart unto learning, and thine ear to the words of knowledge."

"He that turneth away his ear from hearing the law, his prayer shall be abhorred." Prov. xxviii.

"When the preaching of God's word faileth, then perisheth the people." Prov. xxix.

"Every word of God is pure and clean, yea, it is a shield to them that trust in it." [18.] Prov. xxx.

"Vain are all those men in whom no knowledge of God is." Wisd. xiii.

"Neither herb nor emplasture hath healed them, but thy word, O Lord, which healeth all things." Wisd. xvi.

"The fountain of wisdom is the word of God." Ecclus. i.

"Be meek and lowly to hear the word of God, that thou mayest understand, and bring forth a wise and true answer." Ecclus. v.

"Have all thy pleasure in the commandments of God, and in his laws be thou most of all occupied; and he shall give thee an heart, and a desire of wisdom shall be given thee." Ecclus. vi.

"Be not slack to believe the word of God." Ecclus. xvi.

"Learning is a precious jewel to a wise man." Ecclus. xxi.

"Nothing is better than the fear of God, and nothing is sweeter than to have a respect to the commandments of the Lord." Ecclus. xxiii.

"My people is led captive, because they have no knowledge." Isai. v.

"They have cast away the law of the Lord of hosts, and the word of the Holy One of Israel have they blasphemed."

"Therefore is the wrath of the Lord hot against his people, and he will stretch out his hand, and destroy them."

"Make haste unto the law and witness. If they speak not according to this word, they shall not have the morning light." Isai. viii.

"All ye that are athirst, come unto the waters, and ye that have no money, make haste, buy, and eat. Come, I say, buy without money, and without any exchange, wine and milk." Isai. lv.

"Why lay ye out your money for that that is not bread in deed, and spend your labour about that that shall never satisfy you? Hear me, hear, I say, and eat that which is good, that ye may be well liking: give ear and come unto me, hear me, I say, and your soul shall live."

"As rain and snow cometh down from heaven, and returneth not thither again, but watereth the earth, and maketh it to bud, and bring forth the fruit, so that it giveth seed to the sower, and bread to the eater; so shall my word be, that shall come out of my mouth. It shall not return unto me void, but shall do whatsoever I will, and prosper in them to whom I send it."

"Let not the wise man rejoice in his wisdom, nor the strong man in his strength, nor yet let the rich man glory in his riches; but let him that rejoiceth rejoice in this thing, that he know me, that I am the Lord which do mercy, judgment, and righteousness in the earth." Jer. ix.

"Withdraw not the word from the people, if peradventure they hear and turn from their wicked way, so that it may repent me of the evil which I have determined to do unto them for the maliciousness of their counsels." Jer xxvi.

"Hear, Israel, the commandments of life, give ear that thou mayest become wise. How chanced it, O Israel, that thou art in the land of thine enemies? Thou art worn out in a strange land, thou art defiled with the dead. Thou art reputed with them that go down unto hell. Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, undoubtedly thou hadst dwelt in rest upon the earth. Learn therefore where wisdom is, and where understanding is, that thou mayest also know where continuance of life is, and all things necessary for to maintain the same; again, where the light of the eyes and peace is." Bar. iii.

"This is the book of the commandments, and the law, which abideth for ever. All that keep it shall come unto life; but they that forsake it shall come unto death." Bar. iv.

"Behold, the day is come, saith the Lord, that I will cast an hunger upon the earth, not the hunger of bread, nor the thirst of water, but of hearing the word of the Lord. And they shall go from sea to sea, and walk about from the south to the east, seeking the word of the Lord, and yet shall they not find it." Amos viii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Exod. xxix. God the Father wrote the law of the ten commandments in tables of stone with his finger, and commanded Moses to declare them unto the people.

Deut. vi. The people are commanded of God not only to read his holy law, but also diligently to exercise themselves in the meditation thereof so long as they live, and to teach it their children, yea, to talk of it, both in their house, and when they go abroad, and to write it upon the thresholds, doors, and posts of their houses, that it may be ever in their sight. "For man shall not live with bread alone, but with every word that proceedeth from the mouth of God."

Deut. xvii. A king is commanded to read the book of the law of the Lord all the days of his life, that he may fear the Lord his God.

Josh. i. Josua was commanded that the book of the Lord's law should not depart from his mouth, but that he should study in it day and night, that he might keep and do all things that are written in that book.

1 Sam. xv. King Saul was cast down from his royal estate, because he was negligent and disobedient to the law of God.

1 Chron. xxviii. When David lay on his death-bed, he said to Salomon, Thou shalt prosper and come to great renown, if thou keepest the commandments, and ordinances, which the Lord commanded Moses.

2 Chron. xxiii. Joas, when he was crowned in the temple, had the law of the Lord delivered unto his hands, that he should keep and maintain that same.

2 Chron. xix. Josaphat walked in the commandments of the Lord, and loved God's word so entirely, that he sent his princes, Levites, and priests, to teach in all parts of Juda, which had the book of the Lord's law with them, and went about in all the cities of Juda, and taught the people.

2 Chron. xxix. Ezechias diligently walked in the law of the Lord, purged his realm of all idolatry, set up again the true worshipping of God, and exhorted all his subjects to follow the law of their Lord God.

2 Chron. xxxiv. Josias, that most godly king, which walked so purely in the ways of the Lord, that he declined neither on the right hand nor on the left, when the book of the law was delivered unto him, did not only cause the book to be read before him, but he himself also read it before all his people, both small and great, and (all idolatry destroyed) restored the true religion to his kingdom.

Neh. viii. Esdras read the law of the Lord plainly and distinctly to the people; and they gave very earnest and diligent attendance to the hearing of it.

Hist. Sus. Susan, from her infancy, was so diligently brought up of her parents in the law of God, that she did not only fear God, but also choosed rather to be stoned unto death than she would once transgress the law of God by committing adultery.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. iv. "Man shall not live with bread alone, but with every word that cometh out of the mouth of God."

Matt. xxiv. "Verily, verily, I say unto you, this age shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away."

Luke xi. "Blessed are they that hear the word of God, and keep it."

Luke xiv. "Blessed is he that eateth bread in the kingdom of God."

Luke xvi. "They have Moyses and the prophets, let them hear them." "If they hear not Moyses and the prophets, neither will they believe, though one should rise from the dead."

John iii. "This is condemnation, that light is come into the world, and the men loved darkness more than light, because their works were evil. For every man that doth evil, hateth the light, neither cometh he to the light, lest his works should be reproved: but he that doth truth, cometh to light, that his deeds might be known how they are wrought in God."

John v. "Search the scriptures; for ye think to have eternal life in them, and these are they which testify of me: neither will ye come unto me that ye may have life."

John vi. "The words that I speak to you are spirit and life."

"Lord, to whom shall we go? Thou hast the words of everlasting life."

"He that is of God heareth the words of God. But ye hear not, because ye are not of God." John viii.

"If any man keepeth my word he shall never see death."

"My sheep hear my voice, and I know them, and they follow me, and I give them everlasting life." John x.

"Walk while ye have light, lest darkness overwhelm you. He that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be children of light." John xii.

"He that hath my precepts and keepeth them, he it is that loveth[1] me." John xiv.

"If any man loveth me, he will keep my word, and my Father will love him, and we shall come to him, and dwell with him."

"This is everlasting life, even to know thee, the alone true God, and whom thou hast sent, Jesus Christ." John xvii.

"Every one that is of the truth heareth my voice." John xviii.

"The gospel of Christ is the power of God unto salvation for so many as believe." Rom. i.

"Except the Lord of hosts had left unto us seed," that is, his most blessed word, "we had been as Sodom, and might well have been likened to Gomorra." Rom. ix.

"Faith cometh by hearing, and hearing by the word of God." Rom. x.

"Whatsoever things are written aforetime are written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. xv.

"The word of the cross is to them that perish foolishness, but to us that obtain salvation it is the power of God." 1 Cor. i.

"If the gospel of Christ be yet hid, it is hid among them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should not shine unto them." 2 Cor. iv.

"Let the word of Christ dwell in you richly with all wisdom. Teach and monish one another." Col. iii.

"Quench not the Spirit. Despise not the studies and preachings of the holy scripture. Prove all things, and that is good, hold fast." 1 Thess. v.

"God will all men to be saved, and come unto the knowledge of the truth." 1 Tim. ii.

"Give thy mind to reading, exhortation, and doctrine: continue in these things." 1 Tim. iv.

"Continue in reading the holy scripture, which is able to make thee wise unto salvation through the faith which is in Christ Jesus. For all scripture, given by inspiration of God, is profitable to teach, to improve, to amend, and to instruct in righteousness, that the man of God may be perfect, and prepared to all good works." 2 Tim. iii.

"The word of God is livish and mighty in operation, and sharper than any two-edged sword." [Heb. iv.]

"Lay apart all filthiness, all superfluity of maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls. And see ye be doers of the word, and not hearers only, deceiving yourselves. For if any hear the word and do it not, he is like to a man that beholdeth his bodily face in a glass: for as soon as he hath looked on himself, he goeth his way, and forgetteth forthwith what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein, if he be not a forgetful hearer, but a doer of the work, the same shall be happy in his deed." James i.

"Lay aside all malice, and guile, and dissimulation, and envy, and all backbiting, and as new-born babes desire the milk, not of the body, but of the mind, which is without corruption, that ye may grow therein." 1 Pet. ii.

"We have a right sure word of prophecy: whereunto if ye take heed, as unto a light that shineth in a dark place, ye do well, until the day dawn, and the day-star arise in our hearts. So that ye first know this, that no prophecy in the scripture hath any private interpretation. For the scripture came never by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son. If there come any to you, and bring not this learning, him receive not to house, neither once bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John.

"Blessed is he that readeth and heareth the words of the prophecy, and keepeth these things that are written therein." Rev. i.

"Blessed is he that keepeth the words of the prophecy of this book." Rev. xxii.

[1 A correction is here made from the edition of 1566: the folio reads *teacheth*.]

EXAMPLES OUT OF THE NEW TESTAMENT.

Luke v. The people pressed so greatly upon Christ to hear the word of God, that he was compelled to enter into a ship, and so to teach them.

Luke x. Mary, the sister of Martha, sat at Jesus' feet and heard his preaching. And when Martha, being greatly cumbered about much serving and other worldly business, said to Christ, "Master, dost thou not care that my sister hath left me to minister alone? Bid her therefore that she help me;" he said, "Martha, Martha, thou carest and art troubled about many things; but one thing is needful. Mary hath chosen her that good part which shall not be taken from her."

Luke xix. When Christ preached in the temple, all the people did hang of his mouth, hearing him.

Acts ii. Peter turned three thousand at one of his sermons.

Acts viii. The eunuch, chamberlain and of great authority with Candace, queen of the Ethiopians, read the prophet Esay, sitting in his chariot; to whom the Holy Ghost sent Philip, which did both expound the scriptures unto him, and also baptized him. So dear are they to God which delight in the reading of his holy word.

Acts xvii. The noblest of birth among them of Thessalonica, which received the word with all diligence of mind, searched the scriptures daily, whether those things were even so as Paul and Silas preached.

Acts xviii. Apollos was an eloquent man and mighty in the scriptures. He was informed in the way of the Lord, and he spake fervently in the spirit, and taught diligently the things of the Lord, and yet knew he but the baptism and doctrine of John only: whom when Aquila and Priscilla his wife, being lay persons, had heard, they took him unto them, and expounded unto him the way of God more perfectly, insomuch that afterward he mightily overcame the Jews, and that openly, shewing by the scriptures that Jesus was Christ.

Acts xxi. Philip the evangelist, and preacher of the gospel, had four daughters, excellently learned in the holy scriptures.

2 Tim. iii. Timothy was brought up in the holy scriptures from his young age.

AGAINST STRANGE RELIGION, OR NEW-FOUND WORSHIPPING OF GOD.

If thou be moved unto strange religion, or new-found worshipping of God, either by Satan, by the pope, or by any subtile hypocrite, look that thou by no means dost lean unto their wicked motions, but rather valiantly withstand them with these sentences and examples of the holy scripture.

SENTENCES OUT OF THE OLD TESTAMENT.

Deut. vi. "Hear, Israel: your Lord God is one God. Thou shalt love thy Lord God with all thy heart, with all thy soul, and with all thy strength." "Thou shalt fear thy Lord God, and serve him alone."

Deut. x. "And now, Israel, what doth the Lord thy God require of thee, but that thou fearest the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul, and keep the commandments of the Lord?"

Deut. xiii. [Psal. iv.] "Do that which is pleasant in the sight of the Lord thy God. Sacrifice to the Lord the sacrifice of righteousness, and trust in him."

Psal. l. "I will not reprove thee in thy sacrifices, saith the Lord, for I am full of thy burnt offerings." "Offer to God the sacrifice of praise, and pay to the Most Highest thy vows. Call on me in the day of trouble, and I will deliver thee; and thou shalt honour me."

Psal. lxxxi. "Hear, O my people, I will give thee a charge, O Israel, if thou wilt hear me, there shall be no strange nor new-found God in thee, neither shalt thou worship any foreign God. For I am the Lord thy God, which brought thee out of the land of Egypt."

"A sacrifice well-pleasing to the Lord is to attend to his commandments, and to depart from all iniquities and unrighteousness."

"What shall I do with all these your sacrifices? saith the Lord: I am full of them. The burnt-offerings of wethers and fatlings, the blood of calves, lambs, and goats, I will none of them. When ye come before my sight, who required these things of your hands, that ye should walk in my courts? Bring me no more sacrifice on this manner in vain: your censing is abomination unto me. The feasts of the new moon, and the sabbaths, and other holy days, I cannot abide. Your congregations are wicked. Your calendars and your solemn feasts my soul hateth. I am even weary of them. It grieveth me to the heart for to suffer them. When ye shall pray many prayers, I will not hear you; for your hands are full of blood. Be ye washed and clean. Take away your evil thoughts from my eyes. Cease to do evil, learn to do well. Seek judgment, help the poor oppressed, be favourable to the fatherless, defend the widow; and then come and prove me, saith the Lord. If your sins be as red as scarlet, yet shall they be made as white as snow; and if they be made like purple, yet shall they be made as white as wool. If that ye will be contented and hear me, ye shall eat the good fruits of the earth. If that ye will not, but provoke me unto anger, the sword shall devour you, for the mouth of the Lord hath spoken it." Isai. i.

"Put your burnt-offerings to your sacrifices, and eat the flesh. For when I brought your fathers out of the land of Egypt, I spake not one word unto them of burnt-offerings and sacrifices, but this I commanded them, saying: Hear my voice, and I shall be your God, and ye shall be my people. See ye walk in all the ways that I commanded you, that ye may prosper." Jer. vii.

"I hate and utterly defy your holy days; and whereas ye cense me when ye come together, I will not accept it. And though ye offer me burnt-offerings, yet will not I receive your gifts. Away from me with the noise of thy songs; for I cannot abide the hearing of thy playing at the organs. Provide that equity may flow as the water, and righteousness as a mighty stream; for in these things have I delight and pleasure, saith the Lord." Amos v.

"I will mercy and no sacrifice, saith the Lord, and the knowledge of God do I set more by than burnt-offerings." Hos. vi.

"What shall I offer worthy the Lord? Shall I bow my knee to the high God? Shall I offer unto him burnt sacrifices and calves of a year old? May the Lord be pleased with a thousand fat wethers, or with many thousands of lusty goats? Shall I give my first-begotten for my wickedness? even the fruit of my womb for the sin of my soul? I will shew thee, O man, what is good, and what the Lord requireth of thee: verily, to do judgment, to love mercy, and carefully to walk with thy God." Mic. vi.

"How long will ye halt on both parts? If the Lord be God, follow him: if Baal be God, follow him." 1 Kings xviii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Nadab and Abihu, of a good intent, offered incense to the Lord with strange fire; yet, for all their good zeal, they were consumed with fire, so that they died before the Lord. Lev. x.

King Saul thought that he had done great worship unto God, when, in the absence of Samuel, he offered burnt-offerings; but Samuel said unto him: "Thou hast done foolishly, neither hast thou kept the commandments of the Lord thy God, which I commanded thee." 1 Sam. xiii.

Saul also of a good zeal, contrary to the commandment of God, spared Agag, the king of Amelech, alive, with the best and fattest flocks of sheep, oxen, &c. pretending that he reserved them for to offer unto the Lord. But Samuel said unto him: "Forasmuch as thou hast cast away the word of the Lord, the Lord hath cast away thee, that thou be no more king." "Willeth the Lord burnt-offerings and sacrifices, and not rather that it may be obeyed unto his word? Obedience is better than sacrifices, and to give ear to the Lord's commandment is more than to offer the fat of wethers." 1 Sam. xv.

Oza thought that he had done God high service, when he staid the ark of God 2 Sam. vi.

in the wain, being in jeopardy of falling; but yet was the Lord angry with him, because he touched it contrary to his word, insomuch that he was stricken and suddenly died.

2 Chron. xxvi. King Ozias took upon him to burn incense unto the Lord, thinking that by this means he should highly please God; but for all his pretensed holiness he was stricken with leprosy, and so, being cast out of the house of the Lord, he continued a leper even unto his death.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. xv. "These people draw nigh unto me with their mouths, and honour me with their lips; but their heart is far from me. Behold, they worship me in vain, teaching doctrine even the commandments of men."

Matt. xxiii. "Wo be unto you, ye scribes and Pharisees, yea, very hypocrites! which devour widows' houses, under the pretence of long prayer; ye shall therefore receive the more grievous damnation."

Luke i. "God hath delivered us from the hand of our enemies, that we should serve him in holiness and righteousness all the days of our life."

John iv. "The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth; for the Father seeketh such that should worship him. God is a Spirit, and they that worship him must worship him in spirit and truth."

John xvi. "The time shall come, that whosoever killeth you shall think that they do unto God an high good service."

Rom. i. "God is my witness, whom I serve in my spirit."

Eph. v. "Be ye fulfilled with the Spirit, speaking with yourselves in psalms, and hymns, and spiritual songs, and making melody to the Lord in your hearts, giving thanks always for all things unto God the Father, in the name of the Lord Jesus Christ."

1 Tim. i. "Unto God, King everlasting, immortal, invisible, and wise only, be all honour and glory for ever and ever."

EXAMPLES OUT OF THE NEW TESTAMENT.

John v. Our Saviour Christ, when he lived in this world, did all things according to his heavenly Father's commandments, as he himself saith: "As my Father hath given me commandment, so do I." This did he to give us example, that in matters of religion we should attempt nothing as a due service unto God, but that only which we have learned out of his holy word.

The apostles of Christ both taught and wrote that only, which they had received of their Lord and Master Jesus Christ.

Of these aforesaid scriptures and histories mayest thou learn, that God is not worshipped as carnal reason and fleshly wisdom imagineth and prescribeth, but as God by his holy word biddeth, appointeth, and commandeth. A christian man ought to follow Christ's steps, and to walk as he hath walked.

AGAINST MEN'S TRADITIONS AND UNWRITTEN VERITIES.

If Satan, or any of his imps, unto the derogation of God's glory, shall at any time tempt thee with man's traditions or unwritten verities, for to give no less credit unto them than unto the word of God, avoid him with these scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Deut. iv. "Ye shall not add unto the word that I speak, nor take ought from it."

[Deut. v.] "Ye shall not turn unto the right hand, nor unto the left hand, but by the way that the Lord your God hath commanded you, ye shall walk; that ye may live and have good luck."

Deut. vi. "Keep the commandments of the Lord thy God, and the testimonies and ceremonies which he hath commanded thee, and do that which is pleasant and good in the Lord's sight; that thou mayest have good luck."

"That I command thee, do that only, neither put to any thing, nor take ought away." Deut. xii.

"Put nothing to his words, lest thou be reproved and found a liar." Prov. xxx.

"Wo be unto them that call evil good, and good evil, darkness light, light darkness, sour sweet, and sweet sour." Isai. v.

"Wo be to them that are wise in their own sight, and think themselves to have understanding."

"Wo be unto you that make unrighteous laws, and devise things which be too hard for to be kept, wherethrough the poor are oppressed on every side, and the innocents of my people are therewith robbed of judgment." Isai. x.

"Wo be to these shrinking children, saith the Lord, which seek counsel, but not at me; which take a web in hand, but not after my will, that they may heap one sin upon another." Isai. xxx.

"Thus saith the Lord, My thoughts are not your thoughts, and your ways are not my ways; but as far as the heavens are higher than the earth, so far do my ways exceed yours, and my thoughts your thoughts." Isai. lv.

"Your lips speak leasings, and your tongue setteth out wickedness." Isai. lix.

"No man regardeth righteousness, and no man judgeth truly."

"Every man hopeth in vain things, and imagineth deceit, conceiveth wickedness, and bringeth forth evil."

"They breed cockatrice's eggs, and weave the spider's web. Whosoever eateth of their eggs dieth; but if one tread upon them, there cometh up a serpent. Their web maketh no cloth, and they may not cover them with their labours. Their deeds are the deeds of wickedness, and the work of robbery is in their hands: their feet run to evil, and they make haste to shed innocent blood. Their counsels are wicked counsels: hate and destruction is in their ways, but the way of peace they know not. In their goings is no equity; their ways are so crooked, that whoso goeth therein knoweth nothing of peace."

"My people hath committed two great evils: they have forsaken me, the fountain of living waters, and digged them pits, pits, I say, that are broken, and can hold no water." Jer. i.

"Take heed, saith the Lord, ye trust in counsels that beguile you and do you no good." Jer. vii.

"Hear not the words of the prophets, that preach their own dreams." Jer. xxiii.

"Hear, O ye house of Israel, saith the Lord. Is not my way right, or are not your ways rather wicked?" Ezek. xviii.

"The children of thy people say, Tush, the way of the Lord is not right; whereas their way is rather unright." Ezek. xxxiii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Jeroboam, king of Israel, contrary to God's word, made two calves of gold, and set them up to be worshipped of the people as their gods; but both he and his posterity were grievously punished for it. 1 Kings xii.

How grievously God punished all such as brought in strange worshippings of God, or any matters concerning idolatry, or ought else contrary to the word of God, although the authors of them made the simple people to believe that they were verities, although unwritten, as the papists do now-a-days, the holy scriptures in divers places do evidently shew, namely in the books of the Kings and of the Chronicles.

SENTENCES OUT OF THE NEW TESTAMENT.

"Except your righteousness doth exceed the righteousness of the scribes and Pharisees, ye can not enter into the kingdom of heaven." Matt. v.

"Beware of false prophets, which come unto you in sheeps' clothing, and inwardly are ravening wolves." Matt. vii.

"Why do ye transgress the commandment of God for your traditions?" Matt. xv.

"Every plant, that my heavenly Father hath not planted, shall be plucked up by the roots." Matt. xv.

Matt. xvii. "This is my well-beloved Son, in whom I am well pleased: hear ye him."

Matt. xxviii. "Teach them to keep all things that I have commanded you."

Mark vii. "Ye leave the commandment of God, and maintain your own constitutions." "Well do ye cast aside the commandment of God, to keep your own traditions."

John viii. "If ye abide in my word, ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free."

John viii. "He that is of God heareth the words of God."

John x. "My sheep hear my voice, and I know them, and they follow me; neither shall they at any time perish, nor yet shall any man pluck them out of my hand."

John xiv. "He that hath my commandments, and keepeth them, he it is that loveth me:" "if any man loveth me, he will keep my words."

John xv. "If ye keep my commandments, ye shall abide in my law." "Ye are my friends, if ye do those things that I command you."

John xviii. "Every one that is of the truth heareth my voice."

Rom. xv. "I dare not speak of any of these things, that Christ hath not wrought by me."

[Rom. xvi.] "I beseech you, brethren, mark them that make division and give occasions of evil, contrary to the doctrine that ye have learned, and avoid them. For they that are such serve not the Lord Jesu Christ, but their own bellies, and with sweet preachings and flattering words deceive the hearts[1] of the simple."

Gal. i. "Though we ourselves, or an angel from heaven, preach any other gospel to you than that which we have preached unto you, hold him accursed. As I said before, so say I now again, If any man preach any other thing unto you than that ye have received, hold him accursed."

Gal. iii. "Though it be but a man's testament, yet no man despiseth it or addeth any thing thereto, when it is once allowed." How much more ought nothing to be added to the testament of the most high God, nor yet be taken from it!

Eph. iv. "Be no more children from henceforth, wandering and carried with every wind of doctrine, by the wiliness of men and crafts, whereby they lay await for us to deceive us; but let us follow the truth in love, and in all things grow in him, which is the head, that is to say Christ."

1 Tim. iv. "Cast away ungodly and old wives' fables. Exercise thyself unto godliness."

1 Tim. vi. "If any man teach otherwise, and is not content with the wholesome words of our Lord Jesus Christ, and with the doctrine of godliness, he is puffed up, and knoweth nothing, but wasteth his brains about questions and strife of words, whereof spring envy, strife, railing, evil surmisings, and vain disputations of men with corrupt minds and destitute of the truth, which think that lucre is godliness. From such separate thyself."

1 Pet. iv. "If any man speak, let him speak as though it came of God's own mouth."

2 John. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son."

"If there come any unto you and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

Heb. xiii. "Be not carried about with divers and strange learnings."

Rev. xxii. "If any man addeth to these things, God shall add unto him the plagues that are written in this book. And if any man shall minish of the words of this book of this prophet, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. xv. Christ rebuketh the Pharisees for bringing their traditions into the church of God, by that means defacing the glory of God's most holy word.

Col. ii. Blessed St Paul reproveth them, which be dead with Christ from the commandments of the world, and yet suffer themselves still to be led with traditions, as these for example: "Touch not, taste not, handle not, &c., which all perish through the very abuse,

[1 This is adopted from the edition of 1566: the folio reads *hearers*.]

after the commandments and doctrines of men; which things outwardly have the similitude of wisdom, by superstition and humbleness of mind," &c.

The apostles of Christ would not burden the christian congregations with new and superfluous traditions, but only charged them with such things as were necessary. Acts xv.

St Paul, in his epistle unto the Galatians, inveigheth against them which, after they have known God, turn again unto needy and beggarly ceremonies, traditions, and ordinances, observing days, months, times, and years. Gal. iv.

AGAINST THE FOLLOWING OF UNGODLY FOREFATHERS.

If thou, through temptation of the devil or the false persuasions of antichrist's prophets, be moved at any time to doubt of the truth of God's word, which the papists at this day call seditious doctrine, new learning, and heresy, because thy forefathers have both believed and done the contrary, call these scriptures to thy remembrance.

SENTENCES OUT OF THE OLD TESTAMENT.

"Follow not the multitude to do evil." Exod. xxiii.

"Do not you these things that they have done, which were before you, neither be ye defiled in them: I am the Lord your God: keep my commandments." Lev. xviii.

"The Lord sent his prophets to his people, saying: Return from your unrighteous ways, and keep my precepts and ceremonies according to all the law that I commanded your fathers. But they would not hear, but became stiff-necked, even as their forefathers were stiff-necked, which would not obey the Lord God." 2 Kings xvii.

"Let them put their hope in God, and not forget the works of the Lord, but seek after his commandments. Let them not be like their forefathers, which were a froward and a spiteful nation, a nation that would never be true-hearted, nor bear an upright mind toward God." Psal. lxxviii.

"Be not hard-hearted, as your forefathers were, saith the Lord, which chode and rebelled against me." Psal. xcv.

"We have sinned with our forefathers, we have done unjustly, and committed iniquity."

"Trust not in rulers, nor in the sons of men, in whom is no health. For when their breath goeth away, they return unto their earth: in that day shall all their thoughts, counsels, devices, and imaginations come to nought." Psal. cxlvi.

"I have alway said unto your forefathers, since I brought them out of the land of Egypt, even unto this day, Hear my voice; but they would not hear, nor once bow their ear unto it, but every one of them is gone astray in the frowardness of his wicked heart. Yea, the people of Juda and the men of Jerusalem are also fallen unto the wickedness of their forefathers, which would not hear my words; insomuch that they are already gone away after strange gods, and serve them. The house of Israel and the house of Juda have broken the covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring in extreme punishments upon them, so that they shall not escape from them." [Jer. xi.]

"They shall cry unto me, but I will not hear them. The cities of Juda and the inhabiters of Hierusalem shall go and cry unto them, to whom they offered sacrifice; and yet shall they not save them in the time of their trouble. According to the number of thy cities were thy gods, O Juda, and after the number of thy ways, O Jerusalem, hast thou set up altars of abomination to do sacrifice unto Baalim."

"Your forefathers have forsaken me, saith the Lord, and they are gone away after strange gods, and have served them, and worshipped them; yea, they have utterly given me over, and have not kept my law. But you have wrought more abomination than all your forefathers have done. For behold, every one of you walk after the lewdness of his own wicked heart, and will not hear me." Jer. xvi.

"Their forefathers have broken my covenant, even unto this day, and they to whom I send thee are children without all shame, and of such an heart as cannot be reclaimed." Ezek. ii.

"Walk not in the commandments of your fathers, nor keep not their ordinances, neither pollute yourselves with their idols. For I am the Lord your God." [Ezek. xx.]

"Therefore walk in my precepts, and keep my judgments, and do them."

Dan. ix. "Confusion of face and utter shame be unto us, unto our kings, unto our rulers, and to our forefathers, which have sinned."

Zech. i. "Be not like your forefathers, unto whom the prophets in times past cried, saying, Thus saith the Lord of hosts, Turn from your evil ways, and from your abominable thoughts; but they would not hearken nor give any attendance unto me, saith the Lord."

2 Chron. xxix. "Our forefathers have sinned, and have done evil in the sight of the Lord our God. For they have forsaken him, and turned away their faces from the tabernacles of the Lord our God."

2 Chron. xxx. "Be not like your forefathers and brethren, which rebelled against the Lord God of their fathers, and he gave them over into desolation, as ye see yourselves. Be not ye hard-necked now, as were your forefathers, but offer your hand unto the Lord, and come to his sanctuary, which he hath sanctified for ever, and serve the Lord your God; so shall the indignation of his wrath turn away from you."

EXAMPLES OUT OF THE OLD TESTAMENT.

Gen. iv. Cain slew his brother Abel, and followed his forefather the devil, which was a manslayer from the beginning.

1 Kings xv. Nadab, king of Israel, followed his forefather Hieroboam, committing idolatry against the Lord his God. Therefore Baasa destroyed him, and his kingdom, and all the house of Hieroboam, so that one of the stock remained not alive.

2 Chron. xxii. Ochozias, king of Israel, followed his wicked forefather Achab, and grievously sinned against the Lord his God. He therefore reigned but a little time, and also died a miserable death.

2 Kings xxi. Amon, king of Juda, followed his idolatrous forefather Manasses, and did that which was evil in the sight of the Lord his God. He reigned but two years, and was slain of his servants in his own house.

2 Kings xxiii. Joakim, king of Juda, forsook the godly ways of his most virtuous father king Josias, and followed the steps of his wicked forefathers. The Lord therefore suffered him to reign but three months in Jerusalem, and gave him over into the hands of his enemies.

2 Kings xxv. Sedechias, king of Juda, followed his wicked forefathers, and provoked the Lord his God unto anger. He therefore was deprived of his kingdom, saw his children slain before his eyes, and afterward he, having his eyes plucked out of his head, was bound in chains, and miserably carried away into Babylon.

SENTENCES OUT OF THE NEW TESTAMENT.

John x. "All that came before me are thieves and robbers; but my sheep have not heard them."

Acts vii. "O ye stiff-necked, and uncircumcised of hearts and ears, ye have always resisted the Holy Ghost; as your forefathers did, so do ye. Which of the prophets have not your forefathers persecuted?"

1 Pet. i. "See that ye pass the time of your pilgrimage in fear; forasmuch as ye know how that ye were not redeemed with corruptible silver and gold from your vain conversation, which ye received by the tradition of the forefathers, but with the precious blood of Christ, as of a lamb undefiled and without spot."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. xv. The Pharisees and the scribes, following their ungodly forefathers, observed the traditions of their elders, and neglected the commandments of God.

Matt. xxiii. The Jews, fulfilling the measure of their forefathers, which slew the prophets that were sent unto them from God, killed Christ and his blessed apostles.

Acts ix. Paul, before his conversion, following his wicked forefathers the Jews, persecuted the congregation of Christ, even as his elders persecuted Christ and the prophets.

AGAINST WICKED OLD CUSTOMS, AND LONG USAGES.

If Satan or any of his members labour to pluck thee from God's word unto wicked old customs and long usages, avoid him with these scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

"According to the custom of the land of Egypt, wherein ye dwelt, shall ye not do; and after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walk in their ordinances; but do after my judgments, and keep my ceremonies to walk therein. I am the Lord your God. Ye shall keep therefore mine ordinances and my judgments; which if a man do, he shall live in them. I am the Lord." [Lev. xviii.]

"Take heed that ye commit not one of these abominable customs, which were committed before you, and look that ye defile not yourself therein. I am the Lord your God."

AN EXAMPLE OUT OF THE OLD TESTAMENT.

Even unto this present day do they still follow their old customs. They fear not the Lord, neither keep they his ceremonies, his laws, and commandments. The prophets cried, Worship no strange gods, but fear the Lord your God, and he shall deliver you from the power of all your enemies. But they would not hear, but still committed wickedness according to their old custom. They pretend as though they served the Lord, and yet neverthess did they also service to their idols. For as their forefathers did, so do their sons, and nephews unto this present day. 2 Kings xvii.

AGAINST SUCH AS SLANDER CHRIST'S GOSPEL BY CALLING IT NEW LEARNING.

If the adversaries of true godliness go about to persuade thee, that Christ's gospel is new learning, and that therefore thou oughtest to give no ear unto it nor believe it, look that thou by no means consent unto them, but rather remember that this is no new blasphemy, but used many years before of wicked hypocrites, as thou shalt perceive by these examples following.

EXAMPLES OUT OF THE NEW TESTAMENT.

When Christ preached in the synagogue at Capernaum, and healed the man that was possessed with an unclean spirit, the people cried out, and said, "What new learning is this?" Mark i.

When Paul preached at Athens the resurrection of the dead, certain belly-gods, as "the Epicures, and Stoics, strave with him and said, What meaneth this prattler? Other said, He seemeth to be a preacher of new devils." Another company said, "May we not know what new learning this is, that thou shewest? Thou bringest in new things indeed unto our ears." Our old fathers never taught us any such gear. "We will know what these things mean." Acts xvii.

AGAINST PENSIVENESS AND THOUGHT-TAKING FOR THE LIFE.

If thou be troubled for the preservation of thy life, either in sickness, trouble, persecution, imprisonment, or otherwise, comfort thyself with these scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

"The Lord killeth, and giveth life again. He bringeth even to hell, and back again." 1 Sam. ii.

"The Lord is my light and my health; whom then should I fear? The Lord is the strength of my life; for whom then should I be afraid?" "Though an host of men were laid against me, yet shall not my heart be afraid: and though there arose up war against me, yet will I put my trust in him." Psal. xxvii.

Psal. xci. "He hath given his angels charge of thee, to keep thee in all thy ways."

Psal. xxxiv. "The angel of the Lord shall be sent among all them that fear him, and shall deliver them."

Psal. xciii. "The surges of the sea are marvellous, yea, the Lord on high is rather marvellous."

Psal xxxi. "They consented all against me, they conspired to take away my life; but in thee, O Lord, have I trusted, and I said, Thou art my God. In thy hand are my destinies."

Psal. xxxiv. "Many tribulations fall on the righteous, but from them all the Lord delivereth them. The Lord keepeth all their bones, so that not one of them shall be broken."

Psal. xxxvii. "The health of the righteous is of the Lord, and he defendeth them in the time of their trouble. Yea, the Lord will help them, and deliver them, and set them harmless from the ungodly, and save them, because they have trusted in him."

Psal. civ. "Thou hast limited the waters their bounds, which they may not pass."

Psal. cxviii. "The Lord is my helper, I will not fear what man do unto me."

"The Lord is my deliverer, therefore will I set nought by mine enemies."

Psal. cxlviii. "The Lord hath given a commandment, and none shall go beyond it." "Fire, hail, snow, ice, and vapours, stormy winds, accomplish his word."

Eccles. v. "Suffer not thy mouth to cause thy flesh for to sin, neither say thou before the angel, There is no providence; lest peradventure the Lord, being angry against thy words, do destroy all the works of thy hands."

Eccles. xi. "Life and death are of God."

Wisd. xiv. "Thy providence, O Father, governeth all things from the beginning."

"Thou, O Lord, art he which hast power of life and death! Who can say that any thing can be done without the Lord's commandment? From the mouth of the Highest goeth there not good and ill?"

EXAMPLES OUT OF THE OLD TESTAMENT.

Gen. xxvii. xxxii. xxxiii. Esau burned with an immortal hatred against his brother Jacob, because of the blessing wherewith his father had blessed him, and purposed fully in his heart to kill his brother. But Jacob prayed unto the Lord; and he mollified Esau's heart, insomuch that when Jacob thought that both he and his should be slain, his brother Esau came gently unto him, lovingly embraced him, kissed him friendly, and for very joy wept: so mighty is God to mollify tyrants' hearts when it pleaseth him, and to make them gracious and favourable to his servants.

1 Sam. xix. Saul persecuted David cruelly, purposing to kill him; but his labour was in vain.

1 Kings xix. Jezabel threatened and sware to slay Helias, but the Lord preserved him.

Job ii. Satan could do nothing to Job, till God suffered him: neither exercised he his cruelness any further against Job than he was appointed of God.

Hist. Sus. The godly woman Susanne, through the false accusations of the two wicked judges, was at the point to be stoned unto death; but God wonderfully delivered her from the hands of her enemies.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. x. "Fear not them which kill the body, and be not able to kill the soul: but rather fear him, which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? * And none of them fall on the ground without the will of your Father. Yea, all the hairs of your head are numbered. Fear not therefore; ye are of more value than many sparrows."

Matt. xxvi. "Ye be come out as unto a thief, with swords and staves. When I was daily with you in the temple, ye laid no hand upon me: but this is your hour, and the power of darkness."

John xix. "Thou couldest have no power at all against me (said Christ unto Pilate), except it were given thee from above."

Rom. xi. "All things are of him, by him, and in him."

Rom. xiv. "If we live, we live to be at the Lord's will. And if we die, we die at the Lord's will. Whether we live therefore, or die, we are in the Lord's hand.

Rev. i. "Behold, I am alive," saith Christ, "for evermore; and have the keys of death and hell."

EXAMPLES OUT OF THE NEW TESTAMENT.

The ship, wherein Christ and his disciples were, was grievously tossed with the waves of the sea, through the wind and the tempest that arose, insomuch that it was at the point of drowning. Notwithstanding, neither water, wind, nor tempest, did once hurt it. Matt. viii.

The devils had no power to enter into the swine till Christ gave them leave. "If thou cast us forth," said they, "suffer us to enter into the herd of swine." Christ answered, "Go ye;" and they went. Matt. viii.

The Jews did seek to kill Christ, but his time was not then come. No man did set his hands on him, because his hour was not yet come. John vii.

They went about to take Christ, but he escaped from the midst of their hands. John x.

"There came certain of the Pharisees and said unto Christ, Get thee out of the way, and depart hence; for Herod will kill thee. And he said unto them, Go tell the fox, behold I cast out devils, and heal the people to-day and to-morrow, and the third day I make an end. Nevertheless, I must walk to-day and to-morrow, and the day following; for it cannot be, that the prophet perish any other where than at Jerusalem." Luke xiii.

Herod threw Peter in prison, bound him fast with chains, and set certain soldiers for the more assurance to keep him, purposing after Easter to bring him forth unto the people, and so to have slain him. But God, being mightier than all the tyranny and power of the world, sent his angel, and delivered Peter out of prison. Acts xii.

Paul, being at Milete, gathered a bundle of sticks, and put them in the fire; and suddenly there came a venomous adder, otherwise called a viper, out of the heat, and leaped on his hand. The men that were present, and saw this thing, waited when he should have swollen, or fallen down dead suddenly. But Paul shook off the vermin into the fire, and felt no harm. Acts xxviii.

AGAINST HUNGER, POVERTY, OR CAREFULNESS OF LIVING.

If at any time thou be tempted with the carefulness of living, comfort thyself with these holy scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

"They that fear the Lord shall have no scarceness." "They which seek the Lord shall want no good thing." Psal. xxxiv.

"Behold, the eyes of the Lord are upon them that fear him, and upon them that trust in his mercy, that he may deliver their lives from death, and nourish them in the time of hunger." Psal. xxxiii.

"I have been young and am waxen old; and I have not seen the righteous forsaken, nor his children begging their bread on the earth." Psal. xxxvii.

"Lay thy care on the Lord, and he shall nourish thee." Psal. lv.

"All creatures depend upon thee, O Lord, that thou shouldest give them meat in due time. For thou giving it them, they take it, and thou opening thy hand, they are well satisfied." Psal. civ.

"But thou hiding thy face, they are sorrowful, and thou taking away their breath, they are but dead, and turned into the earth they came of."

"The eyes of all things look upon thee, O Lord, and thou givest them meat in due time. Thou openest thy hand, and replenishest all things living with thy blessing." Psal. cxlv.

"The Lord giveth meat to the hungry." Psal. cxlvi.

"The blessing of the Lord maketh men rich, and there shall no grief accompany them." Prov. x.

"The Lord will not let the soul of the righteous suffer hunger, but he putteth the ungodly from his desire."

"He that tilleth his land shall have plenteousness of bread, but he that followeth idleness is a very fool." Prov. xii.

"Good and evil, life and death, poverty and riches, are of God." "Trust in God, Eccius. xi

abide in thy place. For it is an easy thing in the sight of God quickly to enrich a poor man."

Tob. iv. "Fear not, my son, we lead a poor life; notwithstanding we shall have plenty of all good things, if we fear the Lord: depart from all sin, and do well."

EXAMPLES OUT OF THE OLD TESTAMENT.

Exod. xvi. God fed the people of Israel with meat from heaven, and gave them drink out of the rock.

1 Kings xvii. God sent meat by the ravens to Helias.

B. & Dr. The angel of God took Abacuk the prophet by the top, and bare him by the hair of the head, and through a mighty wind set him in Babylon, upon the den where Daniel was prisoner, and gave him that meat, which the prophet had prepared for his reapers.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. iv. "Man shall not live with bread alone, but with every word that cometh out of the mouth of God."

Matt. vi. "Take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? After these things seek the heathen. For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and the righteousness thereof; and all these things shall be cast unto you."

1 Tim. vi. "God giveth us abundantly in all things to enjoy them."

Heb. xiii. "I will not fail thee, nor yet forsake thee."

EXAMPLES OUT OF THE NEW TESTAMENT.

John ii. Christ at the marriage turned water into wine.

John vi. Christ with five barley-loaves and two fishes fed five thousand people, and yet thereof remained twelve baskets full of the fragments.

AGAINST KEEPING OF EVIL COMPANY.

When the devil, the flesh, or the world move thee to resort unto any evil company, defend thyself from it with remembering these scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Psal. xv. "He shall dwell in the Lord's tabernacle, and rest upon his holy hill, ... which setteth not by the ungodly, but maketh much of them that fear the Lord."

Psal. xviii. "With the holy thou shalt be holy, and with the innocent thou shalt be innocent. With the clean thou shalt be clean, and with the froward thou shalt be froward."

Psal. ci. "A froward heart shall depart from me, I will not know a wicked person." "Whoso hath a proud look and an high stomach, I may not away with him. Mine eyes shall look for such as be faithful in the land, that they may dwell with me; and whoso leadeth a godly life shall be my servant. There shall no deceitful person dwell in my house. He that telleth lies shall not tarry in my sight."

"I hate the ungodly, but thy law, O Lord, do I love."

Psal. cxix. "My son, if sinners entice thee unto any wickedness, lean not unto them."

Prov. i. "If they say, Come, go with us, let us lay await for blood, and convey ourselves privily to trap the innocent: Let us swallow them up quickly, like hell, and devour the perfect like a whorle-pit[1]: For thus shall we find great riches, and garnish our houses with oil: Cast in thy foot among us, and let us make a common purse: My son, walk not with them, but refrain thy feet from these ways; for their feet run unto mischief. In vain are nets spread abroad for birds before their eyes. For even these men lay await among themselves, one to shed another's blood. Neither are their own

[1 Whorle-pit: a whirl-pool.]

lives in saveguard among themselves. These are the paths of covetous men, among whom one spareth not the life of another."

"Come not in the path of the ungodly, and walk not in the way of the wicked. Eschew it, and go not therein; depart aside, and pass over by it. For they cannot sleep, except they have first done some mischief; neither take they any rest, except they have first done some harm. For they eat the bread of wickedness, and drink the wine of robbery. The path of the righteous shineth as the light, and is ever brighter and brighter unto the perfect day. But the way of the ungodly is as the darkness, wherein men fall, or they be aware." Prov. iv.

"Whoso accompanieth the wise shall have wisdom; but he that is a companion of fools shall prove like them." Prov. xiii.

"Travel not by the way with him that is brainless, lest he do thee evil. For he followeth his own wilfulness, and so shalt thou perish through his folly." Eccius. viii.

"Strive not with him that is angry and cruel: go not with him into the wilderness; for blood is nothing in his sight, and where there is no help, he shall murder thee."

"Look not upon a woman that is desirous of many men, lest thou fall into her snares." Eccius. ix.

"Use not the company of a woman that is a player and a dancer, and hear her not, lest thou perish through her enticing."

"Behold not a maiden, that thou be not hurt in her beauty."

"Bring not every man into thine house, for the deceitful layeth wait diversly." Eccius. xi.

"Who will have pity on the charmer that is stinged of the serpent, or of all such as come nigh the beasts? Even so is it with him that keepeth company with a wicked man, and lappeth himself in his sins." Eccius. xii.

"He that toucheth pitch shall be defiled of it, and he that keepeth company with a proud person shall also become proud and stately." Eccius. xiii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Abraham, because he would not be partaker of their idolatry, fled from the people of Chaldea, being his native country. Gen. xi. xii.

Lot, at the commandment of the angels, departed out of Sodom, lest he, tarrying with the Sodomites, should have been consumed with them. Gen. xix.

Sara would not suffer Ismael, which was given to mocking, to keep company with her son Isaac, lest he also should become a mocker. Gen. xxi.

Jacob would not keep company with his brother Esau, although greatly entreated, lest some wickedness should thereof have happened. Gen. xxxiii.

Moses, at God's appointment, commanded the people to depart from the dwelling-places of Chore, Dathan, and Abiron, lest they also be wrapped in their sins, and so perish among them. Num. xvi.

Josaphat, king of Juda, was almost slain in the battle, because he kept company and went unto the wars with wicked king Achab. 1 Kings xxii.

After his return also he was greatly rebuked of Jehu for so doing. 2 Chron. xix.

When all the people went to worship the golden calves which Jeroboan had made, Tobias only fled away from the company of them all, and went to Jerusalem, unto the Lord's temple, and there worshipped the Lord God of Israel. Tob. i.

So long as Judas Machabeus did put his trust in the Lord, all things prospered well with him; but when he began to join friendship and to keep company with the heathen and the Romans, shortly after he was overcome and slain in battle. 1 Macc. viii. ix.

The like thing chanced to Jonathas. 1 Macc. xii.

SENTENCES OUT OF THE NEW TESTAMENT.

"Go not into the ways that lead unto the heathen, and into the cities of the Samaritans enter ye not." Matt. x.

"I beseech you, brethren, mark them which cause division and give occasions of evil, contrary to the doctrine which ye have learned; and avoid them." Rom. xvi.

1 Cor. v. "Do ye not know that a little leaven soureth the whole lump of dough? Purge therefore the old leaven, that ye may be new dough, as ye are sweet bread."

"I wrote unto you, that ye should not keep company with whoremongers."

"If any that is called a brother (that is to say, a christian man) be a whoremonger, or a covetous person, or a worshipper of images, either a railer, or a drunkard, or an extortioner, with him that is such see ye neither eat, nor yet keep company."

"Put away from among you that evil person."

2 Thess. iii. "We require you, brethren, in the name of our Lord Jesu Christ, that ye withdraw yourselves from every brother that walketh inordinately and not after the institution which ye received of us."

1 Tim. vi. "If any teach otherwise, and is not content with the wholesome words of our Lord Jesu Christ, and with the doctrine of godliness, he is puffed up, and knoweth nothing, but wasteth his brains about questions and strife of words, whereof spring envy, strife, railings, evil surmisings, and vain disputations of men with corrupt minds and destitute of the truth, which think that lucre is godliness. From such separate thyself."

Tit iii. "A man that is given to heresy, after the first and second admonition, avoid, remembering that he that is such is perverted and sinneth, even damned by his own judgment."

2 John. "If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his ill deeds."

EXAMPLES OUT OF THE NEW TESTAMENT.

Luke xxii. Peter, so long as he kept company with Christ and Christ's disciples, he continued in the truth, preached the truth, confessed openly Christ to be the Son of the living God, and promised that he would not only go into prison, but also unto the very death with Christ; but when he once came into the court, into the bishop's house, he straightways was stricken with such fear, that a poor maid and a simple Sym Shakebuckler made him both to deny and also to forswear Jesus Christ his Lord and master, whom before he had boldly so oft confessed before the world.

Acts ii. St Peter, preaching to the believing and repentant Jews, among other his godly exhortations, commanded them to save themselves from the untoward generation of the unfaithful, and to fly the company of such as deny Jesus to be Christ and the Son of the living God.

Acts vii. viii. xi. Saul, keeping company with the unfaithful Jews, as with the bishops, the priests, the Pharisees, &c., became a grievous persecutor of the christian congregation; but being delivered from their fellowship, he became a worthy apostle and a fervent preacher of God's truth.

AGAINST IDLENESS.

If Satan move thee unto idleness, which is the well-spring and root of all vice, set before the eyes of thy mind both these sentences and examples of the holy scripture.

SENTENCES OUT OF THE OLD TESTAMENT.

Gen. ii. "The Lord took Adam, and put him into the garden of Eden, that he might dress and keep it."

Gen. iii. "In the sweat of thy face shalt thou eat thy bread, until thou returnest into the earth, from whence thou wast taken. For dust thou art, and into dust thou shalt be turned again."

Job v. "A man is born to labour, and a bird to fly."

Psal. cxxviii. "Thou shalt eat the labours of thy hand."

Prov. vi. "Go to the emmet, thou sluggard; consider her ways, and learn to be wise. She hath no guide nor overseer, nor ruler; yet in the summer she provideth her meat, and gathereth her food together in the harvest. How long wilt thou sleep, thou sluggish man? When wilt thou arise out of thy sleep? Yea, sleep on still a little, slumber a little,

fold thine hands together yet a little, that thou mayest sleep; so shall poverty come unto thee, as one that travelleth by the way, and oppress thee like a thief."

"If thou be not slothful, thy harvest shall come as a springing well, and poverty shall fly far from thee."

"Whoso gathereth in summer is wise, but he that is sluggish in harvest bringeth himself to confusion." Prov. x.

"The sluggard would fain have, and cannot get his desire; but the soul of them that work shall have plenty." Prov. xiii.

"A slothful body will not go to plough for cold in winter; therefore shall he go a begging in summer, and have nothing." Prov. xx.

"Delight not thou in sleep, lest thou come unto poverty; but open thine eyes, that thou mayest have bread enough."

"He that tilleth his land shall have plenteousness of bread, but he that followeth idleness shall have poverty enough." Prov. xxviii.

"Idleness hath been the occasion of much evil and wickedness." Ecclus. xxxiii.

"Behold, the sins of Sodom were these, pride, fulness of meat, abundance, and idleness." Ezek. xvi.

EXAMPLES OUT OF THE OLD TESTAMENT.

Adam gat his living with the labour of his hands, and the sweat of his brows. Gen. ii. iii.

Cain was a ploughman, and tilled the earth. Gen. iv.

Abel was a shepherd, and kept sheep.

Jubal was a musician, and exercised music.

Thubal-cain was a smith, and a graver in metal.

Noe was a planter of vineyards. Gen. ix.

Abraham, Lot, Isaack, and Jacob, were ploughmen and shepherds. Gen. xiii. xxvi. xxix.

Joseph was a magistrate, and a public minister in the commonweal of Egypt under king Pharao. Gen. xli.

Moses was a shepherd, and kept the sheep of Jethro his father-in-law, priest of Madian. Exod. iii.

The children of Israel got their living with hard and painful labour in Egypt, under king Pharao. Exod. i.

David, before he was anointed king of Israel, was a shepherd. 1 Sam. xvi.

All the priests and Levites of the old law, every man according to his vocation, laboured by giving attendance in the temple, by killing of beasts, and offering of sacrifices, by studying the scriptures of God, and teaching the same unto the people. Exod. xxviii.

Amos, the prophet, was one of the shepherds of Thecua. Amos. i.

Abacuck, the prophet, travailed in husbandry. B. & Dr.

SENTENCES OUT OF THE NEW TESTAMENT.

"Let us not be weary of well doing. For when the time is come, we shall reap without weariness." Gal. vi.

"Let him that stole steal no more; but let him rather labour with his hands the thing which is good, that he may give to him that needeth." Eph. iv.

"We beseech you, brethren, that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you." 1 Thess. iv.

"When we were with you, we gave you this commandment, that if any man will not labour, the same should not eat." "Let all men work with quietness, and eat their own bread." 2 Thess. iii.

EXAMPLES OUT OF THE NEW TESTAMENT.

Christ was a carpenter. Mark vi.

The apostles of Christ were fishermen. Matt. iv.

Paul laboured with his own hands, and got both his own living and others' that were with him. Acts xx.

St Luke was a physician, and, as some write, a painter also. Col. iv.

Aquila was a maker of tents, of the which occupation St Paul was. Acts xviii.

Acts x. Simon, St Peter's host, was a tanner.

Acts ix. Dorcas, that virtuous woman, made garments with her own hands, and gave them to the poor people.

AGAINST SWEARING.

If Satan at any time move thee unto swearing, perjury, or blaspheming the name of God, by no means consent unto him; but enarm thyself against his wicked temptations with these holy scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Exod. xx. "Thou shalt not take the name of thy Lord God in vain. For the Lord will not hold him guiltless that taketh his name in vain."

Lev. xix. "Ye shall not swear by my name in vain, neither shalt thou defile the name of thy God. I am the Lord."

Lev. xxiv. "Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, let him be slain, and the multitude shall stone him to death. Whether he be born in the land, or a stranger, when he blasphemeth the name of the Lord, let him be slain."

Ecclus. xxiii. "Let not thy mouth be accustomed with swearing, for in it there are many falls."

"A man that useth much swearing shall be filled with wickedness, and the plague shall never go from his house."

"The words of the swearer bringeth death. God grant that it be not found in the house of Jacob! But they that fear God eschew all such, and lie not weltering in sin."

EXAMPLES OUT OF THE OLD TESTAMENT.

Lev. xxiv. The son of a certain Israelitish woman blasphemed the name of the Lord. He therefore was first put in prison, and afterward, at the commandment of God, he was stoned unto death.

Zech. v. "I turned me," saith the prophet Zachary, "lifting up mine eyes, and looked, and behold a flying book. And the angel said unto me, What seest thou? I answered, I see a flying book of twenty cubits long, and ten cubits broad. Then said he unto me, This is the curse that goeth forth over the whole earth, for all thieves shall be judged after this book, and all swearers shall be judged according to the same; and I will bring it forth, saith the Lord, so that it shall come to the house of the thief, and to the house of him that falsely sweareth by my name, and shall remain in his house, and consume it with the timber and stones thereof.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. v. "Ye have heard how it was said to them of the old time, Thou shalt not forswear thyself, but shalt perform unto the Lord those things that thou swearest. But I say unto you, Swear not at all, neither by heaven, for it is God's seat; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But your communication shall be yea, yea, nay, nay: for whatsoever is added more than these, it cometh of evil."

James v. "Above all things, my brethren, swear not, neither by heaven, neither by earth, neither any other oath. Let your yea be yea, and your nay, nay, lest ye fall into hypocrisy."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. xiv. Herod, to perform his wicked and devilish oath which he had made to the daughter of Herodias, his whore, for her pleasant dancing, suffered and commanded the head of that most godly preacher, St John Baptist, to be cut off. Let all men therefore beware of vain, rash, and wicked oaths.

St Peter, when it was laid to his charge, that he was one of Christ's disciples, sware that he knew not the man: but afterward he bitterly wept for his swearing and denying of Christ. Let us also lament and be sorry for our idle and wicked manner of swearing, and leave it, and praise the name of the Lord our God. Matt. xxvi.

AGAINST LYING, SLANDERING, AND FILTHY OR UNCLEAN TALK.

If Satan at any time moveth thee to abuse thy tongue contrary to the will of God, either in lying, slandering, or other wicked and idle words, resist his temptation with these scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

"Thou shalt eschew lying." Exod. xxiii.

"Ye shall not lie, neither shall any of you deceive his neighbour." Lev. xix.

"Thou, O Lord, shall destroy all them that speak lies." Psal. v.

"There be six things that God hateth, and the seventh he utterly abhorreth. A proud countenance, a lying tongue, hands defiled with innocent blood, an heart imagining wicked counsels, feet swift unto mischief, a false witness, and the sower of discord among brethren." Prov. vi.

"Lying lips are abomination to the Lord; but they that do faithfully please him." Prov. xii.

"A false witness shall not escape unpunished, and he that speaketh lies shall perish and come to nought." Prov. xix.

"He that gathereth his goods with a lying tongue shall lose all and be in peril of his life." "He that keepeth his tongue keepeth his life from troubles." Prov. xxi.

"A lying witness shall perish. Have thou no delight to speak lies against thy brother, nor yet against thy friend. Have no pleasure in lying, for the use thereof is naught." Ecclus. vii.

"The mouth that lieth slayeth the soul." Wisd. i.

EXAMPLES OUT OF THE OLD TESTAMENT.

Satan brought forth the first lie, when he made our grandmother Eve believe that, if she and her husband did eat of the forbidden fruit, they should be as gods. Therefore is he a liar, and the father of lying. Gen. iii.

The two judges, which accused the most virtuous woman Susan, of uncleanness, because she would not agree to their most filthy and unhonest request, were most abominable liars and slanderers; but they received a reward worthy their lying. Hist. Sus.

All the false prophets of the old law, which feigned themselves to be sent of God, and yet prophesied lies to please the princes and rulers withal, were liars and blasphemers of God.

SENTENCES OUT OF THE NEW TESTAMENT.

"Lying set aside, let every man speak the truth to his neighbour; forasmuch as we are members together." Eph. iv.

"Lie not one to another." Col. iii.

"Let no filthy communication proceed out of your mouths, but that which is good to edify." "Let all bitterness, fierceness, and wrath, roaring, and cursed speaking be put away from you, with all maliciousness. Be courteous one to another, and merciful, forgiving one another, even as God for Christ's sake forgave you." Eph. iv.

"Let neither filthiness, nor foolish talking, neither jesting, which are not comely, be once named among you, but rather thanksgiving." Eph. v.

EXAMPLES OUT OF THE NEW TESTAMENT.

The scribes and the Pharisees, with the other enemies of Christ, which called Christ a wine-bibber, a glutton, a deceiver of the people, a blasphemer, one possessed with a devil, such one as forbad the people to pay tribute unto Cæsar, &c., were most abominable liars and blasphemers. Matt. xi.

Acts v. Ananias and Saphira died suddenly, because they lied.

Acts vi. They were liars and blasphemers, which said that the blessed martyr, St Stephen, spake blasphemous words against Moses and against God; when of God no man spake more godly, nor of Moses more reverently.

Acts xvii. They also that complained of the apostles of Christ, calling them seditious persons and teachers of new learning, were also liars and slanderers.

Rev. xxii. So many as make or love lies shall be cast among murderers and idolaters in the lake of hell, burning with fire and brimstone.

AGAINST PRIDE, OR VAIN GLORY.

If thou be tempted unto pride, or vain glory, of the devil, that old enemy of mankind, defend thyself with these scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Psal. xviii. "Thou shalt save, O Lord, the people that are humble, meek, and lowly; but the high look of the proud thou shalt bring down."

Psal. xxxiv. "The Lord will save such as be of an humble spirit."

Prov. vi. "The Lord hateth a proud countenance."

Prov. viii. "Disdain, pride, a wicked way, and a mouth that is double-tongued, I utterly abhor, saith the Lord."

Prov. xvi. "The Lord abhorreth all such as be of a proud heart, his hand is against their hand, and they shall not escape unpunished."

"Better it is to be of humble mind with the lowly, than to divide the spoil with the proud."

"Presumptuousness goeth before destruction; and after a proud stomach there followeth a fall."

Eccles. x. "Why art thou proud, thou earth and ashes?" "Pride is hated before God and man." "Pride is the beginning of all sin, and he that maintaineth that shall be cursed, and at the last be utterly destroyed."

"God hath destroyed the seats of proud princes, and set up meek in their stead."

Isai. v. "Wo be unto you that are wise in your own eyes!"

Amos vi. "I hate the pride of Jacob, and I abhor his palaces, saith the Lord."

Tob. iv. "Let never pride have rule in thy mind, nor in thy word; for in pride began all destruction."

EXAMPLES OUT OF THE OLD TESTAMENT.

Isai. xiv. Lucifer, for his pride, fell down from the glory of heaven into the pains of hell.

Exod. xiv. Pharao, for his pride, was plagued and at last drowned.

2 Kings xix. Sennacherib, for all his boasting pride and proud cracks, cowardly fled away, and afterward was slain of his own sons.

Dan. iv. Nabuchodonozor was so punished for his pride, that he was made of a man a beast, till he had given over his pride, confessed himself to be but a man, and that God alone is the Lord worthy all glory and honour.

Esth. vii. Proud Aman was hanged on those gallows, which he had set up for to hang good Mardocheus.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. xi. "Learn of me, (saith Christ,) for I am meek and humble in heart."

Luke xviii. "He that exalteth himself shall be made low, and he that lowly meeketh and submitteth himself, shall be exalted."

Rom. xii. "Be not high-minded, but make yourselves equal to them of the lower sort. Be not wise in your own opinions."

1 Cor. iv. "What hast thou, that thou hast not received? If thou have received it, why rejoicest thou as though thou hadst not received it?"

James iv. "Humble yourselves in the sight of the Lord, and he shall lift you up."

"Submit yourselves every man one to another, knit yourselves together in lowli- 1 Pet v.
ness of mind."

"For God resisteth the proud, and giveth grace to the humble. Submit yourselves therefore under the mighty hand of God, that he may exalt you, when the time is come."

EXAMPLES OUT OF THE NEW TESTAMENT.

Mary, that blessed virgin, being meek, humble, and lowly, was made the mother Luke i.
of our Lord and Saviour Jesu Christ.

Peter, James, Andrew, John, and the other disciples of Christ, were humble and Matt. iv.
lowly in their own eyes, and estranged from all pride and arrogancy. Christ therefore choosed them to be his apostles.

Our Saviour Christ disdained not to wash his disciples' feet, to give us an example John xiii.
of humility and of brotherly love.

The proud Pharisee was rejected and cast away as unrighteous, because he boasted Luke xviii.
himself of his good deeds, and despised the poor publican.

"King Herod, upon a day appointed, arrayed himself in royal apparel, and set him Acts xii.
in his seat, and made an oration unto the people. The people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the honour; and he was eaten of worms, and gave up the ghost."

AGAINST FEASTING, GLUTTONY, AND DRUNKENNESS.

To avoid feasting, gluttony, and drunkenness, set these holy scriptures ever before the eyes of thy mind.

SENTENCES OUT OF THE OLD TESTAMENT.

"Wine make folk lecherous, and drunkenship causeth brawling and chiding. Prov. xx.
Whoso hath a pleasure in them shall not be wise."

"He that loveth banquets shall be brought to poverty. Whoso delighteth in wine and delicious meats shall not be rich."

"Accompany not with riotous drinkers and eaters; for such shall come to poverty, and Prov. xxiii.
such sluggish sleepers shall go all to ragged." "Where is wo? where is wailing? where is strife? where are traps laid? where are wounds without a cause? where are bloody eyes? Do not all these things chance unto them that sit alway at the wine, and give their minds wholly to gulling and gossing[1]?"

"Wo be unto you that rise up early to give yourselves to drunkenness, and Isai. v.
set all your minds so on drinking, that ye sit sweating thereat until it be night! The harp, the lute, the tabor, the drumslade[2], the trumpet, the shawm, and plenty of wine are at your feasts; but the work of the Lord do ye not behold, neither consider ye the works of his hand."

"Wo be unto you that are strong to drink wine, and are mighty to avance drunkenness!"

"Fornication, wine, and drunkenness, take away the heart." Hos. iv.

"Through feasting many have died; but he that eateth in measure shall prolong Ecclus. xxxvii.
his life."

EXAMPLES OUT OF THE OLD TESTAMENT.

Adam and Eve, by satisfying their greadly[3] appetite in eating the forbidden fruit, Gen. iii.
did not only transgress the commandment of God, but also threw both themselves and all their posterity into everlasting damnation, if we had not been redeemed by Christ.

The stinking Sodomites, by giving themselves to inordinate eating and drinking, Ezek. xvi.
fell unto unnatural lusts, and so most miserably perished.

Through drunkenness Lot committed incest with his own daughters. Gen. xix.

[1 Gossing: perhaps the same as *guzzling*. Ed. 1566 has *glossing*.]

[2 Drumslade: a musical instrument.]

[3 Greadly: greedy.]

Exod. xxxii. The people of Israel, giving their mind unto banqueting, fell into idolatry.

Judith xiii. Holofernes, that most valiant captain, being drunken, was slain of a woman.

SENTENCES OUT OF THE NEW TESTAMENT.

Luke xxi. "Take heed that your heart be not overwhelmed with feasting and drunkenship."

Rom. xiii. "Let us walk honestly, as in the day time, not in banqueting and drunkenness, not in chambering and wantonness, nor in strife and envying; but put ye on the Lord Jesus Christ. And make not provision for the flesh to fulfil the lusts thereof."

Gal. v. "Banqueting and drunkenness are the works of the flesh."

Eph. v. "Be not drunken with wine, wherein is lechery; but be ye filled with the Spirit."

Heb. xiii. "It is a good thing the heart be established with grace, and not with meats, which have not profited them that have had their pastime in them."

1 Cor. vi. Drunkards shall not inherit the kingdom of God."

1 Pet. v. "Be ye sober, and watch; for your adversary, the devil, goeth about like a roaring lion, seeking whom he may devour; whom see that ye resist, being strong in faith."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. xiv. Herod, giving his mind to banqueting, granted that the holy man, John Baptist, should be beheaded at the desire of his whore's daughter.

Matt. xxiv. That evil servant, which saith in his heart, My lord will be long a coming, and so begin to smite his fellows, yea, and to eat and drink with the drunken, the same servant's lord shall come in a day when he looketh not for him, and in an hour that he is not ware of, and shall hew him in pieces, and give him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Luke xvi. The rich glutton, that fared so daintily every day, was cast down into hell and most grievously punished.

Luke xv. The prodigal and wasteful son, through riotous living, fell into such poverty and beggary afterward, that he would fain have filled his belly with the cods[1] that the swine did eat; and no man gave to him.

AGAINST FORNICATION AND ADULTERY.

If any time thou be tempted of the devil, of the world, and the flesh, to defile thyself with fornication, adultery, whoredom, incest, or with any other uncleanness, call these sentences and examples of the holy scripture to remembrance, and valiantly resist those most wicked temptations.

SENTENCES OUT OF THE OLD TESTAMENT.

Exod. xx. "Thou shalt not commit adultery. Thou shalt not lie with thy neighbour's wife to defile her with seed."

Lev. xviii. xix. "Thou shalt not make thy daughter common, that thou wouldest cause her to be an whore."

Lev. xx. "The man that breaketh wedlock with another man's wife, even he that breaketh wedlock with his neighbour's wife, let him be slain, both the devoterer[2] and the advouteress."

Lev. xxi. "If a priest's daughter fall to play the whore, she defileth her father; therefore must she be burnt with fire."

Deut. xxii. "If a man be found lying with a woman that hath a wedded husband, they shall die either of them, both the man that lay with the wife, and also the wife; and so shalt thou put away evil from Israel."

Deut. xxvii. "Cursed be he that lieth with his neighbour's wife; and all the people shall say, Amen."

Deut. xxiii. "There shall be no whore of the daughters of Israel, nor no whoremonger of the sons of Israel."

[1 Cods: husks. The word is still used in peascods.]

[2 Devoterer (*advoterer*, edition of 1566): adulterer.]

"An whore giveth sweet words, forsaketh the husband of her youth, and forgetteth the covenant of her God. Her house is inclined unto death, and her paths unto hell. All they that go in to her come not again, neither take they hold of the way of life." Prov. ii.

"The lips of an harlot are a dropping honey-comb, and her neck is softer than oil; but in the end she is as bitter as wormwood, and as sharp as a sword. Her feet go down unto death, and her steps haste them into hell." "Wherefore, dear child, give ear unto me, and swerve not from my words. Fly from her ways, and come not once so nigh as unto her doors." Prov. v.

"Keep thee from the evil woman, and from the flattering tongue of the harlot, that thou lust not after her beauty in thine heart, and lest thou be taken with her fair looks." Prov. vi.

"An harlot will make a man to beg his bread, but a married woman will hunt for the precious life."

"May a man hide fire in his bosom, and his clothes not be brent? Or can one go upon hot coals, and his feet not be hurt? Even so whosoever goeth in to his neighbour's wife, and toucheth her, cannot be guiltless."

"He that is an whoremonger is a fool, and bringeth his life to destruction. He getteth himself also shame and dishonour, such as shall never be put out."

"He that accompanieth himself with an whore shall go down unto hell; but he that goeth away from her shall be saved." Prov. ix.

"He that meddleth with an whore is a fool and without wit." Prov. ix.

"He that maintaineth whores shall come unto beggary." Prov. xxix.

"If mine heart hath lusted after my neighbour's wife, or if I have laid wait at his door; O then let my wife grind unto another man, and let other men lie with her. For this is a wickedness and sin that is worthy to be punished, yea, a fire that should utterly consume and root out all my substance." Job xxxi.

"My son, keep thee well from all whoredom, and beside thy wife see that no fault be found in thee." Tob. iv.

"Cast not thy mind upon harlots in any manner of thing, lest thou destroy both thyself and thine heritage."

"Go not about gazing in every lane of the city, neither wander thou abroad in the streets thereof. Turn away thy face from a beautiful woman, and look not upon the fairness of other." Ecclus. ix.

"Sit not with another man's wife by any means, lie not with her upon the bed, make no words with her at the wine, lest thy heart consent unto her, and thou with thy blood fall into destruction."

"A man that breaketh wedlock, and regardeth not his soul; but saith, Tush, who seeth me? I am compassed about with darkness, the walls cover me, nobody seeth me; whom need I to fear? the Highest will not remember my sins: he understandeth not that his eyes see all things, for all such fear of men driveth away the fear of God from him. For he feareth only the eyes of men, and considereth not that the eyes of the Lord are clearer than the sun, beholding all the ways of men, and the ground of the deep, and looking even to men's heart in secret places," &c. Read forth the chapter to the end. Ecclus. xxiii.

EXAMPLES OUT OF THE OLD TESTAMENT.

God drowned once all the whole world (eight persons only excepted) for the sin of uncleanness. Gen. vii.

God poured down from heaven water, fire, and brimstone upon the Sodomites, Gomorreans, and such other, and destroyed them all for their abominable uncleanness. Gen. xix.

When Sychem, the son of Hemor, had violently deflowered Dina, the daughter of Jacob, her brothers, hearing of the matter, slew not only Sychem and Hemor, but also all the men and men-children that were in the city, and afterward spoiled the city. And when Jacob their father talked with them of the matter, they answered, "Should they deal with our sister as with an whore?" Gen. xxxiv.

When it was told Juda, that Thamar, his daughter-in-law had played the whore, Gen. xxxviii.

and with playing the whore was become great with child, Juda her father-in-law answered and said, Bring her forth that she may be brent.

Gen. xxxix. Joseph feared God, and would not consent unto his lord's wife in any point of uncleanness, but choosed rather to be cast into prison, than he would commit so great wickedness and defile his lord's wife. Therefore did God bless him, and brought him to high degree.

Numb. xxv. There were slain in one day of the Jews twenty-four thousand for the whoredom that they committed.

Judg. xx. For the deflowering of a certain Levite's wife, there were destroyed more than an hundred thousand people.

2 Sam. xi. David committed adultery with Bethsabe, Urias' wife; but he escaped not unplagued.

1 Kings xi. Salomon, before he doted in the love of women, was whole given to the setting forth of God's honour; but being once nousled with their love, he did not only neglect the glory of the alone true and living God, but he also, through the enticement of these women, fell unto the worshipping of strange gods, and so he provoked the high displeasure of God against him and his realm.

Hist. Sus. Susan feared God, and desired rather to be stoned unto death than she should defile her husband's bed, or once consent to the two filthy judges, and so become an whore; God therefore preserved her.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. v. "Ye have heard that it was said to them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on another man's wife to lust after her, hath committed adultery already with her in his heart."

Acts xv. "It seemeth good to the Holy Ghost, and to us,...to charge you that ye abstain from whoredom."

1 Cor. v. "Keep no company with whoremongers."

"If any that is called a brother, that is to say, a christian man, be an whore-hunter, with such one see that ye eat not."

1 Cor. vi. "Neither whoremongers, nor adulterers, nor weaklings, neither abusers of themselves with mankind, shall inherit the kingdom of God."

"Know ye not that your bodies are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbid. Do ye not know, that he which coupleth himself with an harlot is become one body? For two (saith he) shall be one flesh. But he that is joined to the Lord is one spirit. Fly whoredom. Every sin that a man doeth is without the body; but he that is a whoremonger sinneth against his own body. Know ye not how that your bodies are the temple of the Holy Ghost, which dwell in you, whom ye have of God, and how ye are not your own? For ye are dearly bought. Therefore glorify God in your bodies, and in your spirits, which are God's."

1 Cor. vii. "To avoid whoredom, let every man have his wife, and let every woman have her husband."

"It is better to marry than to burn."

Gal. v. "Adultery, fornication, uncleanness, wantonness, &c., are works of the flesh,...and whosoever do them shall not inherit the kingdom of God."

Eph. v. "Let not whoredom or uncleanness be once named among you." "For this ye know, that no whoremonger, or unclean person, hath inheritance in the kingdom of Christ and of God."

1 Thess. iv. "This is the will of God, that ye abstain from whoredom." "For God hath not called us unto uncleanness, but unto holiness."

1 Tim. v. "Keep thyself pure and honest."

2 Tim. ii. "Avoid the lusts of youth, but follow righteousness, faith, love, and peace, with them that call on the Lord with a pure heart."

Heb. xiii. "Wedlock is honourable among all men, and the bed undefiled; but whoremongers and adulterers God will condemn."

"Whoremongers shall have their part in the lake that burneth with fire and brimstone, which is the second death." Rev. xxi.

EXAMPLES OUT OF THE NEW TESTAMENT.

Whoredom was the occasion that Herodias (Herod's whore) sought so diligently the death of godly John Baptist, which reproved them of their abominable living. Matt. xiv.

Through whoredom and keeping of riotous company the prodigal son wasted away his goods, and fell unto such necessity, beggary, and misery, that he was glad to keep swine, and would fain have filled his belly with the cods that the swine did eat, but he could not be suffered. Luke xv.

Learn of this history what the end of whoredom is.

St Paul did excommunicate that man of Corinth, which ungodly kept his father's wife, and would not suffer that any of the faithful should keep him company, nor yet eat or drink with him. 1 Cor. v.

The end of the whore of Babylon is described of St John to be wonderful wretched, miserable, and damnable. Rev. xviii.

AGAINST COVETOUSNESS.

If the devil and the world move thee not to be content with that is sufficient and enough, but inordinately and unmeasurably to scrat together the goods of the world, to oppress the poor, to join house to house, land to land, lordship to lordship, &c., to take great incomes, to raise the rents, and to get that may be gotten by right or by wrong, defend thyself against them with these holy scriptures that follow, ever remembering that thou art but a stranger and a pilgrim in this world, and that thou must go hence, either unto glory or unto pain, yea, and that how soon thou knowest not.

SENTENCES OUT OF THE OLD TESTAMENT.

"Thou shalt not covet thy neighbour's goods." Exod. xx.

"Ye shall trouble, hurt, or noy no widow, nor fatherless child. If ye shall hurt them, and they cry unto me, I will surely hear their cry; and then will my wrath wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless." Exod. xxii.

"Thou shalt take no gifts; for gifts blind the wise, and pervert the words of the righteous." Exod. xxiii.

"Thou shalt not do thy neighbour wrong, neither violently oppress him." "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. True balances, true weights, a true epha, and a true hin shall ye have." Lev. xix.

"Fire shall consume the houses of such as are greedy to receive gifts." "He heapeth up treasure, and yet knoweth not he for whom he gathereth it." Job xv. Psal. xxxix.

"O trust not in wrong and robbery, give not yourselves unto vanities; and if riches increase, set not your heart upon them." Psal. lxii.

"Incline my heart, O Lord, to thy testimonies, and not to covetousness." Psal. cxix.

"Whosoever hoardeth up his corn shall be cursed among the people; but blessing shall light upon his head that giveth food." Prov. xi.

"He that trusteth in his riches shall have a fall; but the righteous shall flourish as the green leaf."

"Better is a little with the fear of the Lord than great and unmeasurable treasures otherwise." "He goeth about to destroy his own house, that giveth his mind to covetousness; but whoso hateth rewards shall live." Prov. xv.

"Better it is to have a little thing with righteousness, than great rents wrongfully gotten." Prov. xvi.

"He that hateth covetousness shall live long." Prov. xxviii.

"A man that is suddenly rich envieth other, and considereth not that poverty shall come upon him."

"Whoso robbeth his father, and saith it is no sin, the same is like unto a manslayer."

"O Lord, give me neither poverty nor riches, only grant me a necessary living." Prov. xxx.

Eccles. v. "He that loveth money will never be satisfied with money; and whoso delighteth in riches shall have no profit thereof."

"Where as much riches is, there are many also that spend them away. And what pleasure more hath he that possesseth them, saving that he may look upon them with his eyes?"

"A labouring man sleepeth sweetly, whether it be little or much that he eateth; but the abundance of the rich will not suffer him to sleep."

"There is a sore plagüe, which I have seen under the sun, namely, riches kept to the hurt of him that hath them in possession. For ofttimes they perish with his great misery and trouble; and if he have a child, it getteth nothing." Read forth the chapter.

Ecclus. iv. "Let not thine hand be stretched out to receive, and shut when thou should give."

Ecclus. v. "Trust not unto thy riches, and say not, Tush, I have enough for my life. For it shall not help thee in the time of vengeance and temptation."

"Trust not in wicked riches, for they shall not help thee in the day of punishment and wrath."

Ecclus. x. "Nothing is more wicked and ungracious than a covetous man."

Ecclus. xiv. "He that with all his carefulness heapeth together unrighteously, gathereth for other folks, and another man shall make good cheer with his goods."

"A covetous man's eye hath never enough in the portion of wickedness, until the time that he wither away, and hath lost his own soul."

Ecclus. xxi. "The riches of the proud shall be rooted out."

Ecclus. xxxi. "He that loveth riches shall not be justified."

"Many one is come in great misfortune by the reason of gold, and have found their destruction before them. It is a tree of falling unto them. It is a tree of passage unto them that offer it up; and all such as be foolish fall therein."

"Blessed is the rich, which is found without blemish, and hath not gone after gold, nor hoped in money and treasures: where is there such a one? and we shall commend him, and call him blessed: for great things doeth he among his people."

Isai. v. "Wo be unto you, that join house to house, and couple land to land, even so long as any can be gotten! Shall ye alone dwell upon the earth? These things are in the ears of the Lord of hosts," &c.

"Wo be unto them that give sentence with the ungodly for rewards, and condemn the just cause of the righteous!"

Isai. xxxiii. "Wo be unto thee that spoilest! for thou also shalt be spoiled."

Hab. ii. "Wo unto him that heapeth up other men's goods! How long will he lade himself with thick clay?"

"O how suddenly will they stand up, that shall bite and awake, that shall tear thee in pieces! yea, thou shalt be their prey."

"Wo be unto him that covetously gathereth evil-gotten goods into his house, that he may set his nest on high, to escape from the power of misfortune! Thou hast devised the shame of thine own house, so that the very stones of the wall shall cry out of it, and the timber that lieth betwixt the joints of the building shall answer."

[Zeph. i.] "Their silver and their gold shall not be able to deliver them in the day of the Lord's wrath."

EXAMPLES OUT OF THE OLD TESTAMENT.

Num. xii. Balaam, for lucre's sake, would have cursed the people of Israel contrary to his own conscience, but he was reproved of the angel of the Lord; so that his cursing was turned into blessing.

Josh. vii. Acham, by the commandment of God, was stoned to death, because he took of the excommunicate goods.

1 Sam. xiii. Saul, for the covetousness of the prey[1], lost his kingdom.

1 Sam. xxv. The covetousness of Nabal, and his churlishness shewed unto David, had almost

[1 This reading is adopted from the edition of 1566: the folio has *praise*.]

caused that Nabal and all that ever he had, had been utterly destroyed, if Abigail, his wife, had not pacified the matter. Notwithstanding God shortly after punished him with death, so that he was taken away from all that ever he had.

The covetousness of Achab and Jezabel was the occasion that good Naboth was stoned unto death against all equity and right, that by this means they might have his vineyard. But how miserable their end was, for that their abominable murder, the holy stories do declare. 1 Kings xxi.

Gehesi was stricken with leprosy, because he received money of Naaman. 2 Kings v.

SENTENCES OUT OF THE NEW TESTAMENT.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. v.

"Lay not up treasure for yourselves upon earth, where the rust and moth doth corrupt, and where thieves break through and steal." Matt. vi.

"But lay up treasures for you in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

"What doth it profit a man to win the whole world, if he loseth his soul?" Matt. xvi.

"A rich man shall hardly enter into the kingdom of heaven. It is more easy for a cable rope to go through the eye of a needle, than a rich man to enter into the kingdom of heaven." Matt. xix.

"Wo be to you rich men, which have your comfort!" Luke vi.

"Take heed, and beware of covetousness; for no man's life standeth in the abundance of things which he possesseth." Luke xii.

"Thou fool, this night will they fetch away thy soul again from thee. Then whose shall the things be, that thou hast gathered?"

"Take heed to yourselves, lest at any time your hearts be overcome with the cares of this life." Luke xxi.

"If any that is called a brother, that is to say, a christian man, be covetous, or an extortioner, with him that is such see that ye eat not." 1 Cor. v.

"Neither thieves, neither covetous persons, neither extortioners shall inherit the kingdom of God." 1 Cor. vi.

"Let not covetousness be once named among you." "For no covetous person, which is a worshipper of idols, hath any inheritance in the kingdom of Christ and God." Eph. v.

"Godliness is great riches, if a man be content with such as God sends. For we brought nothing into the world, neither shall we carry any thing out. When we have food and raiment, let us therewith be content. They that will be rich fall into temptation and snares, and into many foolish and noisome lusts, which drown men in temptation and destruction. For covetousness is the root of all evil, which while some lusted after, they erred from the faith, and tangled themselves with many sorrows. But thou, which art the man of God, fly such things. Follow righteousness, godliness, love, patience, and meekness." 1 Tim. vi.

"Let your conversation be without covetousness, and be content with that ye have already. For God verily hath said, I will not fail thee, nor yet forsake thee." Heb. xiii.

EXAMPLES OUT OF THE NEW TESTAMENT.

A certain rich and covetous person made great provision for many years, that he might live pleasantly and wealthily; but shortly after God took away his life, so that he died. Luke xii.

The rich and unmerciful glutton, that fared daintily every day, and was gloriously apparelled, died, and was buried in hell. Luke xvi.

Judas, for lucre of money, sold and betrayed his master Christ to the bishops, scribes, and Pharisees. Afterward he, hanging up himself, brast asunder in the midst; and all his bowels gushed out.

Ananias and Saphira were punished with sudden death; because of a covetous mind they kept away part of the money, which they received for the possession that they had sold. Acts v.

AGAINST REBELLION AND DISOBEDIENCE.

If the devil, that old enemy of mankind and troubler of all good orders, go about to put in thy head, that the magistrates and high powers do not their duty in the right government of a commonweal, but too much cruelly oppress their subjects, and that therefore thou mayest justly rise and rebel against them, and take upon thee of thine own private authority to redress things that are amiss in the commonweal; take heed that thou by no means consentest to his most subtile and wicked temptation, whereby he goeth about to throw thee into everlasting damnation, both of body and soul, beside the shameful death that thou shalt have in this world, and the loss of all that ever thou hast; but content thyself with thy vocation, labour diligently and quietly for thy living, study to maintain peace, pray for the high powers, think that cross to be laid upon thee for thy deserts, amend thy life, humbly lament thy cause to God, which will not leave thee succourless; and defend thyself against Satan, and all his crafty suggestions, with these scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

Gen. xli. "Thou shalt be over my house, and according to thy word shall all my people be ruled."

Deut. xvii. "Thou shalt do whatsoever they say unto thee that be rulers over the place, which the Lord hath chosen."

Josh. i. "All that thou hast commanded us," said the people to Josue, "we will do, and whithersoever thou sendest us we will go."

"Whosoever he be," saith God, "that doth disobey thy mouth, and will not hearken unto thy words in all that thou commandest him, let him die."

Exod. xvi. "The Lord hath heard your murmurings," saith Moses, "which ye murmur against him. For what are we (he speaketh of himself and of Aaron)? your murmurings are not against us, but against the Lord."

1 Sam. viii. "They have not cast thee away, but me, (said God to Samuel,) that I should not reign over them."

1 Sam. xv. "Behold, to obey is better than sacrifice, and to hearken is better than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as the wickedness of idolatry."

Prov. viii. "By me kings reign: by me princes make just laws. By me lords bear rule, and all judges of the earth exercise judgment."

Prov. xi. "Where no ruler is, there the people decay; but where as many are that can give counsel, there is wealth."

Prov. xvi. "The king's displeasure is a messenger of death, but a wise man will pacify him. The cheerful countenance of the king is life, and his loving favour is as the evening dew."

Prov. xx. [xxiv.] "The king ought to be feared as the roaring of a lion. Whoso provoketh him unto anger offendeth against his own soul." "My son, fear thou the Lord and the king, and keep no company with them that slide back from his fear. For their destruction shall come suddenly. And who knoweth the adversity that may come from them both?"

Eccles. x. "Wish the king no evil in thy thought, and speak no hurt of the noble man in thy privy chamber. For a bird of the air shall betray thy voice, and with her feathers shall she bewray thy words."

Ezra vii. "Whosoever will not fulfil the law of God, and the king's law, let him have his judgment without delay, whether it be unto death, or to be rooted out, or to be condemned in goods, or to be put in prison."

1 Esdr. iv. "The king is ruler over sea and land, and hath dominion of all things, and look what he commandeth, is done. The common people and the rulers are obedient unto him."

EXAMPLES OUT OF THE OLD TESTAMENT.

God did strike Miriam with most grievous and horrible leprosy, because she murmured against her lawful magistrate, Moses. Num. xii.

God plagued the Israelites for murmuring against his servant Moses, with stinging serpents, which stung them unto death. Num. xxi.

Corah, Dathan, and Abiron, because they did not obey Moses, God's magistrate, but disdained that he should reign over them, although appointed of God, were swallowed up of the earth, both they, their wives, their children, and all their goods. They went down alive into hell, and the earth closed upon them, and they perished from among the congregation. Num. xvi.

Absolon, king David's son, made an insurrection against his father, and through the counsel of wicked Ahithophel wrought most villany against his father's honour. 2 Sam. xv.

What followed? was not Absolon miserably slain? Did not his untrusty counsellor hang himself? were there not also twenty thousand men slain in battle, that took Absolon's part? 2 Sam. xviii.

Seba, the son of Bochri, had his head cut off, because he conspired against king David, and dissuaded the people from due obedience to their liege sovereign lord. 2 Sam. xx.

Baasa, the son of Abia, conspired against Nadab, king of Israel, slew him, and reigned in his stead. But what followed? Though Baasa in the sight of the world died no shameful death, yet died he in the displeasure of God, and afterward all his succession with all his friends and kinsfolks were all destroyed, so that there was not one left alive. 1 Kings xvi.

Zimri conspired against Ela, king of Israel, slew him, and reigned in his stead. But shortly after he was driven to such misery and straits, that he fled into the king's palace at Thirza, and setting it on a fire, brent himself, and so wretchedly ended his life.

SENTENCES OUT OF THE NEW TESTAMENT.

"Let every soul submit himself unto the authority of the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. But they that resist shall get to themselves damnation. For rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? Do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doest that which is evil, then fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doth evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience. And even for this cause pay ye tribute. For they are God's ministers, serving for the same purpose. Give to every man therefore his due, tribute to whom tribute belongeth, custom to whom custom is due, fear to whom fear belongeth, honour to whom honour pertaineth." Rom. xiii.

"I exhort that, above all things, prayers, supplications, intercessions, and giving of thanks be had for all men, for kings, and for all that are in authority, that we may live a quiet and a peaceable life with all godliness and honesty. For that is good and accepted in the sight of God our Saviour, which will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii.

"Warn them, that they submit themselves to rule and power, that they obey the magistrates, that they be ready unto every good work, that they speak evil of no man, that they be no fighters, but gentle, shewing all meekness unto all men." Tit. iii.

"Submit yourselves unto all manner ordinance of man for the Lord's sake; whether it be unto the king as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evil doers, but for the praise of them that do well. For so is the will of God, that with well-doing ye may stop the mouths of foolish and ignorant men; as free, and not as having the liberty for a cloak of maliciousness, but even as the servants of God." 1 Pet. ii.

"Honour all men, love brotherly fellowship, fear God, honour the king."

1 Pet. ii. "Wicked are they and damned shall they be, that despise authority, and fear not to speak evil of them that excel in honour."

EXAMPLES OUT OF THE NEW TESTAMENT.

Luke ii. Mary, Christ's mother, and Joseph, her husband, obeyed the emperor's commandment, and went into their city, Bethleem, to be taxed.

Matt. xvii. Christ paid tribute to Cæsar, both for himself and for his disciples, and willed other so to do.

Matt. xxvii. Christ, even unto the death, obeyed the temporal rulers.

The apostles of Christ were obedient to the higher powers, and taught other so to be.

Acts xxiv. xxv. St Paul willingly obeyed the public magistrates, Felix and Festus, &c.

Acts v. Theudas and Judas of Galilee were two seditious persons. The one boasted to do great things, and so allured much people to follow him: the other counselled the Jews by no means to pay tribute to Cæsar, but to maintain their old liberties, and by this means moved great sedition among the people.

What became of them? were they not put to death, and so many as followed them, either slain or else scattered abroad, and so brought to nought? We read not in all the holy scriptures, that any traitor or notable seditious person hath at any time escaped without notable and famous punishment. God cannot suffer his magistrates to be disobeyed, his commonweals to be disturbed, his politic or civil laws to be contemned, his godly and honest orders to be broken. Whosoever attempteth any such wickedness, God will be avenged of him, as it is evident not only[1] in the holy scriptures, but also in profane histories.

AGAINST MALICE, GRUDGE, ENVY, HATRED, AND ANGER.

If thou be tempted of Satan to break the order of charity, and to malice thy christian brother, set these scriptures before the eyes of thy mind.

SENTENCES OUT OF THE OLD TESTAMENT.

Lev. xix. "Thou shalt not hate thy brother in thine heart, but shalt in any wise rebuke thy neighbour, that thou bear not sin for his sake."

"Thou shalt not avenge thyself, nor be mindful of wrong, against the children of my people, but shalt love thy neighbours even as thyself."

Prov. xxv. "If thine enemy hunger, feed him; if he thirst, give him drink; for so shalt thou heap coals of fire upon his head, and the Lord shall reward thee."

Ecclus. xxviii. "He that seeketh revenge shall find vengeance of the Lord, which shall surely keep him his sins."

"Forgive thy neighbour the hurt that he hath done thee, and so shall thy sins be forgiven to thee also when thou prayest. A man that beareth hatred against another, how dare he desire forgiveness of God? He that sheweth no mercy to a man which is like himself, how dare he ask forgiveness of his sins? If he, that is but flesh, beareth hatred and keep it, who will entreat for his sins? Remember thy end, and let enmity pass."

EXAMPLES OUT OF THE OLD TESTAMENT.

1 Sam. xv. Samuel prayed for king Saul, although a wicked man, an enemy to God's servants, and altogether disobedient to the will of God.

Exod. xxxii. Moses prayed for the stubborn and unfaithful Jews, which notwithstanding rebelled against him, and would have slain him.

[1 *Only* is supplied from the edition of 1566.]

SENTENCES OUT OF THE NEW TESTAMENT.

"Love your enemies. Bless them that curse you. Do good to them that hate you. Pray for them which do you wrong and pursue you, that ye may be the children of your Father that is in heaven." Matt. v.

"Whatsoever ye will that men should do to you, even so do ye to them[2]. This is the law and the prophets." Matt. vii.

"Thou shalt love thy neighbour as thyself." Matt. xix.

"Be merciful, as your Father is merciful. Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given to you, good measure, pressed down, shaken together, and running over, shall men give into your bosoms. For with the same measure ye mete, with the same shall other mete to you again." Luke vi.

"A new commandment give I unto you, that ye love together; as I loved you, that even so ye love one another." John xiii.

"By this shall all men know that ye are my disciples, if ye shall have love one to another."

"Though I bestow all my goods to feed the poor, and though I give my body to be brent, yet, if I have no love, it profiteth me nothing at all." 1 Cor. xiii.

"Brethren, if any man be fallen by chance into any fault, ye which are spiritual, help to amend him in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burden, and so fulfil ye the law of Christ." Gal. vi.

"Let not the sun go down upon your wrath." Eph. iv.

"Be gentle one to another, merciful, forgiving one another, even as God for Christ's sake hath forgiven you."

"Let every man be slow unto anger. For the wrath of man worketh not that which is righteous before God." James i.

"Above all things, have fervent love among you. For love[3] shall cover the multitude of sins." 1 Pet. iv.

"If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, God, whom he hath not seen, how can he love? And this commandment have we of him, that he that loveth God should also love his neighbour." 1 John iv

"He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath everlasting life abiding in him." 1 John iii.

"My babes, let us not love in word, nor in tongue, but in deed[4] and truth."

EXAMPLES OUT OF THE NEW TESTAMENT.

Christ so dearly loved us, yea, and that when we were yet his enemies, that he gave himself even unto the death for our sake. Yea, he hanging on the cross prayed for his very enemies unto his heavenly Father. Luke xxiii.

Blessed Stephen, in the midst of his torments, prayed for his enemies. Acts vii.

St Paul wished himself to be cursed from Christ, so that his kinsmen, the Israelites, might be saved. Rom. ix.

AGAINST THE BITTER STORMS OF PERSECUTION FOR THE WORD OF GOD.

If at any time, through the frailty of nature, thou be troubled in thy mind, when the cross of persecution is laid upon thee for the word of God, look that thou shrink not back from the truth, nor discourage thyself, but think thyself blessed of God: call these scriptures that follow unto remembrance for thy comfort.

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[2] *To do them*, fol.] [3] *among you. For love*, is repeated in fol.] [4] *word*, fol.]

SENTENCES OUT OF THE OLD TESTAMENT.

1 Sam. ii. "The Lord killeth and giveth life again: he bringeth even to hell and back again."

Psal. xxxiii. "The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles."

"The Lord is nigh unto them that are of a troubled heart, and will save such as be of an humble spirit."

"Great are the troubles of the righteous; but the Lord delivereth him out of them all."

"He keepeth all his bones, so that not one of them is broken."

"But misfortune shall slay the ungodly, and they that hate the righteous shall be desolate."

"The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be comfortless."

Psal. xliv. "For thy sake, O Lord, are we killed all the day long, and are counted as sheep appointed to be slain."

"Up, Lord, why sleepest thou? awake, and be not absent from us for ever. Wherefore hidest thou thy face, and forgettest our misery and trouble? For our soul is brought low, even unto the dust; our belly cleaveth unto the ground. Arise and help us, and deliver us for thy mercies' sake."

Psal. lxvi. "Thou, O God, hast proved us, thou also hast tried us, like as silver is tried. Thou broughtest us into the snare, and laidest trouble upon our loins. Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a comfortable place."

Psal. cxvi. "I believed, and therefore have I spoken; but I was sore troubled." "Right dear in the sight of the Lord is the death of his saints."

Wisd. iii. "The way of the righteous is judged to be utter destruction, but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things, nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself; yea, as the gold in the furnace doth he try them, and receiveth them as a burnt-offering; and when the time cometh, they shall be looked upon."

Ecclus. ii. "My son, if thou wilt come into the service of God, stand fast in righteousness and fear, and arm thy soul to temptation. Settle thine heart, and be patient; bow down thine ear, receive the words of understanding, and shrink not away when thou art enticed. Hold thee fast upon God, join thyself unto him, and suffer, that thy life may increase at the last."

"Whatsoever happeneth unto thee, receive it, suffer in heaviness, and be patient in thy trouble. For like as gold and silver are tried in the fire, even so are acceptable men in the furnace of adversity. Believe in God, and he shall help thee."

Ecclus. iv. "For righteousness take pain with all thy soul, and for the truth strive thou unto death; and God shall fight for thee against thy enemies."

EXAMPLES OUT OF THE OLD TESTAMENT.

Gen. iv. Abel was cruelly slain of his brother Caine, whom he never offended.

Gen. xxxix. Joseph was cast into prison, because he would not lean to the filthy request of his lord's wife.

Exod. xiv. Moses, Aaron, and the Israelites, were grievously entreated of king Pharao.

1 Sam. xviii. Saul with great diligence sought to destroy David.

1 Kings xix. Queen Jezabel pursued the prophet Helias.

2 Chron. xxiv. Zachary, the son of Barachias, was stoned to death for telling the king truth.

1 Sam. xxii. Achimelech, with certain other holy men of God, was slain at king Saul's commandment, because he shewed kindness to David, the hearty-beloved servant of God.

Dan. iii. Sydrac, Misac, and Abednago, were cast into a fiery furnace, because they would not worship the golden image that king Nabuchodonosor had made, but only the God of Israel.

Daniel was cast into the den of lions, because that, contrary to king Darius' commandment, he had prayed unto his Lord God, the God of Israel. Dan. vi.

At another time also he was cast into the den of lions, because he said, that Bel and the Dragon were no gods. [B. & Dr.]

The virtuous and chaste woman Susan was at the point to be stoned unto death, because she would not break the commandment of God, and consent to the unlawful and filthy requests of the two elders. Hist. Sus.

Eleazarus was miserably put unto death, because at the king's commandment he would not eat swine's flesh contrary to the law of God. 2 Macc. vi.

A certain woman also with her seven sons were with most extreme cruelty put to death, because they would not obey the wicked precept of the most wicked king. 2 Macc. vii.

The prophets were unmercifully slain, because they rebuked sin, and taught the will of God.

The most excellent prophet Esay, for his liberty of speech in rebuking the sins of the princes and of the people, and prophesying of God's vengeance to fall upon the country and people, was cut in two parts asunder with a saw, and buried under an oak.

Jeremy, after much imprisonment, was stoned unto death of his people at Taphnas, in Egypt, because he warned them of their wicked living, and exhorted them unto repentance.

Amos, at the commandment of king Amasias, for his preaching, was cruelly beaten and grievously tormented. At the last Ochozias, son of Amasias, caused him to be thrust into the temples with a great nail, and being half dead, he was carried into his own country, where he soon after died.

Micheas was buffeted, imprisoned, and fed with bread and water. 1 Kings xxii.

SENTENCES OUT OF THE NEW TESTAMENT.

"Blessed are they that suffer persecution for righteousness, for theirs is the kingdom of heaven." Matt. v.

"Blessed are ye, when men revile you and persecute you, and falsely speak all evil sayings against you for my sake. Rejoice and be merry, for great is your reward in heaven. For so persecuted they the prophets before you."

"The scholar is not above the master, nor the servant above his lord." "If they have called the father of the household Belzebub, how much more shall they so call them that are of his household?" Matt. x.

"Be not afraid of them that kill the body, but rather fear him which is able to destroy both body and soul in hell-fire."

"Every one that shall confess me before men, I shall confess him also before my Father which is in heaven. But whosoever shall deny me before men, I shall also deny him before my Father that is in heaven."

"Ye shall be hated of all men for my sake." Matt. xxiv.

"Whosoever will follow me, let him forsake himself, and take up his cross and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he win all the world and lose his own soul? Or what shall a man give to redeem his soul withal again? Whosoever therefore shall be ashamed of me and my words in this whorish and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark viii.

"The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John xv.

"If the world hate you, know ye that it hated me before you. If ye were of the world, the world should love that is his. But forasmuch as ye are not of the world, but I have chosen you out of the world, therefore doth the world hate you."

"The time shall come that whosoever killeth you will think that he doth God service." John xvi.

"Ye shall lament and weep, but the world shall rejoice."

"In the world ye shall have trouble; but be on a good comfort, I have overcome the world."

Rom. viii. "If we suffer with Christ, we shall also so be glorified together with him."

"I suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us."

2 Cor. i. "Blessed be God the Father of our Lord Jesus Christ, which is the Father of mercy, and the God of all comfort, which comforteth us in all our tribulations."

"As the afflictions of Christ are plenteous in us, even so is our consolation plenteous by Christ."

2 Cor. iv. "We are not wearied, but though our outward man perish, yet the inward man is renewed day by day. For our trouble, which is short and light, prepareth an exceeding and an eternal weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen. For things which are seen are temporal, but things which are not seen are everlasting."

2 Cor. v. "We know that if our earthly mansion of this dwelling were destroyed, we have a building of God, an habitation not made with hands, but everlasting in heaven."

Phil. i. "Unto you it is given, not only to believe in Christ, but also to suffer for his sake."

2 Tim. ii. "Suffer afflictions as a good soldier of Christ."

2 Tim. ii. "If we die with Christ, we shall live with him. If we suffer with him, we also shall reign with him: if we deny him, he will also deny us."

2 Tim. iii. "All that will live godly in Christ Jesu shall suffer persecution."

1 Pet. ii. "This is thankworthy, if a man for conscience toward God endure grief, and suffer wrong undeserved."

"If when ye do well ye suffer wrong and take it patiently, then is there thanks with God. For hereunto verily were ye called."

1 Pet. iii. "Blessed are ye if any trouble happen unto you for righteousness sake."

1 Pet. iv. "Dearly beloved, marvel not that ye are proved by fire, which thing is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's passion, that, when his glory appeareth, ye may be merry and glad. If ye be railed upon for the name of Christ, happy are ye. For the glory and the Spirit of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified."

"If any man suffer as a christian man, let him not be ashamed, but let him glorify God in this behalf."

"Let them that be troubled according to the will of God commit their souls to him with well doing, as unto a faithful Creator."

Heb. xiii. "Jesus, to sanctify the people with his own blood, suffered without the gate. Let us go forth therefore out of the tents, and suffer rebuke with him. For here have we no continuing city, but we seek one to come."

Acts xiv. "By many tribulations must we enter into the kingdom of heaven."

Acts xx. "The Holy Ghost witnesseth in every city, saying, that bands and trouble abide me. But none of these things move me, neither is my life dear unto myself, that I might fulfil my course with joy, and the ministration of the word which I have received of the Lord Jesu, to testify the gospel of the grace of God."

Acts xxi. "I am ready not to be bound only, but also to die for the name of the Lord Jesu."

Rev. xiv. "Blessed are the dead that die in the Lord: even so, saith the Spirit, that from henceforth they rest from their labours. But their works follow them."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. xiv. John Baptist, for truth telling to king Herod, was cast into prison and beheaded.

Matt. xxvii. Jesus Christ, our Lord and Saviour, after many blasphemies, rebukes, slanders, and bitter torments, suffered the most spiteful death of the cross, and so entered into glory.

Acts vii. The holy martyr, St Stephen, was stoned unto death.

Acts xii. James, the brother of John, was beheaded.

What kindness Peter and Paul, with the other apostles, found at the hands of them whose salvation they most diligently sought, the histories make mention. Neither I

here speak of those blessed martyrs, which since their days have died for the confession of God's truth, so that the gospel is not without a cause called of blessed Paul "the word of the cross." 1 Cor. i.

"For all that will live godly in Christ Jesu," saith he, "shall suffer persecution." 2 Tim. iii.

"I saw," saith St John, "under the altar the souls of them that were killed for the word of God, and for the testimony which they had; and they cried with a loud voice, saying, How long tarriest thou, Lord, holy and true, to judge and to avenge our blood on them that be on the earth? And long white garments were given unto every one of them. And it was said unto them that they should rest a little season, till the number of their fellows and brethren, and of them that should be killed as they were, were fulfilled." Rev. vi.

AGAINST THE TEMPTATION WHICH THE FAITHFUL HAVE, WHEN THEY COMPARE THEIR MISERIES AND WRETCHEDNESS WITH THE WEALTH, PROSPERITY, AND PLEASURES OF THE SWINISH EPICURES AND WICKED WORLDINGS. WHERE THOU ALSO SHALT SEE THE MISERABLE END OF THE UNGODLY.

If Satan, our old adversary, with his handmaid the flesh, shall at any time move thee to forsake God and his holy word, by considering the flourishing and triumphant estate of the wicked worldlings, and the too much miserable and base trade of the Lord's servants and professors of God's truth, which live in all kind of misery, wretchedness, and poverty, and are piteously oppressed of the tyrants of this world, when, on the contrary part, the ungodly have all things at their own pleasure, and live at their heart's ease without disturbance for lack of temporal things; consent not to his subtile assaults, but manfully resist them, considering with thyself that, though the ungodly reign in this world, and have the uppermost hand, yet shall their end be miserable, when the poor afflicted for God's cause shall, after their manifold temptations, be rewarded with perpetual joy and everlasting glory. And that thou mayest be the more assuredly persuaded in these things, call to remembrance these holy scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

"Knowest thou not this, that from the beginning, ever since the creation of man upon earth, the praise of the ungodly hath been short, and that the joy of the hypocrites hath continued but the twinkling of an eye? though he be magnified up to the heaven, so that his head reach unto the clouds, yet he perisheth at the last like dung; insomuch that they which have seen him shall say, Where is he? He vanisheth as a dream, so that he can no more be found, and passeth away in a vision in the night; so that the eye which saw him before getteth now no sight of him, and his place knoweth him no more." Job xx.

"Wherefore do the wicked men live in wealth and prosperity, come to their old age, and increase in riches? Their childer's children live in their sight, and their generation before their eyes. Their houses are safe from all fear, for the rod of God doth not smite them. Their bullock gendereth, and that not out of time; their cow calveth, and is not unfruitful. They send their children forth by flocks, and their sons lead the dance. They bear with them tabrets and harps, and have instruments of music at their pleasure. They spend their days in wealthiness, but suddenly they go down to hell." Job xxi.

"O Lord, thou art more righteous than that I should dispute with thee: nevertheless let me talk with thee in things reasonable. How happeneth it, that the way of the ungodly is so prosperous? and that it goeth so well with them which without any shame offend and live in wickedness? Thou plantest them, they take root, they grow and bring forth fruit. They boast much of thee, yet art thou far Jer. xii.

from their reins. But thou, Lord, to whom I am well known, thou that hast seen and proved my heart, take them away, like as a flock is carried to the slaughter-house, and appoint them for the day of slaughter."

Hab. i. "O Lord, how long shall I cry, and thou wilt not hear? how long shall I complain unto thee, suffering wrong, and thou wilt not help? why lettest thou me see weariness and labour? Tyranny and violence are before me, power overgoeth right; for the law is torn in pieces, and there can no right judgment go forth. And why? the ungodly is more set by than the righteous. This is the cause that wrong judgment proceedeth." "Thine eyes, O Lord, are clean, thou mayest not see evil, thou canst not behold the thing that is wicked. Wherefore then dost thou look upon the ungodly, and holdest thy tongue, when the wicked devoureth the man that is better than himself? Thou makest men as the fish of the sea, and like as the creeping beasts that have no guide; they take up all with their angle, they catch it in their net, and do sacrifice unto their yarn[1], because that through it their portion is become so fat, and their meat so plenteous. Wherefore they cast out their net again, and never cease to slay the people."

"Like as the wine deceiveth the drunkard, even so the proud shall fall and not endure."

Psal. xxxiv. "Full miserable is the death of the ungodly, for they that hate the righteous shall be plucked up by the root."

Psal. xxxvii. "Fret not thyself at the ungodly, be not thou envious against the evil doers. For they shall soon be cut down like the grass, and be withered even as the green herb." "Grieve not thyself at one that hath prosperity and liveth in abomination. Leave off from wrath, let go displeasure, let not thy jealousy move thee also to do evil. For wicked doers shall be rooted out; but they that patiently abide the Lord shall inherit the land. Suffer yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away."

Read forth the psalm, and mark it well.

Psal. lii. "Wherefore thus arrogantly magnifiest thou thyself at all time, O mischievous tyrant? wherefore enforceth thy tongue mischief, forging deceit like a new-set razor? Wherefore lovest thou malice rather than honesty, rather to lie than to say truth? For thou delightest in all manner of pernicious speech, O thou deceitful tongue. Wherefore God shall utterly rend thee up by the roots and destroy thee, and he shall throw thee down out of the tabernacle, and pluck thy roots out of the land of the living."

Read diligently and mark well the seventy-third psalm, which altogether belongeth unto this matter.

Amos vi. "Wo be to the proud wealthy in Sion, even to such as think themselves so sure upon the mount of Samaria; which hold themselves for the best of the world, and rule the house of Israel at their own pleasure." "Ye are taken out for the evil day, even ye that sit in the stool of wilfulness, ye that lie upon beds of ivory, and use your wantonness upon your couches, ye that eat the best lambs of the flock and the fattest calves of the drove, ye that sing to the lute, and in playing of instruments compare yourselves unto David, ye that drink wine out of goblets, and anoint yourselves with the best oil; but no man is sorry for Joseph's hurt. Therefore shall ye now be the first of them that shall be led away captive; and the lusty cheer of the wilful shall come to an end."

EXAMPLES OUT OF THE NEW TESTAMENT.

Gen. iv. Cain, the figure of all wicked and bloody tyrants, slew his brother Abel; and while he lived he was a runagate and a vagabond, having an unquiet conscience; and now being dead, he is a damned soul in hell.

Gen. vi. vii. The tyrants and mighty giants, with all the world, besides eight persons, were drowned, after they had lived long in pleasure, and in all the filthy desires of the wicked flesh without repentance.

[1] Yarn: a net made of yarn.]

The filthy Sodomites lived in all kind of voluptuous abomination: the conclusion was, that they were consumed with fire and brimstone from heaven. Gen. xix.

Pharao handled the people of God very cruelly, intending utterly to destroy them all; but the end was, that both he and all his army were drowned in the sea, and the people of Israel harmless preserved. Exod. xiv.

Sisara and Abimelech, being grievous enemies of God's people, were slain of women. Judg. iv.[ix.]

Holofernes, for all his proud looks, intending to destroy the Israelites, was slain himself of a woman. Judith xiii.

Saul persecuted David, the servant of God, intending to slay him; but David escaped, and Saul was slain with the sword. 1 Sam. xxxi.

Achitophel, remembering what wicked counsel he had given Absolon against his father David, and perceiving that it would not come to pass, (so mighty is God to destroy the wicked counsels of the ungodly,) he went home and hanged himself. 2 Sam. xvii.

Absolon, pursuing and seeking his father's death, in the midst of his fury was hanged, by the hair of his head, on a tree, and so died. 2 Sam. xviii.

Joab was slain, because he killed two good men, even Abner and Amasa. 1 Kings ii.

The house of Hieroboam, because he made Israel to sin, was destroyed by the sword of Baasa king of Israel. 1 Kings xv.

Queen Jezabel, that great enemy of the servants and prophets of the Lord, was thrown down headlong out of an high window, and trodden down with horses' feet, and at the last devoured and eaten up of dogs. 2 Kings ix.

Jehu slew the house of Achab, for the prophets that were slain. 2 Kings x.

King Joas was slain of his own servants, because he slew Zachary, the son of the high priest Joiada, without a cause. 2 Chron. xxiv.

The wicked king Sedechias, which so cruelly handled the prophet Hieremy, had both his eyes put out, and being fettered with chains of iron, he was carried prisoner into Babylon, where he miserably died. 2 Kings xxv.

Amon, that most proud accuser and inventer of mischiefs against the Jews, preparing a pair of gallows for good Mardocheus, that faithful Israelite, was hanged upon them himself. Esth. vii.

They that accused Daniel to the king, and sought his death, were cast into the dungeon, and devoured of the lions. Dan. vi.

The ungracious and wicked judges, which sought the death of that godly woman Susan, were slain themselves. Hist. Sus.

Andronicus, which slew that good man Onias, was slain himself. 2 Macc. iv.

SENTENCES OUT OF THE NEW TESTAMENT.

"Wo be to you that are rich, that have therein your consolation." Luke vi.

"Wo be to you that are full, for ye shall hunger. Wo be to you that now laugh, for ye shall wail and weep. Wo be to you, when all men shall praise you; for so did their fathers to the false prophets."

"Many walk, of whom I have told you often, and now I tell you weeping, that they are the enemies of the cross of Christ; whose end is damnation, whose God is their belly, and whose glory is their shame, which are worldly-minded." Phil. iii.

"Go to now, ye rich men, weep and howl on your wretchednesses that shall come upon you. Your riches is corrupt: your garments are moth-eaten: your gold and silver is cankered; and the rust of them shall be a witness unto you, and shall eat your flesh as it were fire," &c. James v.

"I heard a voice from heaven, saying: O my people, come away from Babylon, that great whore and mighty strumpet, the mother of the abominations of the earth. Come away, I say, from her, that ye be not partakers of her sins, that ye receive not of her plagues; for her sins are gone up to heaven, and God hath remembered her wickedness. Reward her, as she rewarded you, and give her double, according to her work. And pour in double to her in the same cup, which she filled unto you. And as much as she glorified herself and lived wantonly, so much pour ye in for her of punishment and sorrow. For she said in herself, I sit being a queen, Rev. xviii.

and am no widow, and shall see no sorrow. Therefore shall her plagues come at one day, death, and sorrow, and hunger; and she shall be brent with fire. For strong is the Lord God which judgeth her."

EXAMPLES OUT OF THE NEW TESTAMENT.

Luke xvi. The rich and proud glutton, which was gorgeously apparelled, and fared daintily every day, and yet would have no pity on the poor Lazare, died and was carried into hell.

Acts i. Judas, that betrayed Christ, hanged himself.

Acts xii. Herod, which greatly vexed the congregation of Christ, and slew James, the brother of John, even in the midst of his pomp and glory was smitten down of the Lord's angel, and was eaten with worms, and so miserably perished.

Acts xiii. Elymas, the sorcerer and false prophet, resisted Paul's preaching; but he therefore was straightways stricken blind, through the mighty power of God.

AGAINST THE MOST HORRIBLE AND DAMNABLE SIN, THE SIN AGAINST THE HOLY GHOST.

If the devil, which seeketh nothing but thy destruction, labour so to harden thy heart, that thou, contrary to thy knowledge, even of a pretensed and wilful malice, shouldest impugn the truth of Christ's gospel, and persecute the same in his members, and so sin against the Holy Ghost, and blaspheme the Lord thy God unto the damnation both of thy body and soul; look that above all things in this behalf thou leanest not unto his wicked temptations, if thou tenderest thine own salvation, but rather with all thy power resist him by calling these holy scriptures unto thy remembrance.

SENTENCES OUT OF THE OLD TESTAMENT.

Exod. xxxii. "I will put him out of the book that sinneth against me."

Lev. xxiv. "A man that speaketh evil of his God shall bear his sin; and he that blasphemeth the name of the Lord, let him die the death, all the people shall stone him: whether he be a citizen, or a stranger, whatsoever he be, that blasphemeth the name of the Lord, let him die the death."

1 Sam. ii. "If one man sinneth against another, God may be merciful unto him; but if any man sin against God, who shall pray for him?"

Num. xv. "The soul that doeth ought presumptuously, whether he be an Israelite, or a stranger, the same blasphemeth the Lord. And that soul shall be rooted out from among his people, because he hath despised the word of the Lord, and hath broken his commandment. That soul therefore shall perish, and his sin shall be upon him."

Prov. ii. "They rejoice in doing evil, and delight in wicked things."

Isai. iii. "They make boast of their sins themselves, as the Sodomites did, and hide them not. Wo be unto their souls, for they have rewarded evil unto themselves. Bid the righteous do well; for they shall enjoy the fruits of their study. But wo be unto the ungodly and unrighteous; for they shall be rewarded after their works."

Jer. vii. "Thou shalt not pray for this people: thou shalt neither give thanks nor bid prayer for them. Thou shalt make no intercession to me for them; for in no wise will I hear thee." Read forth.

Jer. xiv. "This said the Lord unto me, Thou shalt not pray to do this people good. For though they fast, I will not hear their prayers; though they offer burnt-offerings and sacrifices, yet will not I accept them. For I will destroy them with the sword, and hunger, and pestilence."

EXAMPLES OUT OF THE OLD TESTAMENT.

2 Kings xix. The servants and all that army of the proud Senacherib were destroyed for their blasphemy against God.

Holofernes blasphemed God when he said, that there was none other God of the earth, but Nabuchodonozor; and therefore was he afterward slain, even of a woman. Judith vi. & xiv.

Nabuchodonozor blasphemed God, when he said to the three children: "Who is the God that can deliver you out of my hands?" Dan. iii.

The children of Israel blasphemed God, and therefore perished, when they said to the prophet Jeremy: "As for the words that thou hast spoken unto us in the name of the Lord, we will in no wise hear them; but whatsoever goeth out of our own mouth that will we do: we will do sacrifice and offer oblations unto the queen of heaven, like as we and our rulers have done in the cities of Juda, and in the streets and fields of Jerusalem. For then had we plenteousness of victuals, then were we in prosperity, and no misfortune came upon us. But since we left to offer, and to sacrifice unto the queen of heaven, we have had scarceness of all things, and perish with sword and hunger." Jer. xliv.

Those Jews blasphemed God, which said: "Let us go, and make a covenant with the heathen that are round about us. For since we departed from them, we have had sorrow enough." 1 Macc. i.

Nicanor blasphemed God, when he said: "Is there a mighty one in heaven, that commanded the sabbath-day to be kept?" It was answered: "Yea, even the living God, that mighty Lord in heaven, commanded the seventh day to be kept." Then said he: "And I am mighty upon earth, to command them for to arm themselves and to perform the king's business." 2 Macc. xv.

SENTENCES OUT OF THE NEW TESTAMENT.

"He that is not with me is against me," saith Christ; "and he that gathereth not with me scattereth abroad. Therefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Matt. xii.

"If any man see his brother sin not unto death, let him ask; and he shall give him life, for them that sin not unto death. There is a sin unto death, for which I say that a man should not pray." 1 John v.

"It may not be, that they which were once lightened and have tasted of the heavenly gift, and were become partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they fall away, that they should again be renewed by repentance, which in themselves do crucify the Son of God, making a mock of him." Heb. vi.

"If we sin wilfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sins, but a fearful looking for judgment, and violent fire which shall devour the adversaries. He that despiseth Moses' law, dieth without mercy under two or three witnesses. How much sorer, suppose ye, shall he be punished, which treadeth under foot the Son of God, and counteth the blood of the testament, wherewith he was sanctified, as an unholy thing, and doth dishonour to the Spirit of grace!" Heb. x.

EXAMPLES OUT OF THE NEW TESTAMENT.

The Jews spake blasphemy against the Holy Ghost, when they said of Christ: "By the power of Belzebub doth he cast out devils." Luke xi.

They were blasphemers, which said to Christ, hanging on the cross: "Thou that destroyest the temple of God, and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross." They also speak blasphemy against the Holy Ghost, which now-a-days of a pretensed malice condemn the word of God as heresy, and persecute the preachers thereof as heretics and seditious persons. Matt. xxvii.

AGAINST THE DESPISING OF GOD'S WORD, AND OF THE PLAGUES THAT FOLLOW THE SAME.

If the devil go about to pluck down thy mind from the love of God's word, and to move thee to despise the doctrine of thy salvation, so that thou shouldest no more delight in the most comfortable gospel of Christ, which is the power of God to save so many as believe, but rather in things of vanity; take heed that thou leanest not unto his subtile suggestions, but standing in awe of God's judgments, and fearing his plagues, valiantly resist Satan with these holy scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

Lev. xxvi. "If ye will not hearken unto me, saith the Lord, nor keep my commandments, but despise them, &c., then will I do this again unto you." "I will set my face against you, and ye shall fall before your enemies, and they that hate you shall reign over you." "I will make the heaven over you as hard iron, and your land as hard as brass." "I will send my wild beasts upon you, which shall rob you of your children, and destroy your cattle." "I will send a sword upon you, that shall avenge my testament with you." "I will send the pestilence among you." Read the chapter to the end.

Deut. xxviii. "If thou wilt not hearken to the voice of the Lord thy God, to keep and to do all his commandments and ordinances, then all the curses shall come upon thee, and overtake thee. Cursed shalt thou be in the town, and cursed in the field: cursed shall thine almary[1] be and thy store. Cursed shall the fruit of thy body and the fruit of thy land be, and the fruit of thine oxen, and the flock of thy sheep." "The Lord shall make the pestilence cleave to thee, until he have consumed thee from the land;...the Lord shall smite thee with madness, blindness and dasing[2] of heart,...because thou servedst not the Lord thy God with joyfulness and with a good heart, for the abundance of all things, therefore thou shalt serve thine enemy, which the Lord shall send upon thee, in hunger and thirst, in nakedness and in need of all things; and he shall put a yoke of iron upon thy neck, until he have brought thee to nought." Read this chapter diligently from the beginning unto the end.

Isai. v. "They have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel. Therefore is the wrath of the Lord kindled against his people, and he shaketh his hand at them, yea, he shall smite so that the hills shall tremble. And their carcases shall lie in the open street."

Isai. xxiv. "They have offended the law, changed the ordinances, and made the everlasting testament of none effect. And therefore shall the curse devour the earth, for they that dwell thereon have sinned; wherefore they shall be brent also, and those that remain shall be very few. The sweet wine shall mourn, the grapes shall be weak, and all that have been merry in heart shall sigh. The mirth of tabrets shall be laid down, the cheer of the joyful shall cease, and the pleasure of the lutes shall have an end. There shall no more wine be drunk with mirth, the beer shall be bitter to them that drink it: the wicked cities shall be broken down, all houses shall be shut, that no man may come in."

Isai. xxiv. "Wo is me!" saith the prophet: "all is full of sinners which offend of purpose and malice. And therefore, O thou that dwellest upon the earth, there is at hand for thee fear, pit, and snare. Whoso escapeth the terrible cry shall fall into the pit. And if he come out of the pit, he shall be taken with the snare. For the windows above shall be opened, and the foundation of the earth shall move. The earth shall give a great crack: it shall have a sore ruin, and take an horrible fall. The earth shall stagger like a drunken man, and be taken away like a tent. Her misdeeds shall light so heavy upon her, that she must fall and never rise up again." Read the whole chapter.

Isai. xxx. "These people are obstinate, they provoke me unto anger; they are lying children,

[1] Almary: almonry, the place where alms were distributed.] [2] Dasing: stupor.]

and even such children that will not hear the law of God. They say to them that see, See nothing; and to the soothsayer, Tell of nothing for to come, if it be either good or honest, but speak pleasant things unto us, and preach us false things. Tread out of the way, go out of the path, turn away the Holy One of Israel from us. Therefore thus saith the Holy One of Israel, Forasmuch as ye have cast away his word, and have comforted yourselves with power and nimbleness, and put your confidence therein, therefore shall ye have this mischief again for your destruction, and fall like an high wall that falleth because of some rift or blast, whose breaking cometh suddenly. And your destruction shall be like an earthen pot which breaketh, no man touching it, but breaketh so sore that a man shall not find a sheve[3] of it to fetch fire in, or to take water out of the pit. For the Lord God, even that Holy One of Israel, hath promised thus."

"Who suffered Jacob to be trodden under foot, and Israel to be spoiled? was it not the Lord himself, against whom we have sinned? we had no delight to walk in his ways, neither were we obedient to his laws. Therefore hath he poured upon us his wrathful displeasure, and strange battle, which maketh us have to do on every side; yet will we not understand. He burneth us up; yet sinketh it not into our hearts." Isai. xlii.

"Because they have forsaken my law that I gave them, and have not heard my voice, nor yet walked thereafter, but followed the wickedness of their own hearts, and run after strange gods, as their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel: Behold, I will feed this people with wormwood, and give them gall to drink; I will scatter them among the heathen, whom neither they nor their fathers have known. And I will send a sword among them to persecute them, and never leave until I bring them to nought." Jer. ix.

"If ye will not obey me, saith the Lord, to walk in my laws which I have given you, and to hear the words of my servants the prophets, whom I sent unto you, rising up timely and still sending; if ye will not follow them, I say, then will I do unto this house as I did unto Silo, and will make this city to be abhorred of all the people of the earth." Jer. vii.

"I will send upon them sword, hunger, and pestilence,...because they have not [regarded][4] my words, which I sent to them, saith the Lord, by my servants the prophets." Jer. xxix.

"They would not take heed, saith the Lord, but turned their back and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law and words which the Lord of hosts sent in his Spirit by the prophets aforetime. Wherefore the Lord of hosts was very wroth at them. And thus it came to pass, that, like as he spake, and they would not hear, even so they cried, and I would not hear, saith the Lord of hosts." Zech. vii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Noe preached to the old world, and exhorted them to repent and amend their life; or else God would surely plague them. But they laughed Noe and his doctrine to scorn, and continued in their abominable and wicked living. What followed? was not all the world drowned, eight persons only excepted? Gen. vii.

Lot, seeing the unnatural most filthy uncleanness of the stinking Sodomites, counselled them to cease so too much licentiously to offend their Lord God. They would nor hear Lot, nor his sermons, but churlishly entreated him. What followed? were they not consumed with water, fire, and brimstone from heaven? O most dreadful plagues! Gen. xix

After what sort the Israelites were plagued for their disobedience to God's word, the books of the old testament do evidently declare.

The despisers of God's word are punished many and sundry ways, as with sword, pestilence, hunger, wild beasts, and fire.

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[3] Sheve or shive: sherd, fragment.]

[4] This word is supplied from the edition of 1566.]

OF THE SWORD.

Read Exod. v. Lev. xxvi. Deut. xxxii. Job xix. Isai. i. Jer. ix, xv, xx, xxv, xxix, xlii, xliii, xlvi, l.

OF THE PESTILENCE.

Read Exod. v. Lev. xxvi. Deut. xxviii, xxxii. 2 Sam. xxiv. Psal. cv. 1 Chron. xxi. Ezek. vii, xiv, xviii, xxxiii, xxiii, xxxviii. Matt. xxiv.

OF HUNGER.

Read Deut. xxviii, xxxii. 2 Sam. xxiv. Psal. cv. Ecclus. xxxix. Jer. xi, xiv, xviii, xxxiv. Amos viii. Acts xi. Rev. xviii.

OF BEASTS.

Read Lev. xxvi. Deut. xxxii. 1 Sam. xvii. 1 Kings xiii. Wisd. xvi. Isai. xviii. Jer. xi, xv, xxvii, xxxiv. Ezek. iv, v, xiv, xxix, xxxii, xxxix. Hos. ii.

OF FIRE.

Read Gen. xix. Lev. x. Num. xi, xvi, xxi. Deut. xxxii. Josh. vii. 1 Kings xviii. 2 Chron. vii. Job i, xv, xx, xxxi. Psal. xi, lxxviii. Isai. ix, xxvi, lxvi. Jer. xv, xxxvii. Lam. i, ii. Baruch iv. Ezek. xxii, xxviii, xxx, xxxviii, xxxix. Dan. iii. Hos. viii. Amos i, ii. Obad. i. Mic. vi. Zeph. i. Nahum iii. Zech. xi, xii, xiii. Rev. ix, xi, xviii, xix, xx.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. x. "Whosoever shall not receive you, nor hear your sermons, go ye out of that house or city, and shake the dust off your feet. Verily I say unto you, it shall be more easy for the land of Sodom and Gomorre at the day of judgment, than for that city."

Matt. xi. "Wo be to thee, Corazin! wo be to thee, Bethsaida! For if the miracles, which were shewed in you, had been done in Tyre and Sidon, they had repented long agone in sackcloth and ashes. Nevertheless I say unto ye, It shall be easier for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, which art lift up unto heaven, shalt be brought down to hell. For if the miracles, which have been done in thee, had been shewed in Sodom, they had remained unto this day. Nevertheless I say unto you, It shall be easier for the land of Sodom in the day of judgment, than for thee."

Matt. xxi. "The kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruits of it. And whosoever shall fall on this stone, he shall be broken; but on whomsoever it shall fall upon, it will grind him to powder."

Matt. xxiii. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, as the hen gathered her chickens under her wings, and ye would not! Behold, your habitation shall be left unto you desolate."

Luke x. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

John iii. "This is the condemnation, that light is come into the world, and men loved darkness more than light, because their deeds were evil."

John xii. "He that refuseth me," saith Christ, "and receiveth not my words, hath one that judgeth him. The word that I have spoken shall judge him in the last day."

John xv. "If I had not come and spoken unto them, they should have had no sin; but now have they nothing to cloke their sin withal."

Acts xiii. "It was meet that the word of God should first have been preached unto you; but seeing you put it from you, and think yourselves unworthy of everlasting life, lo, we turn to the gentiles; for so hath the Lord commanded us."

"He that despiseth the preacher despiseth not man, but God, which hath sent his Holy Spirit among you." 1 Thess. iv

"He that despiseth Moses' law dieth without mercy under two or three witnesses. Heb. x. Of how much sorer punishment, suppose ye, shall he be counted worthy, which treadeth under foot the Son of God, and counteth the blood of the testament as an unholy thing?" "Verily, it is a fearful thing to fall into the hands of the living God."

The ungodly shall be so plagued, that they "shall seek death, and shall not find it; they shall desire to die, and death shall fly from them." Rev. ix.

EXAMPLES OUT OF THE NEW TESTAMENT.

They that were called to the marriage and would not come, but ungently treated the messengers, were destroyed, and their city brent up. Matt. xxii.

When Christ came near to Jerusalem, he beheld the city, and wept on it, saying: "If thou knewest also, even at this day, the things appertaining unto thy peace, thou wouldest more be diligent to look upon them. But now are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a bank about thee, and besiege thee, and keep thee in on every side, and make thee even with the ground, with thy children which are in thee; and they shall not leave one stone upon another, because thou knowest not the time of thy visitation." Luke xix.

Hereof may we learn that Jerusalem was destroyed, because they would not receive Christ nor his word, but despised the doctrine of their salvation, and the preachers of the same. If we do not repent and amend, the same or more grievous plagues abide us.

AGAINST CARNAL SECURITY, AND FLESHLY LIVING, WITHOUT FEAR OF GOD.

If Satan tempteth thee to live after the lusts of the flesh, without all fear of God, and to take no thought for thy salvation, that by this means he may provoke thee unto all kind of wickedness; look that thou by no means givest place to his temptations, but rather watch the more diligently about thine own health; and that he may not prevail against thee, enarm thyself with strong faith, and alway set before thine eyes these scriptures following.

SENTENCES OUT OF THE OLD TESTAMENT.

"Seek after God, and your soul shall live." Psal. lxix.

"Seek the Lord while he may be found, and call upon him while he is nigh. Let the ungodly man forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord; so shall he be merciful unto him, &c." Isai. lv.

"Follow not the lust of thine own heart in thy strength, and say not, Tush, how have I had strength? or who will bring me under because of my works? For doubtless God shall avenge it. And say not, I have committed more sins; and what evil hath happened to me? For the Almighty is a patient rewarder. Because thy sin is forgiven thee, be not therefore without fear, neither heap one sin upon another. And say not, Tush, the mercy of the Lord is great; he shall forgive me my sins, be they never so many. For like as he is merciful, so goeth wrath from him also, and his indignation cometh down upon sinners." Ecclus. v.

"Make no tarrying to turn unto the Lord, and put not off from day to day; for suddenly shall his wrath come, and in the time of vengeance he shall destroy thee."

"A man knoweth not his time; but like as the fishes are taken with the angle, and as the birds are caught with the snare, even so are men taken in the perilous time, when it cometh suddenly upon them." Eccles. ix.

"Let thy garments be alway white, and let thine head lack no ointment."

EXAMPLES OUT OF THE OLD TESTAMENT.

Gen. vii. The people, to whom Noe preached, would not amend, but went forth to nousle themselves in all kind of worldly pleasures; and even in the midst of their riotous living, the flood came and drowned them all.

Gen. xix. The Sodomites, laughing Lot and his exhortations to scorn, and going forth to offend God, with their too much beast-like voluptuousness, when they thought themselves to be in most safeguard and furthest from any misfortune, were consumed unto ashes with fire and brimstone from heaven.

2 Kings xxv. The Jews, setting at nought the admonitions of God's prophets, continued in all their wickedness; and even in the midst of their carnal security and fleshly quietness God sent their enemies upon them, which destroyed their country, slew a great number of people, and led away most miserable captives so many as pleased them, leaving the residue behind them in most wretched slavery.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. xxiv. "Watch, for ye know not what hour your Lord will come. Of this be ye sure, that, if the householder knew what hour the thief would come, he would surely watch, and not suffer his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, will the Son of man come."

Matt. xxvi. "Watch and pray, that ye fall not into temptation."

Luke xii. "Let your loins be gird about, and your lights be burning, and yourselves like men that wait for their master, when he will return from the wedding, that as soon as he cometh and knocketh, they may open unto him. Blessed are those servants, whom the Lord, when he cometh, shall find waking."

Mark xiii. "Take heed, watch and pray; for ye know not when the time is; as a man which is gone into a strange country, and hath left his house, and given his substance to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house will come, at even, or at midnight, at the cock-crowing, or in the dawning; lest, if he come suddenly, he find you sleeping. And that I say unto you, I say unto all, Watch."

Luke xxi. "Take heed to yourselves, lest your hearts be grieved with surfeiting, and drunkenness, and cares of the world, and that day come suddenly on you. For as a snare shall it come on all them that sit on the face of the earth."

Rom. xiii. "It is even now high time that we wake out of sleep."

2 Cor. vi. "Behold, now is the accepted time, now is the day of health."

1 Thess. v. "The day of the Lord shall come even as a thief in the night. When they shall say, Peace, and no danger, then cometh there on them sudden destruction, as the travailing of a woman with child; and they shall not escape."

"Let us not sleep as other do, but let us watch and be sober."

Phil. iv. "The Lord is at hand."

James v. "Be patient, and settle your hearts; for the coming of the Lord draweth nigh." "Behold the judge standeth before the door."

1 Pet. v. "Be sober and watch; for your adversary the devil walketh about like a roaring lion, seeking whom he may devour; whom resist, being stedfast in faith."

2 Pet. iii. "The day of the Lord shall come as a thief in the night."

1 John ii. "Little children, even now is the last time."

Heb. x. "Yet a little while, and he that shall come will come, and will not tarry."

Rev. iii. "If thou shalt not watch, I will come on thee as a thief; and thou shalt not know what hour I will come upon thee."

"Behold, I come shortly. Hold that which thou hast, that no man take away thy crown."

"Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Rev. xxii. "The time is at hand. He that doth evil, let him do evil still. And he which is filthy, let him be filthy still. And he that is righteous, let him be more righteous.

And he that is holy, let him be more holy. And behold I come shortly, and my reward with me, to give every man according as his deeds shall be."

EXAMPLES OUT OF THE NEW TESTAMENT.

That servant, that diligently watcheth at all hours for his master's coming, and doth in the mean season such things as his master hath appointed him, is blessed; for he shall enter into his master's joy. But the servant, that liveth without care, is idle, watcheth not, looketh not diligently upon his office, thinketh not of his master's coming, smiteth his fellows, eateth and drinketh with the drunken, that servant, I say, shall have his part with hypocrites, and shall be cast into utter darkness, where weeping and gnashing of teeth shall be. Matt. xxiv.

The five wise virgins prepared both lamps and oil, tarrying and watching for the coming of the bridegroom. Therefore when he came, they, being in a readiness, went in with him unto the wedding. But the five foolish virgins slumbered and slept, so that, when the bridegroom came, they were unprepared and had no oil in their lamps; and therefore were they shut out of the doors, and entered not into the marriage. Let us therefore watch; for we know neither the day nor the hour, when the Son of man shall come. Matt. xxv.

AGAINST THE SLACKNESS OF DOING GOOD WORKS.

If that subtile Satan, by his easy persuasions, would at any time make thee believe, that thou art so throughly justified by faith alone, and so perfectly saved by Christ only, that thou needest not do any good works, nor yet bring forth the fruits of faith according to thy profession, but live as thou lust, and do what thou wilt, so at the full art thou saved through faith in Christ; take heed thou be not deceived with this painted visor; but rather, to the uttermost of thy power, labour to confirm thy faith with the plenteous doing of good works, working thine own salvation, as blessed Paul saith, "with fear and trembling." And, that thou mayest be the better encouraged so to do, set these sentences and examples of the holy scriptures ever before the eyes of thy mind. Phil. ii.

SENTENCES OUT OF THE OLD TESTAMENT.

"I am the Almighty God: walk before me and be perfect." Gen. xvii.

"Keep the commandments of the Lord thy God, and his witnesses, and his covenants, which he hath commanded thee, and do thou that which is acceptable and good in the sight of the Lord, that thou mayest prosper." Deut. vi.

"Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, to love him, and to serve the Lord thy God with all thine heart, and with all thy soul, namely, that thou keep the commandments of the Lord, and his ordinances, that thou mayest do well and prosper?" Deut. x.

"The faithful man is like a tree planted by the water side, that will bring forth his fruit in due season." Psal. i.

"Thou hatest all them, O Lord, that work iniquity." Psal. v.

"Lord, who shall dwell in thy tabernacle? who shall rest upon thy holy hill? Even he that leadeth an uncorrupt life and worketh righteousness," &c. Psal. xv.

Read the whole Psalm.

"Depart from evil, and do good." Psal. xxxiv.

"Put thou thy trust in the Lord, and be thou doing good." Psal. xxxvii.

"Cease to do evil, learn to do good. Seek to do right, deliver the oppressed, help the fatherless to his right, defend the widow," &c. Isai. i.

"Break thy bread to the hungry; the needy, and the way-faring man lead thou into thy house. When thou seest a naked man, cover him, and hide not thy face from thy neighbour," &c. Isai. lviii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Noe was perfect and just in his generations, and walked with God, that is to say, believed in God, loved God, feared God, sought the glory of God, and framed Gen. vi. vii.

his life according to the will of God, being plenteous in all good and godly works; therefore God preserved him and his, when he drowned all such as were wicked persons and doers of no good works.

Gen. xvii. Abraham was obedient to the will of God, and walked after his holy commandment, ever doing good works: God therefore marvellously blessed him, made him the father of many nations, and promised him that in his seed all kindreds should be blessed.

Jonah iii. God saw the works of the Ninivites (which undoubtedly sprang of faith, for they believed the words of the prophet), and he had pity on them, and spared them.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. iii. "Now is the axe put to the root of the trees. Every tree, therefore, that bringeth not forth good fruits, is hewn down and cast into the fire."

Matt. v. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matt. vii. "Every good tree bringeth forth good fruit. An evil tree bringeth evil fruit."

"A good tree cannot bring forth evil fruit, nor an evil tree good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

Matt. vii. "Whosoever heareth of me these words and doth the same, I will liken him unto a wise man, which built his house upon a rock," &c.

Matt. xii. "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of that evil treasure bringeth forth evil things."

John viii. "If ye were Abraham's children, ye would do Abraham's works."

John ix. "We know that God heareth no sinners; but if any man be a worshipper of God, and obedient to his will, him heareth he."

John xiv. "He that hath my commandments and keepeth them, he it is that loveth me." "If any man loveth me, he will keep my words," &c.

Rom. ii. "In the sight of God they are not righteous which hear the law, but the doers of the law shall be justified."

Eph. ii. "We are the workmanship of God, created in Christ Jesu unto good works, which God hath prepared, that we should walk in them."

Eph. iv. "Be ye renewed in the spirit of your minds, and put on the new man, which after the image of God is shapen in righteousness and true holiness."

Col. i. "Walk worthy of the Lord in all things that please, being fruitful in all good works, and increasing in the knowledge of God."

2 Thess. iii. "Brethren, be not weary in well doing."

1 Tim. iv. "Be to them that believe an example in word, in conversation, in love, in spirit, in faith, and pureness."

1 Tim. vi. "Thou which art the man of God, follow righteousness, godliness, love, patience, and meekness."

2 Tim. ii. "The sure ground of God remaineth, and hath this seal, The Lord knoweth them that are his; and, Let every man, that calleth on the name of Christ, depart from iniquity."

"Lusts of youth look thou avoid, and follow righteousness, faith, love, and peace with them that call on the Lord with a pure heart."

1 Pet. ii. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul. And see that ye have honest conversation among the heathen, that they, which backbite you as ill doers, may see your good works, and praise God in the day of visitation."

1 John i. "If we say we have fellowship with God, and yet walk in darkness, we lie and do not the truth. But if we walk in light, even as he is in light, then have we fellowship with him, and the blood of Jesu Christ his Son maketh us clean from all sin."

1 John iii. "He that doth righteousness is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning."

James i. "See ye be doers of the word, and not hearers only, deceiving yourselves."

Read the whole epistle of St James.

Rev. ii. God saith to the false and feigned Christians: "I know the blasphemy of them which call themselves Jews and are not, but are the synagogue of Satan."

EXAMPLES OUT OF THE NEW TESTAMENT.

The idle were reproved because they wrought not; and they that would labour were hired into the vineyard, and at night received their reward. Matt. xx.

The servants, which received talents of their Lord, and occupied them, and gained more by them, are praised and rewarded for well doing. But the idle servant, which would not occupy the talent that he received of his Lord, but went and hid it in the ground, gaining nothing therewith, was cast into utter darkness, where weeping and gnashing of teeth is. Matt. xxv.

The fig-tree, which was unfruitful, and brought forth nothing but leaves, was cursed and withered away. Mark xi.

Zachee, a ruler among the publicans, gave half his goods to the poor, and if he did any man wrong, he restored him four times as much. Therefore said Christ unto him: "This day is health come to this house; forasmuch as he also is become the child of Abraham." Luke xix.

AGAINST THE TROUBLOUS TEMPESTS OF SICKNESS, OF LOSS OF GOODS, OR ANY OTHER KIND OF ADVERSITY.

If Satan, when thou art assailed with any kind of trouble, laboureth to move thee to despair of God's good will toward thee, as though he had utterly forsaken thee, given thee over, and care no more for thee, but sendeth thee that punishment, and layeth that cross upon thy back, as a token of his anger and heavy displeasure against thee; take heed that thou dost not submit thyself to his subtile suggestions, but rather persuade thyself that thy cross, whatsoever it be, cometh of the good will of God toward thee, and is sent unto thee for thy health, comfort, and salvation. Look that thou therefore take it both patiently and thankfully; and, that thou mayest so do, furnish thy breast with these treasures of God's most blessed word.

SENTENCES OUT OF THE OLD TESTAMENT.

"After the Lord hath punished thee, and tried thee, at the last he will have pity on thee." Deut. v. [viii.]

"The Lord killeth and maketh alive, bringeth down to the grave, and fetcheth up again. The Lord maketh poor, and maketh rich, bringeth low, and heaveth up on high." 1 Sam. ii.

"Call upon me in the time of thy trouble; and I will deliver thee, and thou shalt honour me." Psal. l.

"Blessed is that man whom thou nurturest, O Lord, and teachest him thy law." Psal. xciv.

"It is for my wealth that thou hast brought me under, that I may learn thy righteousness." Psal. cxix.

"Naked came I out of my mother's womb, and naked shall I turn thither again. The Lord gave, and the Lord hath taken away; even as it hath pleased the Lord, so is it come to pass: blessed be the name of the Lord." Job i.

"If we have received prosperity at the hand of God, why should we not also receive and suffer adversity?" Job ii.

"Blessed is the man whom God punisheth; therefore refuse not thou the chastening of the Almighty. For though he make a wound, he giveth a plaster; though he smite, his hand maketh whole again." Job v.

"My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he chasteneth, and yet delighteth in him, as a father in his own son." Prov. iii.

"Whatsoever happeneth unto thee, receive it, suffer in heaviness and be patient in thy trouble. For like as gold and silver are tried in the fire, even so are acceptable men in the furnace of adversity." Eccles. ii.

EXAMPLES OUT OF THE OLD TESTAMENT.

Job i. Job, being grievously plagued, not only with the loss of his goods, but also with divers diseases of his body, praised the Lord, even in the midst of his trouble.

Tob. ii. Toby, when he had lost his sight, grudged not against God, that the plague of blindness chanced unto him, but remained stedfast in the fear of God, and thanked God all the days of his life.

2 Kings xx. Ezechias, being warned of God by the prophet to prepare himself unto death, prayed unto God in the time of his sickness, and obtained fifteen years longer to live.

2 Chron. xxxiii. Manasses, being afore an idolater and a maintainer of idolatry, after that God had plagued him, even when he was in tribulation, besought the Lord his God, and humbled himself exceedingly before the God of his fathers, and made intercession to him: God heard his prayer, and brought him again to Jerusalem into his kingdom.

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. xvi. "If any man will come after me, let him forsake himself, and take his cross, and follow me."

Acts xiv. "By many tribulations must we enter into the kingdom of heaven."

Rom. v. "We rejoice in tribulation; for we know that tribulation bringeth experience, experience bringeth hope, and hope maketh not ashamed."

Rom. viii. "If we suffer together, we shall be glorified together; for I suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us."

Rom. xii. "Be patient in tribulation."

Rom. xiv. "If we live, we live to be at the Lord's will. And if we die, we die at the Lord's will. Whether we live therefore, or die, we are the Lord's."

1 Cor. xi. "While we are punished, we are corrected of the Lord, lest we should with this world be condemned."

2 Cor. iv. "We are not wearied, but though our outward man perish, yet the inward man is renewed day by day. For our exceeding tribulation, which is short and light, prepareth an exceeding and everlasting weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen. For things which are seen are temporal, but things which are not seen are eternal."

Read the fifth chapter of the second to the Corinthians.

2 Cor. xii. "My strength is made perfect through weakness. Very gladly therefore will I rejoice of my weakness, that the strength of Christ may dwell in me," &c.

Read the twelfth chapter to the Hebrews.

James v. "Be patient, and settle your hearts; for the coming of the Lord draweth nigh."

"Take the prophets for an example of suffering adversity, and of long patience, which spake in the name of the Lord. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have known what end the Lord made. For the Lord is very pitiful and merciful."

2 Pet. ii. "The Lord knoweth how to deliver the godly out of temptation."

EXAMPLES OUT OF THE NEW TESTAMENT.

Luke xv. The prodigal son, before he was plagued, gave his mind to all kind of riot and unthrifty rule; but, after that he was stricken with poverty, he knowledged his fault, submitted himself to his father's will and pleasure, and so was received again into favour.

John v. A certain man, after he had been punished with sickness for his sin by the space of thirty-eight years, was made whole of Christ.

Heb. xi. There have been many good men, both in the old and new testament, of whom "some were racked and would not be delivered, that they might receive a better resurrection: some tasted of mockings and scourgings, some of bonds and imprisonment, some were stoned, some were hewn asunder, were tempted, were slain with swords, walked up and down in sheep's skins, in goats' skins, in need, tribulation, and vexation, which the world was not worthy of; they wandered in wilderness, in mountains, in dens and caves of the earth," &c.

AGAINST THE TEMPTATION OF THE DEVIL FOR NOT SATISFYING THE LAW OF GOD, AND FOR THY SINFUL LIVING.

If Satan, at the hour of death, or any other time, would pluck thee from thine assured and stedfast faith in Christ's blood, and persuade thee that thou art but a damned wretch, forasmuch as thou hast not so trained thy life, that thou hast satisfied the law of God, but rather lived wickedly, and therefore deserved everlasting damnation; be on good comfort, despair not, hearken not to his wicked suggestions, neither have thou respect to thy works and deeds, which when they be most righteous and pure, are, as the prophet saith, "like a cloth polluted[1]," if they be compared to that purity and cleanness which the law requireth, and should be judged of God's righteousness according to their deserts; but settle thine eyes stedfast on Christ and his merits, considering not what thou hast done, but what Christ hath done for thee, if thou repent and believe; and always have these most comfortable scriptures in thy remembrance.

SENTENCES OUT OF THE OLD TESTAMENT.

"All they that put their trust in thee shall not be put to confusion." "Call to remembrance, O Lord, thy tender mercies and thy loving kindness, which have been ever of old. O remember not the sins and offences of my youth, but according unto thy mercy think thou upon me, O Lord, for thy goodness sake." "Mine eyes are ever looking unto the Lord; for he shall pluck my feet out of the net." Psal. xxv.

"Because he hath put his trust in me, I will deliver him: I will defend him, because he hath known my name." Psal. xci.

Read the hundred and fourth psalm.

"I know that thou wouldest maliciously offend," saith God; "therefore have I called thee a transgressor, even from thy mother's womb. Nevertheless, for my name's sake, I will withdraw my wrath; and it shall be for my honour's sake, if I patiently forbear thee, and root thee not out." Isai. xlviii.

"By the knowledge of him which is my righteous servant," saith God the Father of Christ, "he shall justify the multitude; forasmuch as he hath borne away their sins." Isai. liii.

"To know thee, O Lord, is perfect righteousness; yea, to know thy righteousness and power is the root of immortality." Wisd. xv.

EXAMPLES OUT OF THE OLD TESTAMENT.

Adam transgressed the commandment of God in paradise, and by his transgression made both himself and all us bound to eternal damnation. Gen. iii.

Noe fell into the sin of drunkenness. Gen. ix.

Lot was not only drunken, but also lay with his own daughters, and so committed the grievous sin of incest. Gen. xix.

Abraham denied his wife. Gen. xx.

Moses committed manslaughter. Exod. ii.

David committed both manslaughter and whoredom. 2 Sam. xi.

Salomon was an idolater. 1 Kings xi.

All these, with many other of the old testament, were sinners, and offended the Lord their God by breaking his laws; yet for their faith which they had in that blessed seed which was so oft promised of God the Father, even Jesus Christ, they were saved.

SENTENCES OUT OF THE NEW TESTAMENT.

"We are not under the law, but under grace." Rom. vi.

"The law of the Spirit, that bringeth life through Jesu Christ, hath made me free from the law of sin and death." Rom. viii.

"Christ is the perfect fulfilling of the law to justify all that believe." Rom. x.

"No man is justified by the law in the sight of God. The just," that is, the faithful Christian, "shall live by faith." Gal. iii.

[1 Two words are omitted.]

"Christ hath delivered us from the curse of the law, while he was made accursed for us."

Gal. v. "As many of you as are justified by the law are fallen from grace. We look for, and hope in the Spirit, to be justified through faith."

Eph. ii. "Christ is our peace: he hath broken down the wall, that was a stop between us: he hath also put away through his flesh the cause of hatred, that is to say, the law of commandments contained in the law written: he so making peace hath reconciled us to God through his cross."

Col. ii. "Christ hath put out the hand-writing, that was against us, contained in the law written, and that hath he taken out of the way, and hath fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person."

Acts xiii. "Be it known to you, ye men and brethren, that through this man Christ is preached unto you the forgiveness of sins, and that by him all that believe are justified from all things, from the which ye could not be justified by the law of Moses."

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. ix. Matthew was a toll-gatherer.

Matt. xx. The apostles were ambitious, and did strive among them who should be highest and of greatest authority.

Luke vii. Mary Magdalen was a grievous sinner.

John xviii. Peter denied and forsook Christ thrice.

Acts ix. Paul persecuted the congregation of Christ.

John vii. All these, (yea, and who not?) transgressed the law of God, (for, as Christ saith, "Moses hath given you a law, and yet none of you do fulfil it";) notwithstanding, for their repentance and faith in Christ's blood, they obtained remission for their sins, and are made the sons of God, heirs of God and fellow-heirs with Christ of everlasting glory. For "if righteousness come by the law, then died Christ in vain;" but "everlasting life is the gift of God through Jesus Christ our Lord."

Gal. ii. Rom. vi.

AGAINST DESPERATION FOR THY LATE CONVERSION AND TURNING UNTO GOD.

If Satan lay to thy charge that thou comest very late, and turnest unto God out of time, and therefore there is no hope to be looked for, set these scriptures before thine eyes; and ever remember that there is no conversion unto God too late in this life, if it come of faith, but, at whatsoever hour a sinner repenteth, believeth, and turneth unto God, he is well accepted, and freely receiveth remission of all his sins.

SENTENCES OUT OF THE OLD TESTAMENT.

Isai. lv. "Let the ungodly man forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord; so shall he be merciful unto him; and to our God; for he is very ready to forgive."

Jer. iii. [12.] "Return, O thou rebel Israel, saith the Lord, *and I will not turn away my face from you. For I am holy, saith the Lord,*[1] and I will not be angry for evermore."

Ezek. xxxiii. "As truly as I live, saith the Lord God, I have no pleasure in the death of the wicked, but much rather that the wicked turn from his way and live. Turn you, turn you from your ungodly ways, O ye of the house of Israel. O, wherefore will ye die?" "The wickedness of the wicked shall not hurt him, whensoever he converteth from his ungodliness."

Ezek. xviii. "If the wicked shall repent him, and turn from all his sins which he hath wrought, and shall keep all my precepts, and do judgment and righteousness, he shall live and shall not die. I will not remember all his iniquities which he hath wrought: in his righteousness which he hath wrought shall he live. Is it my will, saith the

[1] The words between asterisks are repeated in the old edition.]

Lord, that the wicked should die, and not rather that he should turn from his ways and live?"

"Turn and repent ye from all your iniquities, and your iniquity shall work you no displeasure. Cast away from you all your wickednesses wherein ye have offended, and make you a new heart and a new spirit. And wherefore will ye die, O ye house of Israel? For I will not that any man should die, saith the Lord. Return therefore, and live."

"Turn to the Lord your God; for he is gracious and merciful, patient and of much kindness, and ready at all times to forgive, yea, even when he is at the point to punish." Joel ii.

"At all times when a sinner turneth unto me, saith the Lord, I will no more bear his iniquities in my mind, but freely forgive them."

God appointeth here no time of our conversion; but whensoever we turn, he promiseth us favour, life, mercy, and forgiveness of sin.

EXAMPLES OUT OF THE OLD TESTAMENT.

After that the prophet Nathan, at the commandment of God, had rebuked king David for his dissolute manner of living, David straightways, with a sorrowful repentant heart, turned unto the Lord, and humbly confessed his sins, saying: "I have offended the Lord." The prophet immediately answered: "The Lord also hath put away thy sin." David did not so soon convert but that he was as soon forgiven, to signify unto us, that at whatsoever time we unfeignedly turn unto the Lord our God, he will have mercy on us, and forgive us. 2 Sam. xii.

The Ninivites, for their abominable living, were threatened utterly to be destroyed within forty days; but they, falling unto repentance, and turning unto the Lord their God, were forgiven, spared, and not destroyed. Jonah iii.

SENTENCES OUT OF THE NEW TESTAMENT.

"They that are whole have no need of a physician, but they that are sick:" "I came not to call the righteous, but sinners unto repentance." Matt. ix.

"Come unto me, all ye that labour and are laden; and I shall refresh you." Here Christ prescribeth no time. He only biddeth us come, and, be the burdens of our sins never so grievous and heavy, yet will he ease us of them. Matt. xi.

"The Son of man came to seek and save that which was lost." Luke xix.

"God will have all men to be saved, and to come to the knowledge of the truth." 1 Tim. ii.

"If any man sinneth, we have an advocate with God the Father, Jesus Christ that righteous one. And he it is that obtaineth mercy for our sins; not for our sins only, but for all the world's." 1 John ii.

EXAMPLES OUT OF THE NEW TESTAMENT.

The labourers in the Lord's vineyard, that came last of all, received their penny, so well as they that came in the morning. Neither had one more than another. Matt. xx.

The history of the thief, which was full of wicked deeds, and never turned unto God until the very hour of his death, declareth manifestly that there is no conversion in this life too late, if it be accompanied with true repentance and unfeigned faith. The thief, hanging on the cross, and at the point of death, only said to Christ, "Lord, remember me when thou comest into thy kingdom;" and Christ, well accepting his conversion, said unto him, "Truly, I say unto thee, this day shalt thou be with me in paradise." Luke xxiii.

AGAINST SIN, DEATH, AND HELL.

If Satan, in the time of sickness, or else when, go about to fray thee, and to quench thy spirit, either with the greatness of thy sins, or else with the terror and fierceness of death and hell, be not dismayed, but with a lusty courage resist his temptations with these most sweet and comfortable scriptures.

SENTENCES OUT OF THE OLD TESTAMENT.

Isai. xliii. [xliv.] "I am he in deed," saith God, "which putteth away thy sins, yea, and that for mine own sake, and will remember them no more." "As for thine offences, I have driven them away like the clouds, and thy sins as the mist. Turn thee again unto me, for I have redeemed thee."

Mic. vii. "Where is there such a God as thou art? that pardonest wickedness, and forgivest the offences of the remnant of thine heritage. He keepeth not his wrath for ever. And why? for his delight is to have compassion. He shall turn again, and be merciful to us; he shall put down our wickednesses, and cast all our sins into the bottom of the sea."

Hos. xiii. "Out of the power of death, saith the Lord, will I deliver them, yea, from death itself will I redeem them. O death, I will be thy death. O hell, I will swallow thee up."

EXAMPLES OUT OF THE OLD TESTAMENT.

Psal. cxx. That holy king and prophet David, being fully persuaded that by Christ, which was to come, Satan's head was broken asunder, sin was vanquished, death was overcome, hell was swallowed up, so that they could nothing hurt the faithful, lamented and sorrowed that he continued so long in this vale of misery, and most heartily wished to be delivered out of this prison, and to go unto the Lord his God.

Tob. iii. That godly and ancient father, Toby, knowing that neither sin, death, nor hell can do any thing against God's chosen people, which in Christ have gotten the victory over them all, so that they need not to fear death, nor any thing to come after this life, prayed to God on this manner: "Now, O Lord, deal with me according to thy will, and command my spirit to be received in peace; for more expedient were it for me to die, than to live."

SENTENCES OUT OF THE NEW TESTAMENT.

Matt. i. "Christ shall save his people from their sins."

John i. "Behold the Lamb of God, that taketh away the sins of the world."

Rom. viii. "There is no damnation to them that are graft in Christ Jesu."

1 Tim. i. "Christ came into the world to save sinners."

1 John i. "The blood of Jesu Christ maketh us clean from all sin."

Acts x. "Through the name of Christ all prophets bear witness, that so many as believe in him shall receive remission of their sins."

1 Cor. xv. "Death is swallowed up into victory. Where is thy sting, O death? Where is thy victory, O hell? The sting of death is sin, and the power of sin is the law. But thanks be to God, which hath given us the victory through our Lord Jesus Christ."

Heb. ii. "By death hath Christ put him to flight that had lordship over death, that is to say, the devil, that he might deliver them which, through the fear of death, were all their life-time in danger of bondage."

EXAMPLES OUT OF THE NEW TESTAMENT.

Luke ii. So soon as the ancient father Simeon had seen and received Christ into his arms, he, fearing neither sin, death, nor hell, shewed himself ready to depart out of this world, and spake with a joyful voice: "O Lord, now lettest thou thy servant depart in peace."

Phil. i. Blessed Paul, knowing that through Christ the power of sin, death, and hell, is so altogether weakened, that they can do the faithful no harm, wished to be loosened out of this world, and to be with Christ.

AGAINST THEM THAT DENY THE RESURRECTION OF THE BODY.

If that old enemy, Satan, labour to persuade thee that there is no resurrection of the dead, but as the body returneth to death, so shall it for ever continue earth, and

never receive life again, nor live either in glory or in pain after this present life, that therefore thou mayest live as thou lust; defend thyself against his cruel assaults with these sentences and examples of the holy scripture.

SENTENCES OUT OF THE OLD[1] TESTAMENT.

"The Lord killeth, and maketh alive again, bringeth down to the grave, and raiseth up again." 1 Sam. ii

"I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and that I shall be clothed again with this skin, and see God in my flesh; yea, I myself shall behold him, not with other, but with these same eyes." Job xix.

"Those that be dead will I raise up again from their places, and bring them out of the graves." 2 Esdr. ii.

"Thy dead shall live, even with my body shall they rise again. Awake and sing, ye that dwell in the dust: for thy dew is even as the dew of herbs; and the earth shall cast out of her them that be under her." "The earth shall disclose her own blood, and shall no more hide them that are slain in her." Isai. xxvi.

"Your bones shall flourish like an herb." Isai. lxvi.

"Behold, saith God, I will put breath in you, that ye may live. I will give you sinews, and make flesh grow upon you, and cover you over with skin, and so give you breath, that ye may live and know that I am the Lord." "Thus saith the Lord God, Behold, I will open your graves, O my people, and take you out of your sepulchres." Ezek. xxxvii.

"Many of them that sleep in the dust of the earth shall awake, some to the everlasting life, some to perpetual shame and reproof." Dan. xii.

EXAMPLES OUT OF THE OLD TESTAMENT.

The prophet Helias raised up from death unto life the son of the widow at Sarepta, which is at Sidon. 1 Kings xvii.

Heliseus obtained of God a child for his hostess; which dieth, and is afterward, by the prayer of Heliseus, raised unto life. 2 Kings iv.

Read and mark diligently the thirty-seventh chapter of Ezekiel.

A certain woman with her seven children were cruelly put to death; because they would not eat swine's flesh, contrary to God's word, at the commandment of the king. 2 Macc. vii.

The second of the brethren said unto the king: "Thou most ungracious person puttest us now to death, but the King of the world shall raise us up (which die for his laws) in the resurrection of everlasting life."

The mother of the seven children said thus unto them: "I cannot tell how ye came in my womb, for I neither gave you breath nor soul, no, nor life. It is not I that joined the members of your bodies together, but the Maker of the world, which fashioned the birth of man, and began all things. Even he also, of his own mercy, shall give you breath and life again, like as ye now regard not your ownselves for his laws' sake."

SENTENCES OUT OF THE NEW TESTAMENT.

"As touching the resurrection of the dead, have ye not read what is said unto you of God, which saith, I am Abraham's God, and Isaac's God, and Jacob's God? and God is not the God of the dead, but of the living." Matt. xxii.

"The hour shall come, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v.

"I know that my brother shall rise again at the latter day." John xi.

"God hath raised up the Lord, and shall raise us up by his power." 1 Cor. vi.

"If there be no rising again from death, then is Christ not risen. If Christ is not risen, then is our preaching vain, and your faith is also in vain." 1 Cor. xv.

[1] *New*, folio.

Read and commend to memory the fifteenth chapter of the first to the Corinthians.

Phil. iii. "The Lord Jesus shall change our vile bodies, that they may be fashioned like unto his glorious body, &c."

1 Thess. iv. "I would not, brethren, have you ignorant concerning them which are fallen asleep, that ye sorrow not as other do, which have no hope. For if we believe that Jesus Christ died and rose again, even so they also which sleep by Jesus, will God bring again with him." Read forth.

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. ix. Luke vii. John xi. Christ raised from death the daughter of a certain ruler, the son of a certain widow, and Lazarus, with many other. These are evident examples of our resurrection.

Matt. xxvii. After Christ had given up the ghost, the graves did open, and the bodies of many saints which slept arose, and came out of the graves after his resurrection, and came into the holy city, and appeared unto many.

Matt. xxviii. Christ rose again from death the third day, according to the scriptures, and was seen of Cephas, then of the twelve. After that he was seen of more than five hundred brethren at once, &c.

Acts ix. St Peter raised Tabitha from death.

Acts xx. St Paul restoreth unto life a certain young man named Eutycus.

Matt. xxii. Christ rebuked the Sadducees, because they believed not the resurrection of the dead.

Acts xvii. The Epicures and Stoics laughed St Paul to scorn, when he at Athens taught the resurrection of the dead: but he defended the doctrine.

AGAINST THEM THAT DENY THE IMMORTALITY OF THE SOUL

If Satan, or any of his, tempt thee to live at thy pleasure, labouring to persuade thee with sophistical reasons of carnal imaginations, that the soul of man is [illegible] as the breath of other beasts, and that after the dissolution of the body it is nothing, neither liveth afterward, but hath an end with the body; take heed that thou givest no place to such wicked and most damnable doctrine, but enarm thyself against it with these authorities of the holy scripture.

SENTENCES OUT OF THE OLD TESTAMENT.

Gen. i. "God created man in his own image, in the image of God created he him; male and female created he them."

Gen. ii. "The Lord God shope man, even dust, from the ground, and breathed in his nostrils the breath of life; and Adam was made a living soul."

Psal. xxvii. "I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living."

Psal. xlii. "Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?"

Eccles. xii. "The body shall be turned again unto earth, from whence it came, and the spirit," that is, the soul, "shall return unto God, which gave it."

Wisd. ii. "God made man to be undestroyed, that is to say, immortal; yea, after the image of his own likeness made he him."

Wisd. iii. "The souls of the righteous are in the hand of God; and the pain of death shall not touch them."

"In the sight of the unwise they seem to die, and their end is taken for very destruction; but they are in rest."

"The hope of the faithful is full of immortality."

Wisd. v. "The righteous shall live for evermore: their reward also is with the Lord, and their remembrance with the Highest. Therefore shall they receive a glorious kingdom, and a beautiful crown of the Lord's hand." Read the third, fourth, and fifth chapters of the book of Wisdom.

"We are the children of holy men, and look for the life which God shall give unto them that never turn their faith from him." Tob. ii. [Vulgate.]

EXAMPLES OUT OF THE OLD TESTAMENT.

The holy scripture testifieth, that Chore and his complices went down quick into hell; and the earth covered them, so that they perished. By this is it evident, that the souls of the wicked are immortal, and live in the pains of hell-fire. Num. xvi.

If Saul had not believed both the resurrection of the body and the immortality of the soul, he would never have gone about to have had Samuel raised up. 1 Sam. xxviii.

When David saw that his child was dead, he wept no more, but said: "I shall go unto him, he shall not come again unto me." 2 Sam. xii.

Helias prayed for the raising up again unto life of his hostess' son, saying, "O Lord my God, I beseech thee, let the soul of this child come into him again." And he revived. 1 Kings xvii.

When Tobias was laughed to scorn of his elders and kinsfolks, which said unto him, "Here is thy hope for the which thou hast done alms, and buried the dead!" he rebuked them, and said: "Say not so, for we are the children of holy men, and look for the life which God shall give unto them that never turn their faith from him." Tob. ii.

Again he prayed unto God on this manner: "Now, O Lord, deal with me according to thy will, and command my spirit to be received in peace. For more expedient were it for me to die than to live." Tob. iii.

SENTENCES OUT OF THE NEW TESTAMENT.

"Fear not them which kill the body, but are not able to kill the soul. But rather fear him, which is able to destroy both soul and body in hell." Matt. x.

"There is no man that hath forsaken house, either father, or mother, either brethren, or wife, or children, for the kingdom of God's sake, which shall not receive much more in this world, and in the world to come life everlasting." Luke xviii.

"This is the will of him that sent me, that every one which seeth the Son and believeth on him hath everlasting life; and I will raise him up at the last day." John vi.

"My sheep hear my voice, and I know them, and they follow me, and I give unto them everlasting life; and they shall never perish, neither shall any man pluck them out of my hand." John x.

"I am the resurrection and the life. He that believeth on me, yea, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." John xi.

"Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you even unto myself, that where I am, there may ye be also." John xiv.

"Father, I will that they, which thou hast given me, be with me where I am, that they may see my glory, which thou hast given me." John xvii.

"We know that, if our earthly mansion of this dwelling were destroyed, we have a building of God, an habitation not made with hands, but everlasting in heaven." Read forth the chapter. 2 Cor. v.

"Whensoever Christ our life shall appear, then shall you also appear with him in glory." Col. iii.

"The Lord himself shall come down from heaven with a shout, and the voice of the archangel, and trump of God. And the dead in Christ shall arise first: then we which shall live (even we which shall remain) shall be caught up with them also in the clouds, to meet the Lord in the air. And so shall we be ever with the Lord. Therefore comfort yourselves one another with these words." 1 Thess. iv.

The spirit or soul is before God a precious thing, and much set by.

"Christ was killed as pertaining to the flesh, but was quickened in the Spirit. In which Spirit he also went and preached unto the spirits that were in prison," &c. Here is it manifest that the spirits or souls of men are immortal, and live either in glory or in pain after they be loosened from the body. 1 Pet. iii.

EXAMPLES OUT OF THE NEW TESTAMENT.

Matt. xxii. When the Sadducees denied the resurrection of the body, and the immortality of the soul, Christ answered them, saying: "Have ye not read what is written? I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living." By this testimony of the holy scripture Christ declareth, that though Abraham, Isaac, Jacob, and all other of the faithful be dead, as concerning their bodies, yet their souls live with God and are immortal.

Luke xvi. The history of the poor man Lazarus, and of the rich unmerciful glutton, proveth evidently that the souls die not with the body, nor yet sleep until the day of judgment (as the ungodly anabaptists dream), neither are they cast into purgatory, as the papists teach; but that the souls of the faithful go, immediately after their departure from the body, unto eternal glory, and the souls of the unfaithful unto everlasting damnation; so that the souls of all men are immortal, and live for ever either in heaven or in hell, in glory or in pain.

The parable of the unrighteous steward setteth forth also the immortality of the soul, as these words of Christ do declare: "Make you friends," saith he, "of wicked mammon, that, when ye shall depart hence, they may receive you into everlasting dwelling-places."

Luke vii. Matt. ix. John xi. Matt. xxvii. Acts ix. Acts xx. The soul came again to the widow's son, to the ruler's daughter, to Lazarus, to them that after Christ's resurrection came out of their graves, to Dorcas, to Eutychus, &c. Which thing declareth manifestly, that the soul died not with the body, but lived and remained immortal.

Luke xxiii. The thief, that hanged on the cross with Christ, said unto him: "Lord, remember me when thou shalt come into thy kingdom." Christ answered: "Verily, I say unto thee, this day shalt thou be with me in paradise." The body of the thief shortly after, and was committed to the earth. The soul of the thief was in paradise with Christ. The soul therefore liveth and remaineth immortal, or else must Christ be a liar. But let God be true, and all heretics liars.

Acts vii St Stephen, being at the point of death, prayed, saying: "Lord Jesu, take my spirit."

Phil. i. St Paul wished to be loosened out of his body and to be with Christ.

Rev. vi. "I saw under the altar," saith St John, "the souls of them that were killed for the word of God, and for the testimony which they had, and they cried with a loud voice, saying: How long tarriest thou, O Lord, holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them. And it was said unto them, that they should rest for a little season, until the number of their fellows and brethren, and of them that should be killed as they, were fulfilled."

OF THE GLORY OF HEAVEN, AND OF EVERLASTING LIFE.

If Satan go forth to tempt thee that thou mightest lose the inheritance of the kingdom of God, and say unto thee, that thou art a sinner, and abominable liver, and therefore thy faith is frustrate, and thy hope vain, in looking for the glory of heaven; for God is a righteous Judge, and rewardeth every man according to his deeds and merits; let all these his crafty assaults nothing move nor abash thee, but call to thy remembrance, and believe stedfastly, that the heavenly kingdom is not given thee for thy merits and deserts, (for so shouldest thou receive nothing but eternal damnation,) but for the promises which God the Father hath made thee in Christ's blood, if thou repent and believe. Therefore cast away that righteousness which the hypocrites challenge by their good works, and lay hand on that which cometh by the faith of Jesus Christ; so canst thou not be deceived, so can Satan win nothing at thy hand, so can it not but come to pass, that thou shalt enjoy the glory of heaven through Christ Jesu. And that thou mayest doubt nothing in this behalf, imprint these sentences and examples of the holy scripture diligently and earnestly in thy mind.

SENTENCES OUT OF THE OLD TESTAMENT.

"The Lord hath saved me, because it was his pleasure." Psal. xviii.

"Praise the Lord, O my soul, and all that is within me, praise his holy name." Psal. ciii.

"Praise the Lord, O my soul, and forget not all his benefits, which forgiveth all thy sins, and healeth all thine infirmities, which saveth thy life from destruction, and crowneth thee with mercy and loving kindness."

"They that put their trust in me shall inherit the land, and possess my holy hill." Isai. lvii.

"Thy damnation, O Israel, came of thyself; but thy salvation cometh only of me." Hos. xiii.

EXAMPLES OUT OF THE OLD TESTAMENT.

That princely prophet David, being throughly persuaded that the inheritance of the glory of heaven and the possession of everlasting life is the free gift of God through Jesus Christ, and is denied to none, although never so sinful and wretched, if they repent; being nothing appalled with his former sinful living, as though that should pluck him from the inheritance of the heavenly kingdom, knew what blessed felicity and joyful quietness the souls of the faithful do enjoy after their departure from the bodies, lamented that he tarried so long in this vale of misery, and no less fervently Psal. cxx. desired to come and appear before the face of God, than the thirsty hart desireth to Psal. xlii. come to the water-brook.

The godly ancient Toby, knowing God's exceeding great liberality in the gift of Tob. iii. everlasting quietness, after the humble submission of himself unto the Lord his God, wished rather to die than to live, and beseeched God that his spirit might be received in peace.

SENTENCES OUT OF THE NEW TESTAMENT.

"Fear not, little flock, for it is your Father's pleasure to give you a kingdom." Luke xii.

"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.

"Whom God hath predestinate, them hath he also called; whom he hath called, Rom. viii. them also hath he justified; whom he hath justified, them also hath he glorified."

"The eye hath not seen, and the ear hath not heard, neither hath it entered into 1 Cor. ii. the heart of man, what things God hath prepared for them that love him."

"By grace are ye saved, through faith; and that not of yourselves. For it is the Eph. ii. gift of God, and cometh not of works, lest any man should boast himself."

"God saved us, not for the deeds of righteousness which we have wrought, but Tit. iii. for his mercy and loving kindness."

"God hath given us everlasting life, and this life is in his Son. He that hath 1 John v. the Son hath life; and he that hath not the Son of God hath not life."

"Be faithful unto the death; and I will give thee the crown of life." Rev. ii.

"To him that overcometh will I give to sit with me in my seat, even as I over- Rev. iii. came, and have sitten with my Father in his seat."

EXAMPLES OUT OF THE NEW TESTAMENT.

The reverent and ancient father Simeon, being nothing appalled with the remembrance of his sins, after he had seen and embraced Christ in his arms, knowing him to be the alone Saviour of the world, shewed himself ready, glad, and willing to die, that he might enjoy the heavenly inheritance purchased by the same Jesus Christ our Lord. Luke ii.

St Paul, being fully persuaded that all his sins were washed away in Christ's blood, desired to be loosened from that his mortal body, and to be with Christ. Phil. i.

FINIS.

Give the glory to God alone.

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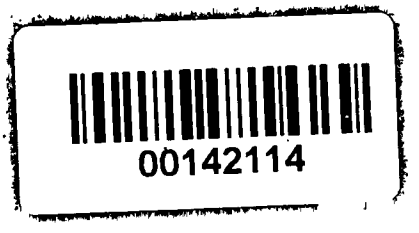
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